

16
**THE SUMME
OF
CHRISTIAN
RELIGION,**

DELIVERED BY
ZACHARIAS URSINUS,

First, by way of **CATECHISM**, and then
afterwards more enlarged by a sound and judicious
EXPOSITION, and **APPLICATION** of the same.

Wherein also are debated and resolved the Questions of
whatsoever points of moment have been, or are
controverted in **DIVINITIE**.

First Englished by **D. HENRY PARRY**, and now again conferred
with the best and last Latine Edition of **D. DAVID PAREUS**,
sometimes Professour of Divinity in *Heidelberg*.

Whereunto is added a large and full **Alphabetical TABLE** of such
matters as are therein contained: Together with all the Scriptures
that are occasionally handled, by way either of Controverſie, Expo-
ſition, or Reconciliation; neither of which was done
before, but now is performed for the
Readers delight and benefit.

To this **WORK** of **URSINUS** are now at last annexed the

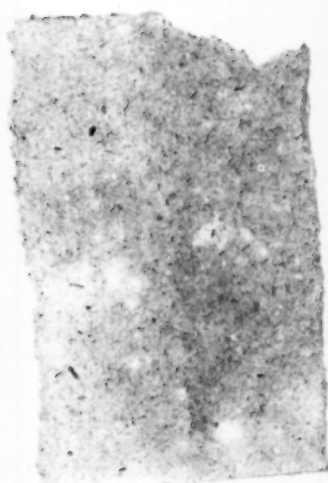
**THEOLOGICALL
MISCELLANIES**
Of **D. DAVID PAREUS**:

In which the orthodoxall Tenets are briefly and ſolidly confirmed,
and the contrary Errours of the Papiſts, Ubiquitaries,
Antitrinitaries, Eutychians, Socinians, and
Arminians fully refuted;

And now translated into English out of the originall
Latine Copie: By *A. R.*

LONDON,
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THE SUMME





TO THE CHRISTIAN READERS, HENRY PARRY

wissheth grace and peace through
Jesus Christ our Lord.

WHereas but a small and short remnant of daies is allotted unto every of us, to try the hazzard and adventure of this world in Christs holy merchandize (yet forty yeeres, and the youngest may, the oldest must depart) I being subject to this common case and most certain uncertainty of our life, neither knowing, if perhaps at this present my staffe standeth next the doore; have bin, and am desirous and earnest in this behalfe, so to bestow all my possible endeavours in this my Lord and Masters traffique, as that I may not return unto him with a talent in a Napkin, and withall may leave behinde mee some poore token and testimony of my love and duty towards him and his blessed Spouse, with future posterity. Which my desire and earnest-deliberation, struggling and striving so long within mee, untill it had gotten the conquest of such shamefast and fearefull motions, wherewith men are well acquainted, who are at all acquainted with their own infirmities: I was thereby at length drawn to this bold and hardy resolution, as to commit something to the presse, and so to the eyes of them, whose great and sharp censures I have ever with trembling thought of heretofore, and even now would fly them with all willingnesse.

Wherefore also in respect hereof, and of the greennesse of my age, so hath the flame and heat of my desire been slackted and cooled with the water as it were of feare, wherewith I shake in mine owne conceit; as I have not presumed to draw any shaft out of mine own quiver, or to present the world with an untimely fruit of so young a tree: but rather have made choice of a shaft out of the Lords Armory, framed by the hand and skill of the Lords workman, fit to make the man blessed who hath his quiver full of them.

To the Christian READERS.

If yet in this I have been presumptuous, if bold, if indiscreet, if foolish; my Brethren, for your sakes have I been so, for your sakes have I been presumptuous, bold, indiscreet, and foolish, even for you and for your children. The greater is my hope and trust, that these, whatsoever my paines and labours, shall finde favour and grace in your sights, and receive good entertainment at your hands; because for you they have been undertaken, and the gaines and commodities that shall arise thereof (if by the blessed will of God any shall arise) shall redound unto you and yours for ever.

It is a case lamentable, deserving the bowels of all Christian pity and compassion, and able to cause the teares of sorrow to gush out and stream downe the face of a man, who is not frozen too hard in security, and in uncharitable carelesnesse, when he shall but lift up his eyes, and see the waste and desolation of so many distressed soules, who in so many places of this our land and country have been, and are daily either pined away and consumed to the bone for lacke of Gods sustenance, the Bread of life, the Word of God, the only preservative of the soule: or, through the deceitfull poyson of that old Sorceresse and Witches children, infected and baned unrecoverably. Alas! poore soules, faine would they have somewhat to keep life within them: and therefore, as famished and starved creatures, which have been for a space pounded up and pin folded in a ground of barrennesse, debarred of all succour and reliefe, whenever they may light of any thing that may goe downe the throat, be it as bitter as gall, and as deadly as poyson, they swallow bitternesse as Sugar, and licke up death as sweet hony: And yet (I rue to speak it) such is the hard heartednesse and brutish immaturalnesse of many mercilesse men, if yet men, who have so flinted their fore-heads, seared and sealed up their minds and consciences in all impiety, as that they have entered as it were into a league and bond with themselves to forget Christ, never to know the man more, never to speak in the name of Jesus, never to feed the flock of Jesus, whose soules are even as great and deare to him, as the price they cost him: For, had not these men sworn, like * sons of the earth, to possesse the earth for ever, and to leave heaven, and the heires of heaven, even the chosen of God, to God himselfe to looke to: it were incredible, nay, impossible were it, that after so many threats and warnings from heaven, from earth, from God, from men, from their foes abroad, and their friends at home, they should not yet once, not once descend into a dutifull consideration of this their heavie trespasse, and so with a speedy industry and assiduity re-enter and recover those their forsaken Charges, which long while have languished, and worne away for want of pasture, and by now (the deare Lambs of Christ Jesus) stretching on the ground

* Of Valentinus the Cardinals religion, who (gracelesse man) abused his Ecclesiastical vocation, to be lifted up to a temporall Dukedome. See Ennead. 10. lib. 9.

To the Christian READERS.

ground for faintnesse, fetching their groans deep, and their pants thick, as ready to give over, and to yeeld up the ghost: O Lord, are not thine eies Jerem. 5. 3. upon the truth? thou hast stricken these men, but they have not forrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have refused to return. Not the losses and unsupportable calamities of Christs people, not the miserable Apostasie and grievous falling away (woe to us therefore) of multitudes of the ignorant and unlettered men from the Apostolike Faith, and the Church of Christ, not the certain dangers and hazards of their own persons, Wives, Children and Kins-folks (with all which rods of his fatherly chastisement God hath lately, in his justice, tempered with surpassing mercy, visited them) can awake or rouze them out of that dead and deadly slumber, whereby they have, as much as in them lieth, betrayed to the powers and forces of Sathan Gods sacred inheritance, and laid open the precious flock of Christ to the mouthes and teeth of Wolves.

But would God the burthen of this sin rested onely on the necks of these wretchlesse persons, whose extreme barbarity yet in letting, through their profane absence, their harmlesse sheep to drop away by famine of the Word, hath raised a louder cry and clamour against them in the eares of God, than any we are able to make by our most just complaint in the eares of men. Another swarm of Caterpillers there are, the very trash and rif-rasse of our Nation: who deeming it a more easie life to say Service in the Church, than doe service in the house, and to stand at the Altar of God, than to follow the plough of their Master, have, like men of idle and dissolute quality, only moved thereto in a lazie speculation, laid their wicked and sacrilegious hands on the Lords Arke, unreverently entered with shooes and all into his Temple, taken his undefiled testimonies in their defiled mouthes, disgraced, defaced, and defamed the glory and majesty of Divine rites and mysteries, through their beggarly entring into, and base demeaning themselves in so high an office. Gape not these men, trowe you, for new miracles to raine out of heaven? as if Christ must needs for their sakes lay the foundation of his Church againe, and call againe from the Net, and the receipt of Custome, and other Trades of this world, such as he would despatch abroad for his holy Message, that so these Artisans might be invested with Apostle-ships, Doctor-ships, and the roomes of Prophets, as ready men after a nights sleep, or an houres transe, to turne the Book of God, and mannage the Keyes of heaven. But, my friend, be not deceived; awake out of sleep, and dream no more: Thou art no Prophet, thou art an husband-man, and taught to be an heard-man from thy youth
Zach. 13. 1.
up

T o the Christian R E A D E R S .

up. Get away therefore with speed from the Lords house: if thou be a cleaver, to thy wedge and axe; if an hinde, to thy Masters plough; but meddle not with Gods affaires, lest he break out upon thee, and destroy thee.

Jerem 9.9.

But in vaine spend I words to brasse and iron, who, though the Lord have held in his hand for a long time the viall of his wrath, and is now weary with holding it any longer, and about to powre it out upon them for this their horrible transgression, yet stagger they not a whit at it, but run out, like hungry companions, with an eye only to the flesh-pots, and so sell both themselves and their people for a morsell of Bread, and a messe of pottage, to the Divell. Shall not I visit for these things, saith the Lord? Or shall not my soul be avenged on such a Nation as this? Yes doubtlesse: He who is able to muster the clouds and winds, and to fight with heavenly powers against us, shall and will, if we leave not off to make havocke of his children, be avenged on us: hee shall raise up the standard, and make the trumpet blow, neither shall suffer the sight of the one to passe our eyes, nor the sound of the other to forsake our eares, untill destruction come upon destruction, death upon death, plague upon famine, and sword upon both, to the utter overthrow both of our selves and country perpetually. Nay rather, O God, if there be any place for mercy (and why should we doubt of mercy with thee the God of mercy?) lookt not upon this drosse and filth, wherewith thine holy house hath been polluted, but sweep them out: but look, O Lord, with thy tender eyes of compassion upon thy silly people (for what have they done?) and stir them up daily, for Pastors and Prophets, wise and skilfull men, whose lips may keep knowledge, and whose hands may break unto them the bread of life.

Now, that this may have a more mature and happy successe, I am humbly to beseech and sollicite (if so this my simple work come unto their hands) the reverend Fathers of this Land, to whom I acknowledge all duty and submission in the Lord, and whom with all reverence I sollicite in this the Lords cause, that, if their authority be not able to stretch so far as to the throwing out of these dumb, deafe, and blind watch-men, out of Gods Tabernacle, into which they have shuffled (against many of their Honours wils) by those accursed Simoniacall Patrons, who have sodored and simoned the wals of their houses, with the very bloud of soules: yet it may please their wisedomes to constraine and compell these, wheresoever they shall finde them in any of their Diocesses, to the reading and diligent studying of those Bookes, which their owne Country-men, moved with more pity towards them and their flockes, have painfully delivered unto them in a tongue familiar and common to them all.

And

To the Christian READERS.

And if it shall seem so good and expedient to their Honours, to adjoyne these my labours unto the pains and travels of many the servants of God, who have with great praise endeavoured in the like matter, on the like respects heretofore; I make no doubt, but that out of this short, yet full Summe of Christian Religion, God adding his blessing thereunto, they may in short time receive such furniture and instruction, as they shall save both themselves and others, who both else are in case to perish everlastingly. But if their feet will walk on in the way of blindness, and themselves refuse to come out of the darknesse of ignorance, into the bright light of Gods knowledge: yet will I not faint in hope for Israel, but will yet look when once againe God himselfe shall smite on rocks, and water shall flow out of them, that his people in this time of drought may drink.

Even so, O God, for thy promise sake, and for thy troth of old plighted in thy beloved Son unto thy Chosen, open the rock of stone againe, let againe the waters, the living waters of thy Word flow out, and let the saving rivers of thy Gospel run, and stop not, through all drie places of our Land, that men and Angels may see the felicitie of thy Chosen, and rejoyce in the gladnesse of thy people, and give thanks, and praise, and glory, and honour, with thine inheritance, unto thy
blessed Name for ever.

Sam: Blagrove his book: Given me
by the Right Reverent Doctor

W. Sam: Marther

1
1707



URSINE'S HORTATORY ORATION TO THE STUDY

of Divinity, together with the manifold use of Catechisme.



Hereas, by the advice of them that have the charge of your studies, I was appointed to publish an abridgment of those heads of Christian religion, as were of you to be learned: I seriously acknowledge and confesse such a businesse was required of mee, as to which nothing can be lesse answerable than are my defects: For, this is a doctrine which (I say) not only is still unknowne to the wisest, and most sharp-witted of men, unlesse they be taught by the voice of the Church, and efficacy of the Spirit, but also in a great part was unknown to the Angels themselves before it was disclosed by the Son, from the secret bosome of his eternall Father. Which to unfold and praise, if men and Angels should bend all the strength of wit and eloquence, yet were they never able to speak of it, according to the due compasse and worth of the thing. Whiles therefore I think with my self how much I might sinke under this charge, I had rather it were committed to another, who, at least, might somewhat better, and more successively undergoe the same: But when I well weigh the nature of mine office, I perceive I ought with all cheerefulnesse both to help forward your salvation, and obey God that calls me to so honourable an employment; especially he promising mee assistance, with which whosoever are assisted, may despaire in nothing: for God will be effectually by weak and abject meanes; according to that of the Psalmist, *Out of the mowthes of babes and sucklings hast thou ordained strength.* The word there used, signifieth a child which beginneth to understand and speak. There are that are commonly called children, not onely in regard of age, but also in regard of ability of understanding, or performance of any action. Infants, though such in age, are sufficient witnesses of the divine goodnesse and providence, being cleare evidences of Gods presence, in the wonderfull propagation, conservation and education of humane off-spring, abundantly confuting Divels, and all Atheists that deny either God to be God, or to be such a God as hee hath said himselfe. Our Saviour interpreteth that saying of the Psalmist, of confession in which kind it agreeth unto us all who do meditate or speak any thing concerning God.

Angels in part ignorant of the Gospel, till they were informed by the word of Christ. 1 Pet. 1. 12.

Psalm. 8.

Two sorts of children.

Humane offspring an argument against Atheists denying God. Acts 17. 17, 18, 19. Mar. 11. 16.

For

An Oration Hortatory of Ursinus.

In some kind
wee are all in-
fants.

For we are all infants in understanding and utterance; touching all mat-
ters divine. In this life we attain but some small beginnings of those things,
as the Emperour *Gratian*, in his confession to *Ambrose*, piously and truly
writes: We speak (saith hee) of God, not what we ought, but what we are
able; yea, the Prophets and the Apostles themselves confesse the same
thing: 1 Cor. 13. 9. *For we know in part, and we prophesie in part; but when that
which is perfect is come, then that which is in part shall be done away.* And in v. 12.
Now we see through a glasse darkely, but then face to face.

No hope of
life to come,
but by know-
ing the things
revealed con-
cerning God.

But, notwithstanding the beginnings wee learne are small, and also the
voice of the ministry be proportioned to our capacity therein God him-
self speaking with us, as with babes, and permitteth us, like babes to speak
to him; yet so would the Lord have the doctrine touching himselfe to be
known, as that he gives us no hope of another life, by any other means.
Yea, those beginnings, whatsoever they are, doe with so great a distance
surpasse all humane wisdom, that there is no comparison between it and
them; for these rudiments, which to reason are hidden wisdom, are both
necessary and sufficient to everlasting salvation. Let us therefore, not onely
acknowledge our infancy, but desire also to be of the number of sucking
babes. For as the babe growes not to ripeness of man-hood, unlesse he be
fed with the mothers milk, or convenient food: so we likewise, that we may
not fail of our hoped perfection, ought not to refuse the *milk of the Word*,
whereby we are nourished and suckled to eternall life. This is that spiritu-
all infancy well pleasing to the Lord, as Christ witnesseth, rebuking the
Pharisees disdain of the childrens cry in the Temple, *Hosanna to the Son of Da-
vid*. These are those infants, in whose voice the Lord will be effectually:
By whose mouthes (as the Psalmist addeth) *hee perfecteth strength*, or (as they
translate who weigh the originall) *foundeth a kingdome*. Hee speaketh of the
strength or kingdome, which is leen in this life, called the kingdome of
Christ: which is, the Son of God instituting and preserving of a minist-
ry, thereby gathering a Church, quickning beleivers by the sound of the
Gospel, and sanctifying them by the holy Spirit to eternall life, defending
the Church in this life against the kingdome of the Divell, and after this
life raising them up holy to eternall life; that in them may reign the God-
head evidently, and not covertly by the ministry.

1 Pet. 1. 1, 2.

Psal. 8. 2.
Mollerus upon
the 8. Psal. v. 2.
A description
of the king-
dom of Christ.

The foundati-
on of Christs
kingdome is
Christ, and
how many
waies,

That which is the foundation of this kingdome, *St. Paul* declares, 1 Cor.
3. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ*.
Christ is the foundation, first in his proper person: Because all the mem-
bers of his kingdom, namely the Saints, being conjoynd and inserted into
him, doth he carry about him, keeping and holding them together, as the
foundation doth the other parts of the building, as the vine doth its bran-
ches. Then again by his doctrine: For, as good laws are the sinews of a poli-
ticall kingdom: so this kingdom is gathered, kept, and governed, by the
doctrine concerning Christ. And as without a foundation the building
cannot consist: so unlesse we hold to Christ, and what he is, and what he
hath done for us, whatsoever else may seem to be piety or comfort, it's fa-
ding, it's nothing.

Phil. 3. 8.

This foundation is laid in the mouths of infants, when they, believing this
same doctrine upon their hearing of it, do by the incitement of the holy Spi-
rit

rit learne and imbrace the same, and thereby are ingrafted and grow into one with Christ.

In this businesse of maine importance, God useth our infancy to illustrate his glory; The greatnes of the work, and weaknes of the instrument plainly proving, that so great a matter is not effected or dependent by and on our, but Gods effectuall power. Also to the end it might blunt the insolencie of his adversaries, when as their lofty power is subdued under our weaknes, and our seeming folly evinceth, that nothing is more foolish than their wisdom: As it is said, In silence and hope shall be your strength: For the Son of God destroyeth the works of the Divil, snatching from him them that beleve, remitting their sin, and taking it away, and beginning in them eternall life, defending the Church, accusing and laying open the malice of the enemies, repressing and punishing them both in this present life, and at the full deliverance of the Church from all evils. And these (though hell repines) doth he work and witnes, by the miserable cryes of men: As it is said 2 Cor. 10. 4. *The weapons of our warfare are not carnall, but mighty through God to the pulling down of the strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And having in a readinesse to revenge all disobedience, when your obedience is fulfilled.*

Why God
useth weak
means for the
conversion of
them.

As therefore the basenes of the vessell detracts nothing from the worth of the wares it containeth; so our meane and infant expression of the doctrine, may not so far be slighted, as that it should derogate one whit from the weight of those motives which invite you to an ardent study of Divinity. But whiles I meditate with my self, that I am to take a view of some of those motives in this rehearfall Preface, I am sensibly so overwhelmed with an infinite masse of matter of main importance, that scarcely can I resolve whence to make an entrance. But seeing that some of them must come into consideration, we will put that foremost which ought to rule all our actions and indeavours; namely, the serious will of God, expressed in apparent commands. For now, we which are citizens of the Church have conference together, and know for certain, that the books of the Prophets and Apostles are most infallible declarations of the mind and will of God. And in them, here and there, are certain precepts delivered and rehearsed, which injoyn men a diligent search and knowledg of the doctrine contained in those books. Such is the precept of the Decalogue touching the Sabbath. Such is that speech of our Saviour, Luke 10. 41. *One thing is necessary.* The knowledge of this wisdom (saith he) is eternall life. This David commendeth, as frequently in other places, so in the first Psalme (which he writeth as an Epitomie of it) for that it is a companion of true blessednes. But these have not satisfied our man-loving heavenly Father, that is solicitous of our salvation. He addeth further peculiar precepts touching that summe of doctrine that is to be published to all, especially the youth; namely, the doctrine of Catechismall instruction. Deut. 4. 9. *Teach them thy sons.* Deut. 6. 6, 7. *These words shall be in thine heart. Thou shalt teach them diligently unto thy children, &c. And thou shalt binde them for a signe upon thine hand, and they shall be as frontlets between thine eyes.* Here doe we heare Parents, and those to whom the charge of Parents is committed, commanded that they care

The necessity
of Catechismall
instruction, is
pressed from
these motives;
1. Gods com-
mand.

An Oration Hortatory of Ursinus.

to teach, or see taught the youth; the youth commanded that they learne: and both are commanded that they daily inculcate, rehearse, and meditate on this doctrine. This doctrine would the Lord have both to be delivered unto children, and also to be in our view continually. And its apparent, that brevity and plainnes are required; which what else they, but a Catechisme or summe of doctrine, neither prolix, nor obscure. So Saint Paul, *2. Tim. 1. 13. Hold fast the forme of sound words, which thou hast heard of mee, in faith, and love which is in Christ Jesus.* In this precept of using and holding his Catechisme, we heare the definition of ours.

The forme of
sound words,
or Catechisme,
instruct o, de-
scribed:
1 More large-
ly.

2 More briefly,
two wayes.

2. Motive, our
salvation.

Against the
Zwenckf. Idi-
ans, touching
the point of
the efficacy of
the Spirit, by
the ministry of
the word.
Θαύματα πη-
μάτων.

The Apostle meaning a draught or plat-forme of sound positions, concerning each point of doctrine, methodically and briefly comprised, as if it were painted before the eye; together with a kinde and maner of teaching and expreſſion, as is both proper, plain, and agreeable with the stile of the Prophets and Apostles. Therefore doth he name *sound words* delivered by him, concerning faith and love in Christ: (*i.e.*) in the knowledge of Christ; as in sundry places he reduceth all piety to faith and love. A Catechisme then, is a summe of doctrine, delivered by the Prophets and Apostles, concerning faith and love in Christ. Or, is a summe of doctrine of Christianity, briefly, methodically, and plainly couched together. For it is not for us to invent opinions: but of necessity we must referre our selves, as it is, *Eſay 8. 20. to the Law and the Testimony.* And there must be added an exposition, which may be both a manifestation of the parts and method, and an interpretation of words and phrases.

This reason, if there were no more, is of efficacy to them that are not of prophane minds, to excite them to the study of this sacred doctrine. For to such the command of God is a cause of all causes, though nothing more be added. But when as God is so indulgent to our weaknes, as to declare unto us the causes of this command, needs must we weigh them with reverence. Now God avoucheth, that therefore must we learn this doctrine, because by the knowledge thereof, and not any other way, will he convert and save all that by age are of understanding, and are to be made heires of eternall life. Marvelous confidently is that spoken of Saint Paul, *Rom. 1. 16. The Gospel is the power of God to salvation, &c.* And, *1 Cor. 1. 18. The preaching of the Crosse, is to them that perish foolishnesse; but unto us which are saved, it is the power of God.* And *Ver. 21. It pleased God, by the fool shnesse of preaching, to save them that beleieve.*

But this opinion, howsoever it be delivered, and confirmed by divers and weighty testimonies of the holy Spirit, is oppugned by the utmost endeavours of Sathan. For the Father of lyes, seeing how the Paradox of the foolishnesse of preaching the Crosse of Christ, doth not a little pierce the minds of men, snatcheth an occasion of suborning fanaticall minded men, who cry out, that the worke of the ministry is nothing lesse than the means of converting men; but that God communicates himself to us immediately; and that wee Ministers make our voice an Idoll. They babble forth many wonderfull words, carrying with them indeed a shew of special illumination: but heare and consider, I pray, upon what foundation they relye, and how they oppose their wisdom to the divine. The omnipotent God, say they, doth not at all need that voice, ministry, reading, medita-

meditation, to convert men: Therefore he useth not this instrument, neither is a necessity of labour in learning it, to be imposed upon those that are to be saved. Now, say I, to you young men, Is there any one among you so weak and childish in judgment, that doth not perceive such a one to be hissed at, that would so argue? God can by his omnipotency easily bring to passe, that one without bookes, teachers, study, should become skilfull in all learning and doctrine: as the Apostles, and others of the Primitive Church, spake with tongues which they never learned. He can make the earth fruitful, and bring forth fruit without the help of husbandmen. He can sustain the nature of man without food: as Moses and Christ forty dayes: Therefore its not a necessary labour that is undertaken, or any cause of the thing we hope and expect, whiles Schollars ply their bookes and studies, Teachers goe to their schooles, Husbandmen to their ploughes, entering their shares, harrowes, and engines into the ground, and each man spends his life time to maintaine life. You see upon what rockes of blinde madness the Divell doth split unhappy men; which, having neither learned the grounds of Piety, or the more excellent Arts, nor list to take the paines of learning them, are forward notwithstanding to seeme what they least of all be; and dare exalt themselves against the knowledge of God, and bring the eternall wisdom under their censure. And they have as little wit as modesty, when as, for their opinion, they alledge the example of them that were converted by miracle; as Paul: or those indued with extraordinary gifts; as the Apostles at the Pentecost: or the multitude of them that heard the Gospel, and did not beleeve, or the Scriptures, which speake of the office of the holy Ghost. We know and acknowledge, that, by the blessing of God, God can, without the labour of teaching or learning, convert those that he will: And this to be the end of miracles; that it may appeare, that the order, whereby God is effectual in nature, is made and freely preserved by him. We so certainly know, that conversion is the gift of God alone, as that by how much it is a greater and more wonderfull worke, to restore lost man to salvation, than to make him not having any being; by so much the more were it impudency and madness, to attribute this conversion, more than that creation, to the efficacy of mans voice. But withall, we know this too for a certain, that it pleaseth God, by the foolishnes of preaching, to save them that beleeve. Why it pleaseth God so to do, there is no necessity he should give us an account; yet he lets us understand some reasons of that his counsell: but he propounds not the same reasons to the godly and godlesse. To the godlesse he gives this reason: Because by this meanes hee would before the whole Church, and their consciences also being witnesse, more manifest his justice in condemning the malice of those that oppugne the word revealed: But other kinde of reasons take place in our consideration; namely, such as make for our instruction and consolation: viz. Whereas the voice of the ministry, and all our thoughts of God are darksome, through which we now see God and his will; the Lord admonisheth us of the greatnesse of our fall, whereby it cometh to passe, that wee no longer now injoy the very sight of God, but he speaketh to us at a distance, and as by an Interpreter, and so exciting us, that we aspire to that celestiall Schoole, in which we shall immediately see

The end of miracles.

Conversion greater than Creation.

Reasons why God converts by mans ministry:
1. In regard of godlesse.
2. In regard of godly.

I

An Oration Flortatory of Urfinus

2 God, who shall be all in all. Besides, the Lord would not have the searching, meditation, and profession of the doctrine concerning him and his will, even in this life, to lye secret onely in the mindes of men; but would have it audibly to sound, and to be set forth in the assemblies. And therefore tyed us with all possible necessity unto this doctrine, promising there-
 3 by to recover us againe to salvation. And so, when God would make men to be co-workers with him in the most excellent divine work, giving us to his only begotten Sonne for that purpose, how could he have more manifested his great esteem of our miserable nature? We averre therefore, that the reading, hearing, knowing of this doctrine, is a necessary meanes of our conversion: Necessary, not in regard of God, but in regard of us; not as if God could not any other way convert, as a Carpenter cannot build an house without his tooles; but because God will not convert any other way. It is true, it is true indeed, that true faith is nones but Gods gift and worke alone; but such a gift and worke as the holy Spirit workes in us by hearing of the Word. *Paul planteth, Apollo watereth; but God giveth the increase.* To the same effect also Paul calleth the Gospel by him preached, *the power of God to salvation.* *Ephes. 4. 11.* the Apostle saith, *He hath given some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the gathering together of the Saints, for the worke of the Ministry, and the edification of the body of Christ.* Can a more glorious speech be uttered touching the office of teaching? Let us not therefore take upon us to be wiser than God, neither let us so much regard the pride, contumacy, and mischief of those that contemne the voice of the Gospel, as thereby the lesse to love and respect the fruit and efficacy of the divine ordination in the meanes of mercy. Nor let the sluggishnesse and obstinacy of some Schoolemen prove impediments of all good proceedings and goodnes, who perswade others that instruction, study, and doctrines, to get or increase vertue, are unnecessary things: but rather with obedient & thankfull mindes let us enjoy that sweetest consolation, whereby we are assured, that neither our endeavours are unpleasing to God, nor undertaken in vaine; according to that, *Eccles. 11. 1. Cast thy bread upon the waters: for after many daies thou shalt finde it.* And, *1 Cor. 15. 58. Your labour is not in vaine in the Lord.* *Matthew 18. 20. Where two or three are gathered together in my Name, I am in the midst of them.* Unlessse these promises were known to be certain, amidst so great outrages of Sathan, and miseries of mankind (of which its too truly spoken: The most are naught) the best teacher, or the greatest lover of the common good, should be in the unhappiest condition, hardly sitting fast in his own place. For mine owne part, I feele my selfe to be so affected, that (mee thinkes) my sorrow permits me not to stand in this Pulpit, but shuts up my speech within my bowels and jawes; but that I know for certain, that in this our assembly there are, whose hearts entertaine the true and saving doctrine, & are inflamed with the holy Spirit, in a due manner knowing, & calling upon God, being lively temples of him, & shall hereafter praise him in the celestial Quire. We speak not this to that end, as if we did expect equal knowledge & understanding, or the same gifts of the holy Spirit in all men: For the Apostle commands us, *Rom. 12. 3: To think soberly of our selves, according as God hath dealt to every man the measure of faith.* But all them

1 Cor. 3. 6.

Rom. 1. 16.

Οι πολλοί
κακοί.

them that will be saved, must of necessity hold the same foundation, that is, that they know and beleve what a one Christ is, and what he hath done for each of them: as it is said, *Iohn 17. 3. This is life eternall, that they know thee the only true God, and Jesus Christ whom thou hast sent.* And, *Iohn 3. 36. He that beleeveth in the Son, hath eternall life.* By these and the like sayings we perceive that to be a truth, which Dionysius (which is falsely named the Areopagite, but is thought rather to be a Corinthian) ascribes to Bartholomew the Apostle: That the Gospel is brief and large. Its brevity is apparently more curt than the Law of Moses, & ought to be, and is, fixed in the minds and hearts of men; and therefore is the summe of the Gospel so oft delivered, and repeated in the Scriptures of the Prophets and Apostles, and comprised in the Creed. But much lesse can ever the wisdom of the Gospel be exhausted, than that of the Law. But forasmuch as its certain, that in this mortall life, that which is eternall is but begun; *For we shall be clothed upon with that, if so be we are not found naked:* This is the nature of true conversion, that it suffers not those that are converted unto God to stay in their race, but kindles in them a perpetuall study and desire of further profiting: Therefore is it commanded, *2 Pet. 3. 18. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* And, *Eph. 2. 19, 20, 21. it is said, Ye are no more strangers and sojourners, but fellow-citizens with the Saints, and of the household of God; And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord.* And, *Marke 9. 24. The man prayed, Lord, I belevee, help mine unbeliefe.* And, *Luke 17. 5. The Disciples cried, Lord increase our faith.* Saints then are commanded, and commended, and are petitioners to be such as goe forward: Therefore they are not of the number of them that have no minde of proceeding onward. Yet let none be out of heart, because they, finding in themselves lesse life and vigour, and acknowledging their weaknesse and corruptions, doe with a true sorrow of minde bewail the same. For thus saith the everlasting Father concerning his Son, *Esay 42. 3. A bruised reed shall he not break, and the smoking flax shall he not quench.* Again, the Son saith of the Father, *Mat. 18. 14. It is not the will of your Father which is in heaven, that one of these little ones should perish.* And the Son saith of himself, *Iohn 6. 37. All that the Father giveth me, shall come unto me: And him that cometh unto me, I will in no wise cast out:* Wheresoever piety is not dissembled, it is, and is cherished of God; and, together with it, all the everlasting and unchangeable benefits of the Gospel are tyed with the indissoluble bond of divine truth: For, unlesse the certainty of our faith and salvation did depend upon the alone free mercy of God (whereby he receiveth all that belevee) and not upon the degrees of our renovation, there would be no stability at all in our comfort. Hence therefore may be drawn three things, which may be as grounds to judge of a Christian: 1. The laying hold of the foundation. 2. An earnest endeavour of increasing (which two include each godly man within the general promise of eternal salvation: and, 3. A comfort, that notwithstanding our inequality of gifts and degrees to some others, we shall not perish: which consolation is to be opposed against the cogitation of our owne unworthinesse. These three, as inseparables, hath Saint Paul

The Gospel is a briefe largenesse. Briefe.

Large.

2 Cor. 5. 2, 3, 4.

A true godly man grows in godlinesse.

Comforts and promises for a tender heart and wounded conscience.

Beneficia
Apostolica

Kethesta, i.e. the crissicall markers to discern a true godly man.

An Oration Hortatory of Ursinus

comprised in those words, 1 Cor. 3. 11. *Other foundation can no man lay than that is laid, which is Jesus Christ: Now, if any one build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every ones worke shall be made manifest; for the day shall declare, &c. but hee himselfe shall be saved, so as by fire.* By that therefore which hitherto hath been said, it's apparent, that both the Lords injunction and our own salvation doe exhort and bind all men, and among these the youth, being, to wit, a great part, and also the Nursery of the Church, to learne, as soone as by age they are capable, the grounds of Christian Religion: Therefore doth this most earnestly and seriously admonish them, to whom the charge of nurturing the younger in yeares doth belong, to be carefull of this their dutie.

3. Motive, the preservation and propagation of the Gospell.

Horat. *Quo semel est imbuta recens servabit odorem Testa diu.*

4. Motive, the weak capacity of youth, & the more ignorant.

For, we that are teachers and learners ought to have a diligent and earnest care of godlines, not only for our own sakes, but for their sakes also that are ours, and our succeeding posterity: For we finde, by experience, how easily in proceesse of time an oblivion, and manifold depravation of that doctrine creeps in, the summe whereof is not concisely and perspicuously couched together and known, repeated, inculcated, and divulged abroad. Besides we know, that of what liquor a new vessell is first seasoned with, be it good or bad, it longest savours. There is none in his right minde but will confesse, seeing the evill that we learn doth so constantly stick by us, that when the youth is not instructed in, and inured to religion, it doth threaten the leaving to the ensuing times an age of monsters, contemning God and all religion: and that, being we are hardly by the greatest endeavours and longest care made pliable to that which is good, the groundwork of the most difficult businesse should be laid in the first age.

Catechetick instruction therefore is necessary, not only for the preservation of the purity and soundness of religion, to us and our posterity, but also for the capacities of younger age, to whom we have shewed this doctrine must be taught: For, if it be said of the teaching youth the other arts,

*Quicquid praecepis, esto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles:*

Short precepts shalt thou give, which being briefly told,
Apt wits may soon conceive, and faithfull long may hold:

how much more in this heavenly wisdom, which is a stranger to humane wit, should we seek out for, and apply our selves to briefness and plainness, especially seeing divine testimony approves our experience in this: as Heb. 5. 13. *Every one that useth milk, is unskilfull in the word of righteousness, for he is a babe: but strong meat is of those that are of full age.* And therefore when Saint Paul speaketh of his manner of teaching, 1 Cor. 3. 2. thus he saith, *I have fed you with milk, and not with meat: for hitherto ye were not able to beare it, nor yet now are ye able: for ye are yet carnall.* From the first beginning of the Church, there hath bin extant in it some such ground of doctrine, well known publicly, and, for it's briefness and plainness, easie to be understood, reserved for posterity. As, together with the increase of mankind, God himself proceeded on with his own mouth to deliver more summary doctrines,

5. Motive, that alwaies in the Church, there hath bin such a summe of doctrine.

doctrines, either of the law, as he began, in these words; *If thou doest well, Gen. 4.7.*
shalt thou not be accepted? Or of the Gospel, as at first, in these words; *The*
seed of the woman shall bruise the Serpents head. Likewise after both the pro- Gen. 3.15.
mise and the Decalogue was repeated to Abraham. At last the Creeds,
and such summary doctrines as were dispersed here and there in the writ-
ings of the Apostles, were fitted into a meet form of Confession, to be di-
vine informations for all degrees of age. And indeed, this our accustomed
manner of instructing, which we call Catechisme, hath bin anciently used
both in the Jewish, and in the Apostolicall Church, as doth appeare by the
Apostle Paul, Rom. 2.18. where he calleth the Jewes those that from their
tender yeares had bin instructed or catechised out of the law. And Gal. 6.6.
Let him that is taught in the word, or catechised in the word, communicate to him
that instructeth or catechiseth in all good things. So Luke 1.4. *That thou mightest*
know the certainty of those things wherein thou hast bin instructed and
taught. Because these testimonies are to be preferred before all other, I de-
cite the example of the Church that was in the ensuing times next after
the Apostles, being a thing publikly known by histories. I rather adde this,
That, if the now present Church surviving hath till now kept this forme
of instruction, brought into the world, with so long continuance, not by
mans device, but by the divine providence; then, in this doting old age of
the world, wherein the Church doth daily more and more languish, & thick-
er darknes day by day over-cloudeth it, we had need for to sharpen all our
diligence, of preserving and propagating this doctrine, rather than any whit
to grow remisse: For this is the age of which our Saviour speaketh, Mat.
24.23. *Then if any man shall say unto you, Lo here is Christ, or there, beleve it not:*
for there shall arise false Christs, and false Prophets, and shall shew great signes and
wonders; inasmuch, as if it were possible, they shall deceive the very Elect. And
largely doth Saint Paul speak of this matter, 1 Tim. 4. and 2 Tim. 3. These
predictions of the calamities of these last times were written, not only for
our consolation and confirmation, but also for exhortation, of us to arme
our selves to watch against and prevent errors: for so our Saviour begins
that his prophecie: *Take heed that no man deceive you.* We thinke it necessary
therefore, that not only they that come into the place of teaching, but al-
so all that love their owne salvation, should have fixed in their hearts the
sound positions concerning every part of christian religion: and on the o-
ther side, to the utmost that every man is able to be well fenced against
the contrary errors: and that all they to whom the office of instructing
and governing is committed, should with great care teach or cause to be
taught, those that are committed to their charge, unless they, as curats neg-
ligent & unfaithfull in their duty, had rather answer for their perdition. And
indeed, the desire of your parents, in this respect, is to be commended; that
they will have the summe of godlines to be propounded to, and inculcated
into you, not only at home, and in the Church, but also in the schools; For
they well perceived what great ignorance ensued, and how great an hint &
opportunity was given to the Devil, of detaining men in that ignorance,
when once the primitive custome of the Church, of hearing and teaching
the Catechists, was lost, and in the room thereof succeeded that silly and
foolish dumb shew of Popish confirmation. And they now see that the
same

Κατηχισμὸς
ἐκ τῆς πόλεως.
Καὶ τὸν αὐτὸν δὲ
κατηχισμὸν ὁ
ἀπόστολος τῶν
ἐκκλησιῶν, &c.

Παρεῖν ἐν τῇ
ἐκκλησίᾳ λόγους.

6. Motive, the
dangers and
heretics of the
last times.

Mat. 24. 3.

An Oration Hortatory of Ursinus

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Rom. 1. 31.

7 Motive, the benefit if we do, the punishment if we do not study this doctrine.

Mat. 25. 29.

Englands Marian persecution.

same things, or worse than these, are now to be feared, unlesse God out of his singular mercy looke upon us: than the which danger, as scarce any thing can bring greater heaviness to all godly persons, so contrariwise, it is not easie to finde out any thing that may be more desirable and pleasant unto all pious Parents, than if they can certainly promise themselves that their children and nephews shall a while live after them in the same light of divine truth, which now is lighted up amongst us. Wherefore if we are not without naturall affection, and cruell against those which love us more than themselves, let us endeavour to our power, that by our negligence we do not destroy their hope, nor crosse their prayers: But that, together with them, we may shew our selves thankfull unto God, who, collecting to himself a perpetual Church out of the dregs of this world, hath, by the bringing back againe of the sunne of heavenly doctrine, so dispelled the darkness of the kingdom of Antichrist, that any man that will not wilfully in his eyes and eares, and oppose the known truth, may behold and discern them stripped naked of those diuel-deceits, which were those faire outsides of which they vauntingly bragged. If we doe these things the Sonne of God will conserve and augment those gifts that he hath bestowed upon us according to his promise. *To him that hath, (i. e.) to him that desireth to goe on forward, shall be given.* If we doe contrariwise, then will follow upon us that which is threatned in the contrary sentence following, *from him that hath not shall be taken that which he hath.* And indeed, how the Lord will not endure the contempt of the Gospel revealed, both the divine word of God, and the continuall history of the world doth proclaim. Isa. 5. 24. *Because they have cast away the law of the Lord of hosts, & despised the word of the holy One of Israel, therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them.* And Amos 5. 11. He threatens, *Behold the daies come saith the Lord God, that I will send a famine in the Land, not a famine of bread, not a thirst for water, but of hearing the word of God. And they shall wander from sea to sea, and from the North even to the East; they shall runne to and fro to seek the word of the Lord, and shall not finde it.* We now see the nation of the Jewes, which the Lord honoured with so many excellent titles and priviledges, with so great successe and miracles, & exalted it far above all other mortall men, now to be more abject than the meanest of all men, and so grossly & strangely grown blind amidst the noone-day-light of the Prophets preaching, that the example thereof duly considered may (not to say, move laughter or anger) strike a terrour into us. The cause of this so great an evil we heare the words of the Prophets, and of Christ himself to averre, to have bin their contempt and neglect of the sound doctrine concerning God & our salvation. Joh. 5. 43. *I come in my Fathers name, and ye receive me not. If another shall come in his own name, him will ye receive.* I forbear the recitall of other examples, only one will I touch, which is of the kingdom of England, which a little before was most flourishing and happy, and that not only because it is a very sad example, but also because there is not one in this our assembly that is such a youth, but that it fell out in his daies. For, in this our age, the knowledge of the divine truth was given to England, and in the reigne of Edward the sixth the Church and Schooles were excellently constituted in a flourishing estate.

estate. And when the King was seventeen yeare old, hee was beautified with piety, vertue, and learning far above the modell of that age; so that nothing in the most glorious kingdome was more glorious than the King; so that this kingdome came behind no part of the whole world in happines. But on a suddain, this Edward, a Prince of great hope, being taken out of this life, the Papal tyranny soon again surpris'd his kingdom, the most glorious Churches were cruelly wasted with imprisonments, banishments, fire, sword, and men of eminent learning & holines, without any respect of age, sexe or dignity, some of them haled to the fire, and other most cruell punishments, and others cast out into all corners of the world. It was now onward in the fift yeare, whiles these calamities continued there. But I rather acknowledge and bewaile our owne sins, than take upon me the judging of others. The cries of the English banished, which I heard with these eares, are not out of my hearing, wherewith they complained of the unthankfulnesse, security, and surfeit of the Gospel, that had seized upon their Nation. But doe wee looke to it better to manage our condition? would God we did. When Pilate mingled the bloud of the Galileans with their sacrifices, saith Christ, Luke 13.3. *Unlesse yee repent, yee shall all likewise perish.* The tumults and ruines of Empires, by which the Church is shaken, are before our eyes threatning us: the theevish Turkes gape after us, endeavouring with might and main to take Christ from us, and to obtrude upon us their Mahomet; and we heare that daily they prey upon our neer bloud, drawing away Christian youths to their filthy and blasphemous society, and to make a breach in upon us. The abomination of the kingdome of Antichrist curseth us, and crieth out, that we are to be destroyed. And there are more heresies and depravations of the truth hatched and increased within & without the Church (like Hydras heads) than can be numbred. *Ifay 1.9.* And now verily is that fulfilled, that *unlesse the Lord preserve unto us a seed, we shall be like to Sodom & Gomorrhah, nothing of us remaining.* *Rom. 9.19.* Let us not be now so stupid, or such haters of our selvs, as not to be moved with these things. *Ifay 55.6.* Let us seek the Lord whiles he may be found. Let every one enter into a serious consideration of his own salvation, & to hold fast in our hearts those things which we collect, and are fitted pertinentely unto the same, that if the world broken to peeces should fail, yet the ruines thereof should not affright us.

These things we have spoken of do concern al men, but chiefly our order of Scholars. For, all that ever instructed or governed schooles, or have bin employed in those things, or would have others to be employed, have agreed upon this; That they that are brought up in the schools should be not only more learned, but also more godly. Which being so, let men acknowledge, that a school is a company according to Gods ordinance, teaching and learning the doctrine necessary for mankind, concerning God and other good things; that the knowledge of God among men may not be extinguished, but the Church may be preserved, many may be made heirs of eternall life, discipline may be upheld, and men may have other honest benefits by the arts.

Therefore we swerve far from, too far from our scope or marke, unlesse we be settled in this purpose, that we ought to be busily employed in these Ant-hills and Bee-hives of Christ, not only to be more skilled in learning, but

Scholars should have learned godliness, or godly learning.
8. Motive, that doctrine may be the mark of the Church, & chiefly of the Schooles.

John 5.35.
2 Tim. 2.15.
ἐρεθίζουσιν.

but also more adorned with a good and holy conversation, that we may be more acceptable to God and men. And it is apparent in the Church, that all instruction, without the doctrine of godlines, is nothing else but an erring, and a withdrawing from God, from true good, true righteousness, true salvation. For whatsoever we do not to the glory of God, whatsoever we do not in the name of Christ Jesus, whatsoever we do not of faith, the holy spirit pronounceth as sinfull, vile, and condemned of God. When therefore this doctrine is put out of the Schooles of the Church, then not only nothing can be taught concerning true perfect vertue, such as God requires; but also those other few and obscure doctrines left behind of bad, would make us far worse: not by reason of their being amongst us; but the want of those things, without which nothing is holy and sound. And although the consent of all men of sound judgement should satisfie us in this matter; yet the divine Commandement, commanding us to search the Scriptures, to attend to reading, and rightly to divide the Word of God, should be of more weight unto us. And because none can orderly and plainly distinguish, and lay open the speeches of the Prophets and Apostles, and the parts of Religion, without the instructions and exercises of the Schooles; who doth not see, with how neere a tye the study of godlines is knit unto the Schooles? That therefore which is the chiefe work amongst men, and cannot be performed of us without the help of the Schooles, we judge to be chief in the Schooles: namely, the understanding & interpretation of the Prophets & Apostles. And seeing there is afforded unto us Scholars more ability, and opportunity of more exact knowledge of Religion, than to other men; if indeed we neglect it, we both make our Religion to be suspected, & shall undergo greater punishment for our negligence & ignorance. Neither would the Lord have the care & keeping of the doctrine of Religion committed to us Scholars chiefly, only for our own cause, but others. For the Learned themselves, understanding the termes and method of the doctrine of Religion, it is expected they should instruct, and interpret unto others.

ἀναλογικῶς.

Seeing therefore Religion is to be taught in the Schooles, as unto children; to the end, that it may be rightly taught, Catechisme is necessary. Neither indeed can this age learne, unlesse brevity be used. Nor can the parts of a discipline be dextrously, and with due proportion of agreement between them be handled, either by teachers or learners, unlesse they first conceive in their mindes some short summ of the same. For both these respects it is, that we read such oft repetitions in the holy Scriptures of brief summes of things: As, *Repent, and beleeve the Gospel. He that shall beleeve, and be baptized, shall be saved. War you a good warfare, keeping faith and a good conscience.* And seeing that it is said, *Colos. 3. 16. Let the word of Christ dwell in you plenteously in all wisdom;* Explications must be added agreeable to the speeches of the Prophets and the Apostles. Neither is a Catechisme any thing else, but a briefe explication of such speeches. But because the little book, called *Melanchthons Examen*, is of that nature, which I propound to you; and the Authour hath comprised, with great fidelity & dexterity, the heads of Christian Religion, under an apt and perspicuous stile of words: as also it is of no small consequence, that a like form of Catechisme should be extant in sundry Churches; stir up your selves to learn, and conceive, that

To the study of Divinity, &c.

that these wretched papers of ours are swadling-bands, wherein Christ will be found swaddled up. You see many are the things which doe commend these Swathels unto you, and seriously exhort you to the imbracing of them; by which, I humbly beseech you, to delight in them, as the commandement of God, your own salvation, the duty we owe to posterity, the example of the more reformed Church, your condition of life, your present age, your desires and hope, imminent dangers, and the rewards and punishments to be expected from God. But however our admonitions may be necessary, yet of none effect, we well know, without the suggestions of the holy Spirit. Therefore turning our selves unto God, let us give thanks to him, that his will was we should be born in this light of the Gospel, and pray that wee may be taught and governed of him.



these things, which are written in the Scriptures, which Christ
will be to the world, and which many other things which he com-
mends to the world, and which he has already shown you to the world,
of which, by which, I humbly beseech you, to desire, as the com-
mandment of God, your own salvation, the day we are to pass the
exam. of the more refined Church, your own, of the world, of the
and your own, and those, in which, in danger, and the rewards and pun-
ishment, to be expected from God, but however, our own, and our own, may
be necessary, yet of no effect, we will know, without the instructions
of the Holy Spirit, I restore training our lives into God, for his
give thanks to him, that his will, was we should be born
in this light of the Gospel, and pray that we
may be taught and governed
of him.



CERTAIN PREAMBLES

on that Catechisme of Christian Religion, which
is delivered and taught in the Churches and Schooles
throughout the Dominions of the County Palatine.

THe Preambles or preparatory Prefaces to this Catechisme are partly *Generall*, concerning the whole Doctrine of the Church; and partly *Speciall*, concerning Catechisme alone.

The Generall Prefaces touching the Doctrine of the Church are seven.

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|--|---|
| <p>1 <i>What, and what manner of doctrine, the doctrine of the Church is.</i></p> <p>2 <i>What are the parts thereof, and what the differences of each part.</i></p> <p>3 <i>Wherein it differeth from the doctrine of other Sects, and from Philosophie also, and why these differences are to be retained.</i></p> | <p>4 <i>Whence it may appeare that it alone came from God.</i></p> <p>5 <i>By what testimonies the certainty thereof is confirmed.</i></p> <p>6 <i>For what cause no other doctrine besides is to be received in the Church.</i></p> <p>7 <i>How manifold is the course of teaching and learning this doctrine.</i></p> |
|--|---|

I *What, and what manner of doctrine, the doctrine of the Church is.*



THE doctrine of the Church, is the entire and uncorrupt doctrine of the Law and Gospel, touching the true God, and his will, workes, and worship; which doctrine is revealed by God himselfe, comprised in the writings of the Prophets and Apostles, and confirmed by sundry miracles, and divine testimonies, by which the Holy-Ghost worketh powerfully in the hearts of Gods chosen, and collecteth unto himselfe out of mankind an everlasting Church, in which he may be glorified both in this life, and in the life to come.

The definition of the doctrine of the Church.

This doctrine is the chiefe and speciall note of the true Church, which God will have eminent in the world, and severed from the rest of mankind, according unto these sayings of Scripture; *Fly Idols. Come out from amongst them, and separate your selves. If there come any unto you, and bring not THIS DOCTRINE, bid him not God speed. Be yee holy, touch no uncleane thing yee that beare the vessels of the Lord. Goe out of her my people, that yee receive not of her plagues.* Now God will have this separation made, 1. *For his owne glory.* For as hee will not have himselfe coupled with Idols and Divels: So hee will have his truth severed from falshood and lyes, and his household separated from the enemies of the Church, that is, from the children of Sathan. It were contumelious so to thinke of God, as that he will have such children as persecute him. It were blasphemy to make God the author of impious doctrine, and patron of the blasphemous: For, *What concord hath Christ with Belial?*

1 John 5. 11.
2 Cor. 6. 19.
3 John 10.
Eph 5. 11.
Rev. 18. 4.

2. Reasons why God will have his Church distinguished from other Sects.
1. His glory.
2 Cor 6. 15.

2. The salvation of his Elect.

2. *The consolation and salvation of his Elect.* For it is necessary that the Church be visibly beheld in this world, that the Elect dispersed throughout all mankind may know to what society they are to joine themselves, and, being gathered unto the Church, may lay hold on this sound comfort, *That they are of that company which is acceptable and pleasing unto God, and hath the promises of everlasting life.* For, God will that all which are to be saved, be gathered unto the Church in this life, because, *without the Church there is no salvation.*

3. Notes whereby the Church is distinguished from other Sects.

1.

2.

3.

How the Church is knowne, and what are her badges and marks whereby shee is distinguished from other Sects, is at large discoursed of in the tract of the Church. The notes are three: 1. *Purity of doctrine.* 2. *The right use of the Sacraments.* 3. *Obedience towards God in every point of doctrine, whether of faith or of manners.* Object. *Yes but oftentimes great vices abound in the Church also.* Answ. I confesse indeed many times great vices over-grow the whole body of the Church, but they are not patronised or maintained, as falleth out in other Sects: nay, the true Church is the first her selfe that reprehendeth and condemneth them before any other. In the Church faults are committed, but with present reproofe, and speedy reformation. As long as this remaineth, so long remaineth the Church.

2. *What are the parts of the doctrine of the Church, and what the differences of each part.*

That the Law and Gospel are the two onely parts of Christian doctrine, proved by 4. reasons,

THE parts of the doctrine of the Church are two; *the Law, and the Gospel*: in both which the summe of the whole Scriptures is contained. The Law is termed the Decalogue, and the Gospel is the doctrine touching Christ our Mediatour, and the free remission of sinnes through faith. This division of *Church doctrine* is clearly demonstrated to be sufficient, by these evident arguments: 1. All doctrine comprised in sacred writ, concerneth either the nature of God, or his will, or his workes, or sinne, which is the proper worke of men and divels: But of all these we are taught either in the Law, or in the Gospel, or in both: Wherefore the Law and the Gospel are the chiefe generall heads which comprehend all the doctrine of the Scripture. 2. Christ himselfe maketh this division of that doctrine which he commandeth to be preached in his name, saying; *So it is written, and so it behooved Christ to suffer, and so rise from the dead the third day, and that in his name should be preached repentance and remission of sins.* Now the whole summe of all this is delivered in the Law and the Gospel. 3. The writings of the Prophets and Apostles doe containe in them the old and new Testament, or covenants between God and man: Therefore it must needs be that in them is declared *what God promiseth, and what hee doth unto us*; to wit, his favour, remission of sinnes, his holy Spirit, righteousnesse, and life everlasting: as also *what he requireth of us*; that is to say, Faith and Obedience. And these are the things which are taught in the Law and Gospel. 4. Christ is the foundation and ground of the whole Scripture; and the doctrine of the Law and Gospel is necessary to conduct us to the knowledge of Christ and of his benefits. For, *the Law is our School-master unto Christ*, constraining us to flee unto him, and shewing us what that justice is which Christ hath recovered, and restored unto us. The Gospel of purpose amply treateth of the person of Christ, his office and benefits: Therefore, all Scripture and heavenly doctrine is comprehended in the Law and the Gospel.

Gal. 3.24.

3. Differences of the Law & Gospel
1. In the matter it selfe.

2. In the manner of revealing.

3. In their promises.

1. The maine differences of these two parts of Christian doctrine consist in three things: 1. *In the subject or matter and kind of doctrine which they deliver*, because the Law is a doctrine prescribing unto men what is to be done, and prohibiting whatsoever ought to be left undone; whereas the Gospel is a preaching of free remission of sinnes by and through Christ. 2. *In the manner of their revealing*; because the Law is knowne by nature, the Gospel is revealed from above. 3. *In their promises*; because the Law promiseth life with condition of perfect obedience, the Gospel promiseth the same life on condition of our stedfast faith in Christ, and the imputation or beginning of new obedience unto God. But hereof more shall be spoken hereafter in his due place.

3. *Wherein*

- 3 *Wherein the doctrine of the Church differeth from the doctrine of other Sects, and from Philosophy also, and why these differences are to be retained.*

THE differences between the doctrine of Gods Church, and other Religions, are foure. 1. *GOD is the author of the doctrine of the Church, from whom it was delivered by the ministry of the Prophets and Apostles: other Sects are sprung from men, and have been invented by men through the suggestion of Sathan.* 2. *The doctrine of the Church alone hath divine testimonies, firme and infallible, such as quiet consciences, and convince all other Sects of error.* 3. *In the Church the entire and uncorrupt Law of GOD is perfectly retained and kept: as for other Sects and Religions, they maime and corrupt the Law of GOD. For they utterly reject the doctrine of the first Table concerning the true knowledge and worship of GOD, either framing unto themselves another God besides that GOD who by his word and workes hath revealed himselfe unto his Church; or seeking to know God, but not by and in his Son; or worshipping GOD otherwise than hee hath commanded in his word. They are also altogether ignorant of the inward and spirituall obedience of the second Table. That little good and truth which they have, is a part of the commandements of the second Table concerning externall discipline, and civill duties towards men.* 4. *The Gospel of Christ is wholly taught and rightly understood in the Church onely; other Sects are either cleane ignorant of it, and despise it; as the Ethnickes, Philosophers, Jewes, and Turkes: or they doe patch some little part of it out of the doctrine of the Apostles unto their owne errors, of which part yet they neither know nor perceive the use; as the Arrians, Papiſts, Anabaptists, and all other Heretickes; of whom some maintaine errors concerning the person, others concerning the office of our Mediatour. These maime discords doe prove that the doctrine of the Church alone is zealously to be followed and kept, and the Religion and doctrine of other Sects repugnant to the truth, warily to be prevented and avoided; according as it is said in Scripture, BEWARE of false Prophets: and, FLEET Idols.*

4 Differences betweene Church-docrine and other Religions:
1 In their Authors.
2 In their testimonies of confirmation.
3 In teaching and not teaching aright the whole Law.

4 In preaching & not preaching aright the whole Gospel.

The case holdeth not alike in Philosophy: For true Philosophy, howsoever it vary much from the doctrine of the Church, yet it impugneth it not; it is no lye, as are the false doctrines of other Sects, but it is absolute truth, and as it were a certaine bright-shining ray of Gods divine wisdom, fixed in mans understanding at the creation: For, it is a doctrine treating of God and his creatures, and other things good and profitable unto mankind, compiled by wise and grave men through the light of Nature, and grounded on principles in their own nature plaine and evident. Whence it followeth, that it is a thing not only lawfull, but profitable also for Christians to employ their labour and travell in the studies of Philosophy; whereas contrariwise we may not busie our wits in the doctrine of other Sects, but derest them all as untruths and lies coined by the Diel. Notwithstanding, between Philosophy & the doctrine of the Church there is great difference, especially consisting in these points: 1. *They disagree in their principles: For Philosophy in her principles, is meerly naturall, founded and built on things naturally knowne unto every man: but the doctrine of the Church, although it contain many things depending on nature; yet the chiefeſt part thereof, I meane the Gospel, so far surpasseth the reach and capacity of nature, that had not the Sonne of God revealed it unto us out of his Fathers bosome, no wit of men or Angels could have attained unto it.* 2. *They vary in their subjects, and matter which they handle: For the doctrine of the Church comprehendeth the full, perfect, and entire sense both of the Law and Gospel; but Philosophy is quite ignorant of the Gospel, and omitteth the principall parts of the Law, and rawly and obscurely propoundeth that small portion it retaineth concerning discipline, and externall duties, drawn but out of some few precepts of the Decalogue. It teacheth us also other arts and sciences meete and serviceable for mans life; as Logick, Physick, and the Mathematickes, all which are not delivered in Church doctrine, but have their proper necessary use in handling and learning the same.* 3. *They concur not in their severall effects:*

The nature of Philosophy, with the lawfull and fruitfull use thereof.

3 Differences between Philosophy and Church-docrine:
1 In their principles.
2 In their subjects.
3 In their effects.

Comforts common both to Philosophy and Divinity.

Comforts proper to Gods Church.

The use of these differences in doctrine.

1.

2.

3.

Rom. 1. 17.
Hab. 2. 4.

effects: For the doctrine of the Church alone sheweth us the originall of all evils, and mans misery; to wit, the fall, disobedience, or sin of our first parents. Moreover it ministreth true and lively comfort unto our consciences, pointing out the means by which wee may wade out of the danger of sin and death, and assuring us of life eternall through Christ. As for *Philosophy*, it knoweth not the cause of our evils, neither yeeldeth it us any sound comfort or consolation. Philosophy hath certain comforts common unto her with Divinity; such are 1. *The providence of God.* 2. *The necessity of obeying of God.* 3. *A good conscience.* 4. *The worthinesse of vertue.* 5. *The finall causes or the ends which vertue proposeth.* 6. *The examples of others.* 7. *Hope of reward.* 8. *A comparing of events*, because a lesse evil compared unto a greater carrieth a shew and shadow of good: but true comforts against sinne and death are proper to the Church; such as are 1. *Free remission of sins by and for Christ.* 2. *The grace and presence of God in our very miseries.* 3. *Our finall delivery, and life everlasting.* Wherefore Philosophy, though in respect of Divinity it be imperfect, and faile in these premisses; yet it never impugneth Divinity. Whatsoever erroneous opinions, contrary to the true doctrine of the Church, occur in the writings of Philosophers, or are cited out of Philosophy to overthrow Scripture; all these are either no way Philosophicall, but the vaine sleights of mans wit, and very biles and sores of true Philosophy; such as was the opinion of Aristotle concerning the eternity of the world, and of Epicurus touching the mortality of the soule, and such like: or else they are indeed Philosophicall opinions, but unfitly applied to Divinity.

These maine differences between Chritian doctrine and other Religions, and Philosophy also, are very worthy observation, for these ends: 1. *That Gods glory be no way impaired of us, but reserved wholly unto himselfe;* which cannot be, unlesse wee acknowledge and confesse, in the face and eye of the world, whatsoever he hath precisely commanded us to beleeve, either concerning himselfe, or his will; and that wee adde nothing of our owne braine unto that which hee hath revealed. For God cannot be mingled with Idols, nor his truth confounded with Satans forgeries without high dishonour to his name. 2. *That we hazard not, nor endanger our salvation,* which might happen, if erroneously we should imbrace for true Religion any Schismaticall doctrine, or heathenish Philosophy. 3. *That our faith and comfort in Christ Jesu might be strengthened and confirmed,* which falleth out, when wee discern the perfection of the doctrine of the Church before all other Religions: how many important and weighty matters are found in our Religion, which are wanting in others: What are the causes why they alone are saved who professe this doctrine, and other Religions with their Sectaries and adherents are damned, and of God rejected: Finally, that we separate our selves from Epicures and Academicks, who either make a mockery of pietie and godlinesse, or so rack Religion, that they thinke every man in every Religion shall be saved; wresting in this sense that saying of the Apostle, *The just man shall live by HIS faith.* Now these Epicures are not worthy the answering: as for those Academicks, they manifestly falsifie the sentence and meaning of the Apostle, and are easily refuted. For, the pronoun *HIS* in no sort signifieth whatsoever faith every man frameth unto himselfe, but the true *Catholike faith*, particularly appropriated unto every man; and this word *HIS* standeth in opposition against any other mans faith, though it be a true and good faith; and thwarteth and crosseth also the opinion of *Justification by works.* So that the naturall sense of that Text is, *The just man is justified, not by the works of the Law, but by faith alone in Christ, and that by his owne private faith, not by the faith of another man.*

4. *Whence it may appeare that the doctrine of the Church alone was delivered of God.*

5. *By what testimonies the certainty of Christian Religion, or Church doctrine is confirmed.*

GOD in the very creation of the world put this bridle in the mouth of all reasonable creatures, that no man, without extreame and manifest impudency, such

as was the Divell in Paradise, durst say, that any thing, if it were once apparently known to have been spoken, or commanded by God, might be called into question, or that any man might refuse to obey it. Here-hence are those things so often in-culeated in the Prophets, *Hearken, O heavens, and hearken, O earth, for the Lord hath spoken. Thus saith the Lord. The word of the Lord came to Esaias, Jeremias, &c.* Such there-fore it appeareth, that the bookes of the Old and New Testament are the words of God, there is no place left of doubting, whether that be the true Religion and Do-ctrine which is contained in them: but whether these bookes were written by divine instinct, and by what proofes and testimonies we are certaine of so great a matter, remaine stedfast and immoveable, that whatsoever we read in the bookes of the Pro-phets and Apostles, doth as truly declare the will of God unto us, as if we did heare God openly speaking to us from heaven; it cannot chuse, but that the very founda-tion and whole certainty of Christian Religion must be weakned. Wherefore, it is a consideration worthy those who are desirous of the glory of God, and doe seek for sure comfort, to enquire whence it may appeare unto us, that the holy Scripture is the Word of God. To this question now long since answer hath been made by the Papiſts, that forsooth it is not otherwise certaine, then because the Church doth confirme it by her testimony. But we, as we neither reject nor contemne the testimony of the true Church; so we doubt not, but their opinion is pestilent and detestable, who do often say, that the holy Scriptures have not their authority else-where, then from the word of the Church.

Wherefore this question is neces-sary.

The first part, The authority of the Scripture doth depend on the Church.

For first, wicked is it and blasphemous to say, that the authority of Gods Word dependeth of the testimony of man. And if it be so, that the chiefeſt cause why we beleewe that the Scriptures were delivered from heaven be the witnesse of the Church, who seeth not, that hereby the authority of a mans voice is made greater then the voice of God? For he that yeeldeth his testimony unto another, so that he is the only, or the chiefe cause why credence is given unto the other, out of all doubt, greater credit is given unto him, then unto the other who receiveth his testimony. Wherefore it is a speech most unworthy the majesty of God, that the voice of God speaking in his holy Book is not acknowledged, except it be confirmed by the wit-nesse of men.

Reason. The reproach of God.

Secondarily, whereas the doctrine of the Prophets and Apostles doth preach of so great matters, as the certaine knowledge whereof is so greatly desired of all, who are well disposed, and the conflicts of doubtfulnesse in all mens minds are so great; what full assurance of our faith can there be, what sure consolation against assaults or temptations, if that that voice, on which our confidence relieth, be no otherwise knowne unto us to be indeed the voice of God, but because men say so, in whom we see so much ignorance, error, and vanity to be, that no man scarcely, especially in matters of some weight, doth attribute much unto their word, except other reason concur with it?

Reason. Our comfort. Faith is grounded on approved wit-nesse, therefore not on mans.

Thirdly, the truth of God and Christian Religion is plainly exposed unto the mocks and scoffes of the wicked, if we, going about to stop their mouths, doe there-fore only desire that we should be credited, that our Religion is from God, because our selves say so. For if they be by no other confutation repressed, they will with no lesse shew of truth deny it, then we affirme it.

Reason. The confutation of our enemies.

Last of all, the Scripture it selfe in many places is against this opinion, and doth challenge a far higher authority unto it selfe, then which hangeth upon mens words. For so saith Christ him selfe, *I receive not the record of man: signifying thereby, that his doctrine stood not, no not on John Baptists testimony, although yet he did al-ledge it, but as of lesse account; that he might omit nothing, by which men might be moved to beleewe. Therefore he addeth, But I say these things that you may beleewe. I have a greater witnesse then the witnesse of John.* And if Christ now, being humbled, said these things of him selfe, then surely shall they be no lesse true of him being in glory, and sitting in his Throne. Paul saith, *My word and my preaching stood not in enticing speech of mans wisdom, but in plaine evidence of spirit, and of power, that your faith should*

Reason. Witnesses.

John 5.

Cor. 1.

should not be in the wisdom of men, but in the power of God. If so be then our faith must not rest, no not upon reasons wisely framed by men, much lesse shall it depend on the bare word of men. The Church her selfe is said to be *built upon the foundation of the Prophets and Apostles*: If then the confidence and confession of the Church stayeth on the doctrine of the Prophets and Apostles, as on the foundation; the certainty of Scripture cannot hang on the Churches witness: for so should not the Church be upheld by the testimony of the Prophets and Apostles, but by her owne. And it is said, *If we receive the witness of men, the witness of God is greater*: If it be greater, then the authority of it hangeth not on the record of man; but we are to give more credence unto God, witnessing the Prophets and Apostles writings to be indeed his voice, then unto the Church affirming the same.

Now that it is said of the contrary, *That by the Churches record alone, it doth appeare unto us, that the sacred bookes which wee have, were written by the Prophets and Apostles, whose names they beare in their fore-head, and that even unto us they are come uncorrupt*: this we grant not, For God far more certainly testifieth both in Scripture, and in the hearts of his Saints, that no feigned or forged thing is in these bookes, then it can be by the Church, and all the creatures of the world, confirmed. They therefore who stand upon the Churches testimony alone in this point, shew that themselves have not as yet felt or understood the chiefeest testimony.

Furthermore they say, *That the bookes authentike, or, as they terme them, Canonick, of both Testaments, are discerned from the Apocryphall by the Churches judgement: and therefore that the authority of holy Canon doth depend on the Churches wisdom.* But that this difference of the bookes is not determined by the Churches judgement, but being imprinted into the bookes themselves by the Spirit of God, is onely acknowledged and approved by the Church; this is easily to be understood, if the causes of this difference be considered. For either in these which are called Apocryphall, the force and majesty of the heavenly Spirit doth lesse evidently appeare in the weight and vehemency of word and matter, then in others; of which it is cleere, that they are the heavenly Oracles, set down in writing by the divine instinct, that they might be the rule of our faith: or it cannot be determined, neither out of these bookes themselves, nor out of others which are Canonickall, that they were written either by the Prophets or Apostles: because either they were not opened by those, whom God by certain testimonies hath warranted unto us to be endued with a Prophetickall spirit; or themselves doe not shew any certain Authours of them; or by their form of speech, or other reasons it may be gathered, that they were not left of them whose names they beare. Now as touching either this evidence of spirit, or certainty of the authours, we build not our judgement on the testimony of the Church, but of the bookes themselves. And therefore not for the Churches judgement only do we judge some bookes to be Canonickall, and the foundation and rule of our faith, and do therefore accept of the doctrine of other some, because they agree with the Canonickall; but rather for the very cause of this difference which we find in the bookes themselves.

As for that which some men say, that the Church is ancients then the Scriptures, and therefore of greater authority, it is too trifling. For the Word of God is the everlasting wisdom in God himselfe. Neither was the knowledge of it then first manifested unto the Church, when it was committed to writing, but the manifesting of it began together with the creation of mankind, and the first beginnings of the Church in Paradise: yea, the Word is that *immortall seed*, of which the Church was borne.

The Church therefore could not be, except the word were first delivered. Now when we name the holy Scripture, we mean not so much the *characters* of the letters, and the volumes; but rather the *sentences* which are contained in them, which they shall never be able to prove to be of lesse antiquity then the Church. For albeit they were repeated and declared often after the beginning of the gathering of the Church: yet the summe of the Law and Gospel was the same for ever.

To conclude, neither is that which they assume alwayes true, *That the authority*

Ephes. 2.

1 John 5.

1 Object.

That they are true, the Church alone doth witness.

Ans. The Minor is false.

2 Object. The discerning of books.

Ans. The Minor is false.

3 The working of the holy Ghost.

2 The certainty of Authours.

3 Object. The Church is more ancient then the Scripture.

Ans. The Minor is false.

The Scripture is first in nature as the cause.

2 Ans. The Minor is false.

of the ancienter witnesse is greater then of the younger: for such may be the condition and quality of the younger witnesse, that he may deserve greater credit then the ancienter. Christ, being man, bare witnesse of himselfe: Moses also and the Prophets had long time before borne witnesse of him; yet neither his, nor all other wittnesses authority is therefore greater then Christs alone. In like sort the Church wittnesse, that the holy Scripture which wee have, is the Word of God. The Scripture it selfe also doth wittnesse of it selfe the same, but with that kind of wittnesse that is more certaine and sure then all the others of Angels and men.

A younger workman may be more skilfull then an elder.

There is alledged also to this purpose a place, where the Church is called the pillar and ground of the truth. But sith the Scripture doth teach other-where, and that not once, that the foundation of the Church is Christ and his word; it is manifest enough that the Church is the pillar of the truth: not a fundamentall, or upholding pillar, but a ministeriall, that is, a keeper and spreader of it abroad, and as it were a mansion place, or sure seat, which might carry the truth left with her, and committed unto her, in the open face of all mankind: even as the holy Apostle Paul was called an elect vessel, to beare the Name of God before the Gentiles and Kings: neither yet did Paul get credit unto the Gospel, but the Gospel unto Paul. So likewise are the Apostles termed pillars, not that the Church rested on their persons, but that they were the chiefe teachers of the Gospel, and as it were the Chieftaines and Masters of doctrine: for a man is not bound to beleve those that teach, on their bare word, but for the proofes which they bring of their doctrine.

4 Object. The pillar of truth. 1 Tim 3.

Acts 9.
Galat. 2.
1 Thef. 2.
1 Thef. 1.
Titus 1.
Galat. 2.

Furthermore, they alledge a sentence of Austine out of his book entituled, Against the Epistle of the foundation, I (saith Austine) would not beleve the Gospel, except the authority of the Catholike Church did move mee thereunto. But first, if it were true, that either Austine, or some others did give credence unto the Gospel onely for the Churches authority, yet might there not be fashioned a rule hence of that which all men either did, or ought to doe. But that this is not the meaning of Austine, which these men would have, they doe easily perceive, who weigh both the whole course of this place, and the phrase of speech which is usuall unto Austine. For Austine going about to shew that the Manichees were destitute of all proofe of their doctrine, first hee opposeth one, who as yet beleeveth not the Gospel, and denieth that such a one is able any way to be convicted by the Manicheans; for he were to be convicted either by arguments drawne out of the doctrine it selfe; of which the Manicheans have none; or by the consent of the Catholike Church, from which themselves were departed: for example sake he proposeth himselfe, who should not have beleevd the Gospel, except the authority of the Catholike Church had moved him thereunto. Austine therefore speaketh this not of himselfe, as he was then when he writ these things against the Manicheans; but of himselfe, before he was yet converted, or not sufficiently confirmed. And that he speaketh not of the present, but of the time past, the words that follow doe manifestly declare: *Whom then I beleevd, when they said, Beleeve the Gospel: why should I not beleve them. when they say, Beleeve not a Manichean?* For hence it appeareth, that when he saith, he was moved especially by the authority of the Church, hee meanes it of that time, at which he obeyed the Churches voice, that is, departed from the Manicheans unto the true Church. But after that once he was converted, and had perceived the truth of doctrine; that his faith was not now any more builded on the authority of the Church, but on a farre other foundation, himselfe is a most sufficient witnesse for us, whereas in the selfe same booke, hee saith on this wise: *Thou hast proposed nothing else, but to commend that thy selfe beleevest, and to laugh at that which I beleve. And when as I of the other side shall commend that which my selfe beleve, and laugh at that which thou belevest; what dost thou thinke we must determine, or doe, but even to shake hands with them, who bid us to know certaine things, afterward will us to beleve things that are uncertaine? and, Let us follow them, who bid us first to beleve that, which as yet we are not able to perceive, that being more enabled by faith it selfe, we may discerne to understand that which wee beleve; not men now, but God himselfe, inwardly strengthening and enlightning our mind.* Wherefore they doe manifest injury unto Austine, who draw that which him-

5 Object. Chap. 5. A place of Aug. Austine. 1 Anf. An Example maketh no rule.

3 Anf. He speaketh of himselfe, as yet not converted, or not sufficiently confirmed.

Chap. 14. Therefore he did beleve the Church especially, before he was able to perceive it.

himsel

The application
of the answer.

1 Kings 19.

That followeth
not which they
would;

1 Because there is
more in the con-
sequent, than in
the antecedent.

2 Because there is
a fallacy of the
Accident.

A declaration of
the like example.

1 The Samaritans.

2 The Emulation
of the Jewes.

Rom. 11.

3 The honesty of
wives.

Chap. 3.

Galat. 1.

The conclusion of
the first part.

The second part.
Arguments shew-
ing the certainty
of the Scripture.

selfe confesseth of himselfe, when he was not yet converted, or was but weake, unto that time, when he affirmeth farre otherwise, both of himselfe, and all the godly. For so reverent a regard ought wee to have of the word of God, and such also is the force and efficacie of the holy Spirit in confirming the hearts of beleevers, that we beleeve God, yea without any creatures testimonie, even as Elias forooke not God, no not when hee thought, that *himselfe was onely left alive of the true worshippers of God.* If therefore either Austine, or whosoever else being not as yet converted unto Religion, not as yet having experience of the certainty of it in his heart, was moved rather by humane than divine testimonies to embrace it: it cannot thereof be gathered that the certainty of the holy Scripture dependeth on no other testimonies, or that by no other we are assured of it: because that some are moved especially by humane voyces to reverence it, cometh not thereof to passe, for that the Scripture is not main- tained by any other authority; but it chanceth through the fault and weaknesse of them, who sticking upon humane records, doe not feele as yet, or understand divine. An Image and example of these degrees of faith, is the story of the Samaritane woman. For many of the Samaritans are said to have beleeved in Christ, because of the speech of the woman, who testified, that *hee had told her whatsoever she had done.* But after that they had Christ with them for two daies, many more beleeved because of his owne speech; and they said unto the woman, *Now wee beleeve, not because of thy saying, for wee have heard him our selves, and know that this is indeed the Christ the Saviour of the world.* All men come not by the same occasions, nor have not the same begin- nings unto faith. Paul saith, that *salvation was come unto the Gentiles, and that hee did magnifie his ministry, that the Jewes might be provoked to follow the Gentiles.* In the first of Peter, wives are willed to be subject unto their husbands, that even they which obey not the word, may without the word be won by the conversation of the wives, while they behold their pure conversation which is with feare. Even then as the Samaritans were moved, first by the speech of the woman, to beleeve in Christ, but after they had seen Christ, and heard him, they were so confirmed, that they said they would now beleeve though the woman held her peace: so also may it be, that they which are not as yet converted, or but weaklings, may be moved especially by the Churches testimony, (as which runneth more into their eies) to give credence unto the Scripture; who yet neverthelesse, after they are once illuminated with a more plentiful light of faith, do finde by experience, that they are confirmed by a farre superiour and more certaine testimonie, that the Scripture is the word of God, and do know by the force and evi- dence of it, that they must keep their faith, were all the Angels and men perswaders to the contrary: as it is said by the Apostle: *Though we, or an Angel from heaven, preach unto you otherwise then that which wee have preached unto you, let him be accursed.* By these things therefore it may be understood, that the voice and consent of the catholike Church may and ought, amongst other testimonies, to serve for our confirmation; and yet the authority of the holy Scripture not to hang upon it: but that out of the Scrip- ture it selfe rather wee must learne by what arguments we may be brought to know that it was delivered from God; because that God himselfe doth witnesse it: and al- so such is the force and quality of that heavenly doctrine, that although all men should gainsay it, yet it should not be any otherwise more manifestly and certainly knowne to be the voice of God, than by it selfe.

But lest any man may thinke, that by any arguments, which even reason by a nat- urall light judgeth to be sound, without the singular grace of the spirit, this may be wrought in the mindes of the wicked, as either to obey the truth, or to leave off to reproach it: first, hee must remember that the arguments or testimonies are of two sorts, which shew the certainty of Christian Religion, and maintaine the authority of the Scripture. For there is but one onely testimony, which is appropriated unto them alone who are regenerated by the spirit of Christ, and unto them alone is it knowne: the force of which testimony is so great, that it doth not onely abundantly testifie and seale in our mindes the truth of the doctrine of the Prophets and Apostles, but it also inclineth and moveth our hearts to the embracing and following of it. Other testi- monies, whatsoever may be brought, they are understood indeed both of the godly and

and the wicked, and doe compell their consciences to confesse, that this Religion rather then others is pleasing unto God, and that it came from him: but unlesse that one other come also, which is known of the godly alone, these testimonies will never bring to passe, that men shall imbrace the truth, although it be knowne unto them. The arguments therefore which shew the truth and certainty of the Scripture, or Church-doctrine, are these:

1 *The purity and perfectness of the Law therein contained:* For impossible it is, that that Religion should be true, and derived from God, which maketh Idols, or approveth open out-rages, flat against the expresse Law of God, and sound judgement of reason. Now all religions (that only excepted which is delivered in Scripture, and received of the Church) are manifestly convicted of this crime: For (as before hath been sufficiently declared) they either abrogate and cancell the first Table of Gods Law touching the true God, and his worship, or they shamefully defile and disgrace it with their feigned untruths; and of the second Table they reserve onely a part, touching outward decent demeanour, and civill duties. Only the Church, according to the prescript of Scripture, retaineth both Tables of the Law whole and sound. Wherefore the doctrine of the Church alone is true and divine.

1 The purity of doctrine.

2 *The Gospel, which sheweth us the onely way to escape, and find deliverance from out the power of sin and death:* For questionlesse that doctrine and religion is true and divine, which directeth us unto the meanes of avoiding sin and death, without violating Gods justice, and which yeeldeth effectually and lively consolation to mens consciences concerning life everlasting. But it is the doctrine of the Church alone set downe in the Gospel, which openeth and proclaimeth unto us this freedome from misery, and sealet unto mens consciences these solid comforts: Therefore that doctrine alone is true and divine.

2 The Gospel, shewing our deliverance.

3 *The antiquity of this doctrine, which is found to be most ancient:* For the doctrine of the Church alone delivered in Scripture, deriveth her originall from God, and is able to prove her continuall descent from the beginning of the world. The conference of the histories of the whole world with divine history sheweth, that all other religions rose long time after it, and are Novices in respect thereof. Whereas then undoubtedly the ancientest Religion is most true (for men received the first Religion that ever was, immediately from God) it followeth, that the doctrine of the Church alone is true and divine.

3 Antiquity.

4 *The miracles, whereby God from the beginning of the world confirmed the truth of this doctrine,* such as the Divell is not able to imitate in deed, nay not to resemble in shew; I meane, *The raising of the dead the standing still or going backe of the Sun, the dividing of the sea and rivers, the making of the barren fruitfull, and such like;* which miracles, whereas they are the workes of God alone, wrought for the confirmation of the doctrine of the Prophets and Apostles (and God cannot give testimony unto a lye) do powerfully evince, that this doctrine is most true, and proceedeth from God.

4 Miracles.

Luke 7.
Joh. 10. 13.
2 Kin. 10.
Exod. 14.
2 Kin. 2.
Gen. 18.

For albeit mention is made also of some miracles of the Heathen, and it is said of Antichrist and false prophets, that they shall worke signes and great wonders, so that the very elect themselves, if it were possible, should be seduced: yet these neither in number, nor in greatnesse are equall unto the miracles of the Church; and by the end, for which they are done, it may easily be discerned, that they are not wrought by any divine power. Wherefore there is a double difference, especially by which true miracles are severed from false: For first, *Those miracles which are vaunted of by the enemies of the Church, are such, as without changing course and order of nature, may be done by the sleights and jugglings of men or Devils:* and seem therefore to others to be miracles, because they perceive not the causes of them, and the means whereby they are wrought. Furthermore, *they have this as their chiefe end, that they confirme Idols, superstitions, manifest errors and mischiefs. But the miracles with which God hath set forth his Church, are workes either besides, or contrary unto the course of nature and second causes:* and therefore not wrought but by the power of God. The which that it might be the more manifest, God hath wrought many miracles for the confirming of his truth, whose very shew the Divell is never able to imitate or resemble: as the aforesaid miracles; raising

1 Object. Others also have miracles. Ans. It is not true

They differ. 1 In the substance.

2 In the ends.

of the dead, to stay or call backe the course of the Sunne, to make fruitlesse and barren women fruitfull. But specially, the miracles of God are distinguished by their ends from the divellish and feigned. For, they confirme nothing, but that which is agreeing with those things which aforetime were revealed by God, and that in respect of the glory of the true God, of godlinesse, and holinesse, and the salvation of men. And therefore it is said of the miracles of Antichrist, *That his coming shall be by the working of Sathan, with all power, and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse, among them that perish, &c.* Now, if any be so bold as to call in question, whether or no the miracles which are reported in the Scriptures, were done so indeed, he is out of all question of very great impudency. For hee may after the same manner give the lye to all both sacred and profane histories. But let us first understand, that as other parts of the holy story, so especially the miracles are recited, as things not wrought in a corner, but done in the publike face of the Church and mankind. In vaine should the Prophets and Apostles have endeavoured to get credit unto their doctrine by miracles, which men had never seen. Furthermore, the doctrine which they brought was strange unto the judgement of reason, and contrary to the affections of men: and therefore their miracles, except they had been most manifest, would never have found credit. Also it cleerly appeareth, both in the miracles themselves, and in the doctrine which is confirmed by them, that they who writ them, sought not their own glory, or other commodities of this life, but only the glory of God and mens salvation. To these arguments agreeth not only the testimony of the Church, but the confession also of the very enemies of Christ, who surely, if by any meanes they could, would have denied and suppressed even those things that were true and knowne; much lesse would they have confirmed by their testimony ought that had been forged, or obscure.

3 Theſs.

a Object. They are doubtfull.

Ans. The Antecedent is false.

5 Oracles.

5 *The Oracles and Prophecies of things to come verified by their events*, of which sort many are found in the books of either Testament, whose heavenly fountaine and head-spring is evidently demonstrated, in that it is the property of God alone to utter true Oracles.

6 Consent in the parts of doctrine.

6 *The consent of each part of the doctrine of the Church*: For that doctrine which is contrary unto it selfe, is neither true, nor of God, sith that truth consovereth with truth, and God contradicteth not himselfe. But the doctrine of the Prophets and Apostles alone except, all other Religions manifoldly jarre, discord, and mutinize within themselves, even in their very foundation, and chiefe points. Wherefore the doctrine of the Church alone is true and divine.

7 Enemies confession. Luke 4.41.

7 *The confession of very enemies*: Because the Divell himselfe is enforced to cry out, *Thou art the Christ the Sonne of God*: and other enemies are constrained to confesse, that this our doctrine is true; for whatsoever goodnesse and truth they have in their Religions, the selfe-same hath our Religion, and that more cleerly and soundly deciphered; and they may easily be convicted to have stolen it from our Religion, and intermingled it with their owne forgeries, as indeed it is the custome of the Divell, through Apish imitation of God, to mingle some truth with his manifold falshoods, that thereby he may the more cunningly and easily deceive men. Whence it ariseth, that these things, which other Sects have agreeable with our doctrine, cannot therefore be refuted, because they have borrowed them of us; but those things which are contrary to our doctrine are at the first on-set overthrown, because they are the inventions of men.

8 Sathan and wicked mens hatred thereof.

John 8.44.

8 *The hatred of Sathan and his instruments exercised against this doctrine*: For certainly that doctrine is true and divine, which all the wicked, yea and Sathan himselfe with joynt conspiracy despite, and endeavour to abolish: For, *Truth hatcheth hatred*; and, *The Divell is a liar from the beginning, and abode not in the truth*. But Sathan and the world oppugne not, nor hate more eagerly any doctrine then the doctrine of the Church, because (forsooth) it accuseth them more sharply, and handleth them more rigorously; it oftner calleth their cavils into tryall, sifteth and discovereth their fallacies, and condemneth their Idols, and other vices, then any other Sect, which rather either tolerate and winke at, or patronize and defend them.

The

The world hateth me, because I testifie of it, that the workes thereof are evil. If ye were of the world, the world would love her owne. John 5.19. John 15.19.

9 *The marvellous protection, and wonderfull preservation of this doctrine against the furies of Sathan, and other enemies of the Church.* For whereas no Religion is more dangerously at all times without intermission assailed by Tyrants and Heretikes, then this of the Church, and God notwithstanding hath hitherto wonderfully protected it against the cankered rancour and malice of enemies, and the very gates of Hell (inasmuch as it alone hath persisted invincible; whereas other Religions, either not at all, or slenderly assailed, have speedily perished, and suddenly fallen to the ground) hence we conclude, that the doctrine of the Church is approved of God, cared for, and secured by him.

9 Gods marvellous preservation thereof.

10 *The punishments of the enemies.* For without doubt, that Religion is allowed and advanced by God, whose adversaries God punisheth for oppugning and withstanding it. But histories both old and new have registred and recorded the dreadful and heave punishments inflicted by God on them who resisted the doctrine of the Prophets and Apostles: Therefore God countenanceth and authoriseth that doctrine. Now, although the wicked sometimes flourish in this world; and the Church lieth trodden under foot, yet the end and event testifieth, yea and Scripture teacheth, that this is a worke of Gods providence, and no casualty or accident, neither is God therefore more pleased with them, or displeased with his Church. For the Church is alwaies preserved even amidst her persecutions, and is at length delivered; whereas the short felicity of Tyrants and wicked Imps hath a most dolefull and eternall destruction following it. Neither is thereby the force of this prooffe weakened, because that all the persecutors of the Church are not in tragical manner punished in this life, as were Antiochus, Herod, and the rest. For, whiles God doth take vengeance on most of them in this life, he doth sufficiently shew what hee would have to be thought of the rest of their compllices; verily, that they are his enemies, whom, without they repent, he will plunge into eternall plagues, the beginning and feeling of the which is desperation, in which all the enemies of Christian Religion end their dayes, yea they who are not oppressed with any other calamities of this life. To conclude, that it may be manifest, that they are not only for other transgressions punished of God, God doth so often denounce in his word, that such shall be the ends of his enemies, and that for this very cause, because they go about to extinguish the people, and true worship of God. Yea, furthermore they are not a few, from whom, while they lie in torments, their conscience wresteth out this confession, that they have drawne these miseries upon themselves, by persecuting the godly: as from Antiochus Epiphanes, and Julian the Apostata. And since that all the adversaries of the Church in their calamities and death are destitute of comfort, it is manifest, that they suffer as the enemies of God; and therefore are far from true Religion. Now that which the wicked alone doe, there is no doubt but that is in the number of their sins, for which they suffer punishment. Wherefore the overthrowes of the enemies of the Church are no obscure testimony of the wrath of God against them, even as God himselfe saith of Pharaoh, *To the same purpose have I stirred thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.*

10 Punishments of the enemies of it.

2 Object. Not for this cause.

Ans. Yea, for this cause.

Exod. 9. Rom. 9.

11 *The testimony and constancy of Martyrs,* who sealing this doctrine with their blood, do shew in the very midst of most exquisite torments, that they do so think indeed, as they taught, and are firmly perswaded in their hearts of the truth of that doctrine which they have professed; and that they draw that comfort out of it which they did preach unto others: to wit, that for Christs sake they are truly the sons of God, and that God careth for them in the houre and point of death. God therefore sustaining them by this lively comfort, thereby witnesseth, that he affecteth the doctrine of the Church, for which they suffer.

11 Confession and constancy of Martyrs.

12 *The true piety and holiness of those who wrote the holy Scriptures, and made open profession of the doctrine comprised therein.* For that Religion is most sacred & divine, which maketh men holy and acceptable unto God. But the Patriarchs, Prophets, Apostles,

12 The piety of the writers and professors thereof.

and others, who heretofore have, and now doe earnestly imbrace this doctrine, farre exceed men of other Religions in true vertue and integrity, as by the conference and comparison will appeare. Wherefore it accordeth with reason, that the doctrine of the Church, rather then of any other Religion whatsoever, is true and divine.

13 Their plaine dealing in detecting vices.
14 The testimony of the holy Ghost.

13 *Their ingenuity and plaine dealing in opening faults committed either by them or theirs, whom the holy Ghost hath used in committing this doctrine to writing.*

14 *The testimony of the holy Ghost, by whose inspiration the Scriptures were written; the testimony, I say, of the holy Ghost in the hearts of them which beleeve, that is to say, a full faith and firm perswasion that the holy Scripture is the word of God; that God, according unto the tenour of this Scripture, will be mercifull and good unto us; which faith there followeth joyfulness, resting on God, and calling on his name with assured hope of obtaining both other good things, which according to the precript of this word we beg of him, and even eternall life it selfe. For this assent and assurance, this lively consolation of the godly, resteth neither on the testimony of man, nor any other creature, but it is the proper effect of the holy Ghost; which effect how it is enflamed and strengthened by the same Spirit, through the doctrine of the Prophets and Apostles read, heard, and meditated, all the godly in a lively and certain feeling of their hearts have experience. By this testimony of the holy Ghost, all that are converted unto Christ, have the certainty of heavenly doctrine mainly confirmed, and surely sealed up in their hearts. And this argument, as it is proper unto the regenerate, so it forceth their hearts alone, not onely to credit the truth and authority of the holy Scripture, but also perswadeth them to give an absolute assent thereunto, and rest settled thereon. All the other testimonies before alledged, are common to those that are not converted unto Christ, whom they also convict, and stop the mouths of them that contradict this doctrine. But of themselves, they neither perswade nor move the mind to assent, without the inward testimony of the holy Ghost. But the Spirit of God, when he once breedeth this most assured perswasion in our minds, that the doctrine which is contained in the holy Bible, is of a truth the will of God, and worketh that comfort and change of our minds and hearts, which is promised and taught in this book; by our experience and feeling it is so confirmed, that while this remaineth within us, though all Angels and men should say contrary, yet we would beleeve this to be the voice of God; but if that remaine not, or be not in us, though all should say it, yet we would not beleeve it. Neither doth not the Spirit therefore establish the authority of the Scripture, because we are to examine what the Spirit speaketh within us by the rule of the Scripture: for, before that this is done of us, the Spirit himselfe declareth unto us, that the Scripture is the word of God, and inspired by him; and that he will teach us nothing in our hearts, which is not agreeable unto that testimony before set down of him in the Scripture. And if this be not first most certainly perswaded us of the Spirit himselfe, we will never re-call our opinions of God and his worship to the Scripture, as the only rule to try them by. Now then after it is declared unto us by divine inspiration, that the Scripture is a sufficient witness of that divine revelation in our hearts, then at length do we find our selves to be confirmed, by the mutuall testimony of the same Spirit, in the Scripture and in our hearts, and we beleeve the Scripture affirming of it selfe, That it was delivered by divine inspiration to the holy men of God.*

Objed. The Scripture beareth witness of the Spirit; therefore the Spirit not of it.
Answer.

2 Tim. 3.
2 Pet. 1.

6 *For what cause no doctrine besides the holy Scripture is to be received in the Church.*

The Scripture is of God: therefore the rule of faith.

Whereas it appeareth unto us, that it is the word of God, which the Prophets and Apostles have left in writing: there is no man which doth not see, that the Scripture must be the rule & square, by which all things, which are taught & done in the Church, must be tried. Now all things, of which there useth to rise questions in the Christian Church, do appertain either unto doctrine, or unto discipline and ceremonies. That the word of God ought to be the rule unto both sorts, it is out of doubt. But in this place we speak of the doctrine of the Church, which consisteth in the sentences

tences and decrees, which we are bound by the commandement of God to beleve or obey; and therefore they cannot be changed by the authority of any creature: and they are become obnoxious unto the wrath of God, whoeuer submit not themselves in faith and obedience unto them. To these decrees and precepts the Papists adde many sentences, which not only are no where delivered in Scripture, but are repugnant unto it; and they contend, *That the Church or the Bishops have authority of decreeing, yea, contrary and besides the Scripture, what the Church must beleve or doe: and that mens consciences are bound by those decrees, no lesse then by the words of the holy Scripture, to beleve or obey.* Contrariwise, we beleve and confesse, *That no doctrine is to be proposed unto the Church, not only if it be repugnant unto the holy Scripture, but if it be not contained in it.* And whatsoever either is not by the expresse testimony of the holy Scripture delivered, or doth not consequently follow out of the words of the Scripture rightly understood that we hold, may be without hurt of conscience beleved or not beleved changed, abrogated, and omitted. For, we must ever hold a necessary difference between the bookes of the Prophets and Apostles, and the writings and doctrine of others in the Church. 1. That the Scripture onely neither hath, nor can have any error in any matter; other teachers both may erre, and oftentimes also doe erre, when they depart from the written word of God. Again, that the Scriptures are beleved on their own word, because we know that God speaketh with us in them; others have credit, not because themselves say so, but because the Scripture witnesseth so, neither a whit more then they can prove by the Scripture. Wherefore we do not reject others doctrine and labours in the Church; but only setting them in their owne place, we submit them unto the rule of Gods word. This doctrine first is delivered of God himselfe, and that not in one place only of the Scripture: as, *You shall not adde unto the word which I spake unto you, neither shall you take away from it.* And, *I protest unto every man that heareth the words of the prophesie of this booke, if any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke.* And if any man shall diminish of the words, &c. Neither only by these words is forbidden, that no false things, and openly repugnant to the written word, be added to the doctrine of the Church, but also that no uncertaine things, or things not appertaining unto it, be mingled therewith. For, it is not in the power of any creature to pronounce what we are to thinke of God and his will: but this is onely to be learned out of that which is disclosed in his word. And therefore the men of Beræa are commended, *Who searched the Scriptures daily, whether these things were so.*

The difference of the Scripture and of other mens opinions.
1 The Scripture only is of it selfe to be beleved, & the rule of faith.

Dent. 4.
Revel. 22.

2 Faith is grounded only on the Word.

Secondly faith, which is spoken of in the Church, is a part of divine worship; that is, the sure assent by which we embrace every word of God delivered unto us, because it is impossible for us to be deceived by it, if we understand it aright. Further also, that it may breed in us a true worshipping of God; and comfort of our soules, it must stand sure and immoveable against temptations: But there is no certain doctrine concerning God and Religion, besides that which is knowne to be revealed in his word. We may not therefore give the honour which is due unto God, unto men; neither may we go from certaine things to uncertaine, but cleave only to the word of God in the doctrine concerning Religion: and therefore humane decrees must not be accounted amongst those which we are to embrace by faith: Faith cometh by hearing, hearing by the word of God, &c.

Thirdly, for so much as the worship of God is a worke commanded of God, performed by faith, to this end principally, that God may be honoured; it is manifest, that to beleve and doe those things which cannot be denied or omitted without offending of God, is the worship of God: and contrariwise, that God cannot be worshipped, but by the prescript of his will, both the consciences of all men, and God himselfe in his holy word doth testifie: as, *In vain doe they worship me, who teach the doctrines and commandements of men.* It is as wicked therefore to number those things which are not expressed in the word of God, amongst those which are necessary to be beleved and done in matters of Religion; as it is unlawfull for any creature to thrust upon God that worship which himselfe never required.

3 Things necessary to be beleved or done, are part of divine worship. But things not prescribed, are no part of divine worship: Therefore they are not necessary.
1sa. 29.
Math. 15.

4. The Scripture
is sufficient.

John 15.

Act 20.

2 Tim. 3.

3. Other Doctors
may erre, the
Prophets and A-
postles cannot;
therefore they
are tied to these.

Ephes. 3.

1 Cor. 3.

The consent of
Fathers in this
point.

Basil. term. de
confess. fidei.

August. Epist. 3.

Epist. 112.

Objections of the
Papists.

1. Object. The
Scripture doth
not remaine per-
fect.

Numb. 22.

Job 30.

1 Kin. 14. 19.

Jude 9. & 14.

1 Cor. 5.

Ephes. 3.

John 21. 25.

Fourthly, there cannot be any thing added of men unto this doctrine without great injury and contumely done unto the holy Scripture. For if other things, besides these that are written, are necessary to the perfection of true Religion; then doth not the Scripture shew the perfect manner of worshipping God, and of attaining to salvation; which fighteth with the plain words of Scripture, which affirme, that God hath opened unto us in his Word as much as he would have us know in this life concerning his will towards us: as Christ saith, *All things which I have heard of my Father, I have made knowne unto you.* And Paul, *I have kept nothing backe, but have shewed you all the counsell of God.* And, *Knowing that thou hast knowne the holy Scriptures from a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus. For the whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness.*

Fifthly, we are to consider the degrees of them who teach in the Church: For therefore is the authority of the Prophets and Apostles far higher then of other Ministers of the Church, because God called them immediately to declare his will unto other men, and adorned them with testimonies of miracles, and other things, by which he witnessed, that he did so lighten and guide their minds with his Spirit, that hee suffered them to erre in no one point of doctrine: our Ministers are called by men, and may erre, and doe erre, when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paul saith, *That the Church is builded upon the foundation of the Prophets and Apostles.* And, *That hee had laid the foundation, and other then that could no man lay: others build upon it gold, silver, precious stones, wood, hay, stubble.* Now it is manifest that they who may erre, ought to be tied unto their doctrine who are warranted by the testimonies of God that they cannot erre. Wherefore all other teachers in the Church must not bring any new point of doctrine, but onely propound and expound those things unto the Church, which are delivered by the Prophets and Apostles. For these causes therefore doth the whole ancient Church with great consent submit it selfe unto the rule of the sacred Scriptures, whose authority yet ought of right to be greater then these men, who both in words and deeds fight against this opinion. Basil saith, *That it is a falling from the faith, and a fault of pride, either not to admit those things which are written in the holy Scriptures, or to adde any thing unto them.* And Augustine, *For neither ought wee to account of every ones discourses (though they be catholike and worthy men) as of the Canonickall Scriptures, that it may not be lawfull for us, without impairing the reverence, which we owe to those men, so dislike and refuse any thing in their writings, if peradventure wee shall find that they have thought otherwise then the Scripture hath, as it is by Gods assistance understood either of others, or of our selves.* And, *If ought be confirmed by the plain authority of the divine Scriptures, of those which are called in the Church Canonickall, wee must without any doubting believe it: as for other testimonies, by which any thing is moved to be beleaved, thou mayest chuse whether thou wilt beleave them or no.*

But against these testimonies of the Scriptures and the ancient Church, the adversaries of the truth contend, that besides the doctrine which is comprised in the holy Bible, other decrees also, made by the authority of the Church, are no lesse unchangeable, and necessary to salvation, then the Oracles Prophetickall and Apostolike. And, that they may not without some shew and pretence take upon them this authority of decreeing what they list, besides and contrary unto the Scripture; they alledge places of Scripture, in which some writings of the Prophets and Apostles are mentioned, which are not come to our hands: as, *The booke of the wars of the Lord, The booke of the just, The booke of the Chronicles of the Kings of Judah, The prophesie of Enoch, and the story of the body of Moses.* And lastly, the Apostle Paul maketh mention of his Epistles, which now the Church hath not. Hence therefore these men will conclude, *That the doctrine of the sacred Scripture is mainnaind, and that therefore the defect hereof must be supplied by the Church.* But first of all, concerning the holy Scripture we are to know, that so much thereof hath been preserved of God for us, as was necessary and profitable for the doctrine and consolation of the Church. Furthermore, concerning points of Religion, though some holy books are wanting; as those Epistles of Paul, yet it is manifest, that

that all necessary doctrine is contained in those which are extant.

They alledge, *That many things were delivered by word of mouth, both before there were any Scriptures, and afterward also by Christ and the Apostles, as John 16.13. 1 Corinth. 11.34. 2 Thessal. 2.15. and elsewhere. But those things which they delivered by word of mouth, are the selfe same which they put in writing, except some matters of ceremonies, as Act. 15.20. 1 Cor. 11.34. which maketh not for the adversaries, whose traditions most of them repugne the Scriptures.*

1 Object.
Some things delivered by word of mouth.
Answer.

They alledge farther the practice and examples of the Apostles, as if they did make any ordinances or lawes either besides, or against the Scripture: as when Paul ordaineth many things of chusing Bishops and Deacons, of widowers, of women to be covered, and to containe themselves in silence, of not divorcing the husbands, if he be an Infidell, of controversies between Christians. But these men remember not, that their authority is not equall unto the Apostles authority: neither consider they, that there is nothing in all these things appointed of Paul, which is not agreeable to the rest of the Word of God contained in writing, and that many of those things which they alledge, are comprehended in the commandments of the Decalogue. More trifling is it, that they say the forme of Baptisme appointed by Christ, was changed by the Apostles, because it is read Act. 28.19. that they baptised in the Name of Jesus Christ. For in those places not the forme of Baptisme, but the use is declared, that is, that men were baptised for to testifie that they did belong to Christ. Neither yet by the example of the Apostles, who interdicted the Churches things offered to Idols, bloud, and that which was strangled, is it lawfull for Councels and Bishops to make decrees and lawes to tie mens consciences. For, first, here againe there must needs be retained a difference between the Apostles, by whom God opened his will unto men (whereupon they also say, *It seemeth good to the holy Ghost and to us*) and other Ministers of the Church, who are tied unto the Apostles doctrine. Further, as concerning this decree of the Apostles, they decreed nothing else then what the rule of charity commandeth, which at all times would have, that in things indifferent, men should deale without offence. Now if they urge, that these ordinances are called necessary; yet it doth not thereupon follow, that the traditions of Bishops are necessary, especially such as are the Bishops of Rome. Then, that necessity, whereof the Apostles spake, was neither to last continually, neither did it bind consciences for feare of the wrath of God, if these things were not observed: but it dured but for a time, for their infirmity, who were converted from Judaisme to Christ, or were to be converted, as Paul doth at large teach.

3 Object.
That the Apostles have decreed against and besides the Scripture.
Titus 1.
1 Timothy.
1 Cor. 11.
1 Cor. 14.
1 Cor. 7.
1 Cor. 6.
Answer.

To these they adde the examples of the Church, whom they say even from the Apostles to these very times to have beleaved and observed some things, not only not delivered in the Scripture, but contrary to the Scripture. They bring forth the selfe same decree of Jerusalem, concerning things offered to Idols, and bloud: which being made of the Apostles, and expressly set downe in the Scripture, was yet abolished by the Church. But it hath been already said, that that constitution was made, not that it should last for ever, but for a time, for a certaine cause, even for the infirmity of the Church, which was gathered from among the Jewes: and after that cause ceased, that ordinance takerh place no longer. Neither yet did it at that time fetter mens consciences, as if the worshipping or offending of God did lye in it: wherefore the abrogating of it is not contrary, but doth very well agree with it. To these also they reckon the observing of the Lords day. We truly as we doe beleve this to be an Apostolike tradition, and perceive it to be profitable, and a farre other manner of one then for the most part they are which they would saue thrust upon us under the Apostles name; so we doe not put any worship of God to consist in this thing, but know it to be left arbitrary unto the Church. Even as it is said, *Let no man condemne you in respect of a holy day.* But they affirme also, that some things not written are beleaved, which yet to call to question, we our selves confesse to be unlawfull: as, *That Infants are to be baptised, That Christ descended into Hell, That the Sonne of God is consubstantiall unto the eternall Father.* But they are too impudent, if they take unto themselves a licence of hatching new opinions, because the Church for

4 Object.
Present examples.

2.
3
Coloss. 3.

to expound the meaning of the Scripture, useth somewhere words which are not extant in the Scripture. But impious are they and blasphemous, if they say the doctrine it selfe which the Church professeth in these words, is not extant in the Scripture.

3 Object. The holy Ghost to teach the Church, therefore not the Scripture.

John 14. 26. and 16. 13.

1.
2.

Jerem. 31.
2 Cor. 3. 3.

Phil. 3. 15.

6 The Church doth not erre.
Matth 18. 19.

Matthew 28. 20.
1 John 2. 20, 27.

1 Answer.
The true Church.
Matth. 13.
Marke 4.
Luke 8.

2 Answer.
Universally.

They say also, that the holy Ghost is promised the Church, that it may teach those things which are not delivered in the Scriptures: as, But the Comforter, which is the holy Ghost, whom the Father shall send in my name, hee shall teach you all things. And, When the Spirit of truth shall come, hee shall lead you into all truth. But heret they maliciously omit that which is added; And shall bring all things to your remembrance, which I have told you. Again, Hee shall beare witness of mee. Again, Hee will reprove the world of sinne, of righteousness, and of judgement. Again, He shall glorifie mee, for he shall receive of mine, and shall shew it unto you. For out of these it is manifest, that the holy Ghost should speak nothing, but that which was written in the Gospel, and Christ himselfe had before time taught his Disciples: so farre is it that he should bring any thing contrary to them. For neither can he dissent from Christ, nor from himself. So also, when they alledge that, I will put my law in their inward parts, and in their hearts I will write it: And, Yee are the Epistle of Christ, written not with inke, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart; they do not mark that the Spirit cannot speak in mens hearts contrary unto these things which be revealed in the Scripture: neither would God write any other law in mens hearts, but that which is already revealed and written; and that therefore the Apostle Paul opposeth not the matter written, but the manner of writing in tables and hearts one against another; because that the same was written in both: but there with inke, and here with the spirit of God. It hath lesse colour, which they go about to build out of that place; If you be otherwise minded, God shall reveale even the same unto you. If therefore, say they, the Church thinke any thing different from the written word, that proceedeth from the holy Ghost. For the Apostle comforteth and confirmeth the godly, that albeit they did not understand somewhat of that which there hee had written, or were of any other judgement in it: yet that hereafter they should be taught it of God, and should know those things to be true which he had written. When as therefore it is denied that the holy Ghost reveales any thing diverse from that which is written, the rule and mastership of the Spirit in the Church is not taken away, but the same Spirit is matched with himselfe, that is, with the rule of the Scripture, lest those things should be thrust upon us under his name, which are not his.

Further, they make their boast that the Church cannot erre: and that therefore the decrees of the Church are of equall authority with the holy Scripture, because the Church is ruled by the same spirit, by which the Scripture is inspired; even as it is promised, If two of you shall agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them. And, I am with you alway unto the end of the world. So, Yee have an ointment from him that is holy, and ye know all things: Likewise, The anointing which ye received of him, dwelleth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, yee shall abide in him. But first of all wee know, that it is the true Church onely which erreth not, and is ruled by the holy Spirit, which is gathered in the name of Christ, that is, which heareth and followeth the voice of the Sonne of God. And therefore these things doe nothing appertaine to a wicked multitude, which openly maintaineth doctrine contrary to the Gospel, though it never so much vaunt of the Churches name, yea and beareth sway and rule in the Church, according to that which is said; To him that hath shall be given: but from him that hath not, even that which hee seemeth to have shall be taken away. So did the Pharisees and Sadducees among the Israelites erre, not knowing the Scriptures; neither were they the true Church, though they seised upon the name and place of it. 2: The true Church indeed erreth not universally: For alwaies the light of the truth, especially concerning the foundation of doctrine,

ctrine, is preserved in some mens mindes : whereupon the Church is called *the pillar and ground of truth*. But yet nevertheless, some of the godly oftentimes fall into errors through ignorance and infirmity: yet so, that they hold the foundation, neither do they defend their erroneous opinions contrary to their conscience, and at length they forsake them, even as it is said, *If any man build upon this foundation, gold, silver, &c.* And, *If ye be otherwise minded, God shall reveal even the same unto you.* Last of all, *There is given unto every man grace, according to the measure of the gift of Christ.* And, *The Spirit distributeth to every man severally as hee will.* The Apostles before they had received the holy Ghost at Whitsontide, were the lively members of the Church; yet erred they concerning the kingdome and office of the Messias. There were of the Chiliaists opinion, great men in the Church as Pappas, Irenaeus, Apollinarius, Tertullian, Victorinus, Lactantius, Methodius, Martyr: And therefore, although the Church erre not universally, yet oftentimes some of her members erre, when as they swerve from the word: which God suffereth not seldome to happen unto them, for to keep us, being warned of our weaknesse and blindness, in modesty, and his true feare, and in daily invocating of him; and withall, to teach us, that *the truth of doctrine is not to be measured by the title of the Church, but by the word delivered of him by the hands of the Prophets and Apostles*: as it is said, *Thy word, O Lord, is a lantern unto my feet, and a light unto my paths.* Likewise, *Keep that which is committed unto thee, and avoid profane and vain babblings.*

This ground being once laid, that, so farre forth the Church erreth not, as it doth not swerve from the written word of God, it is easie to answer to that which they make shew of to the contrary, That the Church is ruled by Bishops, and therefore must obey them; as it is said, *Take heed unto all the flocke, whereof the holy Ghost hath made you overseers, to governe the Church of God.* And, *If hee refuse to heare the Church, let him be unto thee as an Heathen man, and a Publican.* Hee that heareth you heareth mee: and hee that despiseth you despiseth me. And, *Obey those who bear rule over you*: For both they must rule, and the Church must obey them, according unto the precept of Gods word, as it is said, *If any man preach any other doctrine, let him be accursed.* Whatsoever therefore the Ministers propound of the word of God unto the Church, we must of necessity obey it; that which the Lord teacheth when hee saith, *The Scribes and Pharisees sit in Moses chaire*: All therefore whatsoever they bid you observe, that observe and doe: For they sit in Moses chaire, who teach Moses doctrine in the Church. If also they ordaine any things indifferent, and of a middle sort, which are profitable, these also are observed for maintaining of order and avoiding of offence. But if they require us to beleve or observe things repugnant to the word of God, or things that are in their owne nature indifferent, with putting an opinion of necessity in them, and of worshipping of God, they sit no longer in Moses chaire, but in the chaire of scorn, and of them it is said, *The sheepe heard them not.* Likewise, *In the latter times some shall depart from the faith, and shall give heed unto the spirits of error.* And that the decrees of the Bishops also are not to be received among the precepts and decrees of the Church, is confirmed by the example of the civill Magistrate, whose just and good lawes binde the consciences of the subjects. For the dissimilitude of the examples consisteth in that, that God himselfe by expresse word hath decreed a necessity of obedience to the Lawes and Commandements of the civill Magistrate, which are not repugnant unto his Law: but hath given a liberty of conscience in traditions of the Church: so that hee pronounceth himselfe to be angry with him, who obeyeth not civill Magistrates, as long as they command nothing repugnant to his Lawes: but not with them, which without offence do contrary to the constitutions of Bishops. For of the Magistrate is it said, *Wee must obey him for conscience sake.* But of things indifferent in the Church; *Let no man condemne you in meat or drink, or in respect of a holy day.* Likewise, *Stand fast in the liberty where with Christ hath made us free.*

Now, if againe they reply, that the office of Bishops is above the civill power, and therefore hath greater force than that, to binde men to obey: first, wee grant, that more obedience is due unto the superiour power then to the inferiour, as long as it commandeth

1 Corinth. 3.

Ephes. 4.

1 Corinth. 12.

Philip. 3. 13.

Psalme 119.

1 Tim. 6. 20.

7 Object. The Church ought to obey Bishops by the commandment of God. Acts 20. 38. Matthew 18. 7. Luke 10. 16. Heb. 13. 17.

Galatians 4. 9. Answer. Necessarily in those things which belong to the Ministry: freely in traditions. Mat. 23. 2.

John 10. 8. 1 Tim. 4. 1.

1 Instance. The Magistrate doth bind the conscience, therefore Bishops.

Rom. 13. 5.

Col. 3. 16.

Gal. 4. 1.

2 Instance. The higher power doth more binde. Answer.

nothing

nothing contrary to Gods word. As long therefore as the Ministers propound the word of God unto the Church, and for avoiding of offence command such things to be observed, as appertain to decency and order, they do not now offend against them, but against God, whosoever obey them not. But if they require their lawes concerning things different to be observed, with putting an opinion of necessity in them, and of the worship of God, and doe make them necessary, when there is no danger of offence to ensue; because this charge is contrary to the word of God, no obedience is due unto it. Further, we confesse that greater obedience is due unto the superiour power in those things, in which it is superiour, that is, in which God would have other powers to obey it: But the Ministeriall power is superiour unto the Civill in those things, in which it is superiour; that is, which are of God delivered, commanded, and committed unto the Ministers, that by them they may be declared unto the Church. But, In matters indifferēt, concerning which nothing is either commanded or forbidden of God, the civill power is superiour, by reason of the authority, which God in these matters hath given unto the civill Magistrate, and not to the Ministers of the Church.

8 Object. Fathers and Councils are cited.

Answer.

2. Uses of the testimonies of Fathers in points of doctrine.

9 Object. Traditions are ordered.
1 Cor. 14.

Answer. Of meer particulars there is no concluding. A double liberty of the Church in matters of order.
1. To appoint it.
2. To keep or not to keep it, being appointed, so it be without offence.

1 Cor. 14. 40.
Galat. 5. 1.
Col. 2. 16.

10 Object. Obscure things do not suffice without interpretation.
1 Pet. 3. 16.

But against this they returne againe, That wee also doe alledge the testimonies of Councils and Fathers in confirming the doctrine of the Church: which were but in vaine for us to doe, if their sentences had not the force and authority of Ecclesiasticall doctrine. But we never bring nor receive the testimonies of the ancient Church with that mind, as if, without the authority of the holy Scripture, they were sufficient for confirmation of any points of doctrine. Neither yet is there regard had of them in vaine. For, 1. They which are rightly minded, after they are instructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a testimony of lower degree. 2. They which attribute more authority unto them then they should, or abuse their sayings against the truth, are very well refuted by the testimony of them, whom they have made their Judges.

Also they say, That order and decency in the Church is necessary by the commandment of God, according as it is said, Let all things be done comely, and in order: For God is not the author of confusion. Now the order and discipline of the Church doth a great part consist in traditions Ecclesiasticall: wherefore they conclude, that by the violating of these, mens consciences are wounded, and God offended. But as God commandeth some order to be appointed and kept in the Church, so hath he given a double liberty in it unto his Church: 1. That it be arbitrary for the Church to appoint, as may be most commodious for it, what order shall be in every place, and at every time observed: 2. That also after any thing is certainly ordained, it may be kept, or not kept, without hurt of conscience, both of the whole Church, and of every one of the godly, if there be no danger of offence. For it is necessary, that ever a difference be put betwixt the commandments of God (by the observing whereof God is worshipped, and offended by the breaking of them) and those things which God hath left to men to appoint, neither is worshipped or offended, as himselfe pronounceth, either by the altering, or omitting of them, so long as there is no cause, or danger of offence. And the same Apostle, who commandeth all things to be done comely and in order, willeth us to stand fast in the liberty wherewith Christ hath made us free, and that we should be condemned of no man in meat or drinke, or in respect of a holy-day. Wherefore, not they, who without contempt of divine things, or wantonnesse, or danger of offence, doe something otherwise in these things then is appointed; but they rather offend against the commandment of God, concerning keeping order, who either would have no order in the Church, or trouble that which is well appointed.

These men find fault also with the obscurity of the holy Scripture, which they prove both by examples of hard places of Scripture, and also out of Peter, where it is said, That there are some things hard to be understood in the Epistles of Paul. And therefore, sith that things darkly spoken, without they be expounded, cannot suffice to perfect and wholesome doctrine, they urge, that the interpretation of the Church also is necessary to be received with the Scripture. But here above all things, they injure the holy

holy Ghost, ascribing darknesse and obscurity unto him, who of purpose endeavoured to apply himself in simplicity of speech to the capacity of the common people, and the rudest. For those things which appertain to the ground of doctrine, which is necessary to be known of all, as are the articles of our Beliefe, and the ten Commandements; they are so plainly recited, so often repeated, so plentifully expounded in the Scriptures, that they are open and easie to any, but to him who will not learne: even as the 119. Psalme teacheth, where the word of the Lord is called a lantern to our feet, and a light to our pathes. Again, the entrance into thy word sheweth light, and giveth understanding to the simple. The word of the Prophet is called a light shining in a darke place. To which ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your heart. And Solomon affirmeth, that hee writeth to give the simple sharpnesse of wit; and to the child, knowledge and discretion. Again, that wisdom cryeth without, and uttereth her voice in the streets. Paul also saith, that Christ sent him to preach the Gospel, not with wisdom of words, lest the crosse of Christ should be made of none effect. The ground therefore and summe of doctrine is not obscure, except it be unto the reprobates, who contemne the truth, or stubbornly reject it: as the Apostle saith, If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded their mindes, that is, of the Infidels, that the light of the glorious Gospel of Christ should not shine unto them. All the day long have I stretched forth my hands to a disobedient and gain-saying people. The words of his mouth are iniquity and deceit: hee hath left off to understand and to doe good. I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise men, and men of understanding, and hast opened them unto babes. Now if they reply againe, that divine matters are hard and obscure to all men, as it is said, The naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can hee know them, because they are spiritually discerned, they should have called to mind, 1. That this ignorance and hardnesse riseth not of the obscurity of the Scripture, but of the blindnesse of mans minde: 2. That the obscurity (with in very deed it is not in the Scripture, but seemeth to be the fault of our nature) doth not alwaies remain in those, who are regenerate, but is removed from them by the illumination of the holy Spirit, according to those sayings; It is given unto you to know the secrets of the kingdom of God, but to others in parables, that when they see, they should not see: and when they heare, they should not understand. Untill this day, when Moses is read, the vaile is laid over their hearts: Nevertheless when their hearts shall be turned unto the Lord, the vaile shall be taken away. From this very place may wee easily refute that which they object: That wee our selves, in that we say the Scripture hath not been understood for these many ages in the Popish Church, doe confesse the obscurity of it. For the ignorance which hath bin from the beginning of the world, and shall be to the end in the adversaries of the truth, is not to be imputed to the obscurity of the Scriptures, but their owne perverseness, who have not a desire to know and imbrace the truth: as Paul saith, Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusions, that they shall beleieve lies.

Whereas therefore it appeareth, that the ground and summe of doctrine is not obscure; yet wee confesse that some places of Scripture are more dark and difficult than others: But, 1. They are such, that although they were not understood, yet the ground may both stand and be understood. 2. The interpretation of these places dependeth not on the authority of men, but the exposition of them is to be sought by conference of other places of Scripture more clear. 3. If we cannot finde it, yet left we should affirme any uncertaine thing concerning divine matters, our conscience not satisfying us in it; we must suspend our judgment, untill God shall open unto us some certaine meaning: and in the mean season, we are to hold those with thankfull mindes, in which God hath left no place of doubting for us. But when we answer thus unto our adversaries, they rise againe upon us out of those things which we grant them: For because we confesse that some places of Scripture are harder to be understood than others, because of the dulnesse and slownesse of mans minde

Answer.
The Minor is
false, if they re-
spect the ground.

3 Pet. 1. 19.

Prov. 1. 4, 5.

1 Cor. 1. 17.
1 Instance.
The ground of
doctrine is un-
knowne to many.
Answ. Yea to the
reprobate.
2 Cor. 4. 3-
15.
Rom. 10. 1.
Psalm 16. 3.
Mat. 11. 25.

3 Instance.
Divine matters are
obscure unto all
men.
1 Cor. 2. 14.
Answ. Not of
themselves, but
through our natu-
rall blindnesse,
which in the regene-
rate is cleared
by Gods spirit.
Luke 8. 10.
2 Cor. 3. 15.

3 Instance.
The Scripture a
long time not
knowne.
Answer.

3 Thef. 2. 10, 11.

4 Instance.
Many places
obscure.
Answer.
1.
2.
3.

5 Instance.

Of the necessity
of interpretation
A&S 8.13.

Ans. 1. It is necessary as a helpe and instrument, not as if it were impossible to know the truth without it.

Ans. 2. Though interpreting be necessary, yet so that it must not be a depraving of Scripture.

3 Points to be observed in interpreting Scripture.

1 Tim. 2. 15.
Titus 1. 9.

Lib. 2. cont. hereof

6 Instance.
Concerning the
deciding of a controversy
about the text and meaning thereof.

minde in learning divine matters, neither those things which are most cleare, are understood of the people, as the Eunuch of Queen Candaces doth complain: and that the Ministry it selfe was therefore ordained of God in the Church, for that it seemed good unto the holy Ghost to add for our instruction an exposition of the Scripture: which is done by the voice of the Church. To be short, because our selves in writing and teaching doe expound the Scripture, and do exhort all men to the reading and hearing the exposition thereof: out of these they conclude, *that besides the reading of the Scripture, the interpretation of the Church is necessary: and that therefore what the Church doth pronounce of the meaning of the Scripture, that is without controversie to be received.* But wee confesse, 1. *That the interpretation of Scripture is necessary in the Church;* not for that, without this, to come to the knowledge of heavenly doctrine is simply impossible (whereas both God is able, when it pleaseth him, to instruct his, even without the Scripture it self, much more then without the exposition of his Ministers: and the godly learn many things out of Scripture without interpreters: and of the contrary side, except the eyes of our minds be opened by the grace of his holy Spirit, heavenly doctrine seemeth alwaies alike obscure unto us, whether it be expounded by the word of the Scripture, or of the Church) but for that it pleased God to appoint this ordinary way of instructing us, and himself hath commanded the maintainance and use of his Ministry in the Church, that it should be an instrument, which the holy Ghost might most freely use for our salvation. 2. *Although interpretation of Scripture be necessary, yet this is so farre from granting any license to the Ministers to bring new ordinances into the Church, that nothing doth more tie them to this doctrine alone, comprehended in the Scripture, then this very function of expounding the Scripture.* For to interpret another mans words, is not to faigne at our pleasure a meaning, either divers from them, or repugnant unto them: but to render the same meaning and sentence, either in moe words, or in more plaine words, or, at least in such as may be more fit for their capacity, whom we teach; and withall, when there is need, to shew, that this is the minde of the author, which we affirme to be. Now such an interpretation of Scripture is made by this meanes: 1. *That the phrase be considered, and the proper sense of the words found out.* 2. *That the order and coherence of the parts of the doctrine contained in the text of the Scripture be declared.* 3. *That the doctrine be applied to the use of the Church, which it hath in confirming true opinions, or refuting errors, in knowing of God and our selves, in exhorting, in comforting, and in directing of our life: as Paul commandeth, Study to divide the word of truth aright. And, A Bishop must hold fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it.* And wisely did Epiphanius advise, *Not all words of Scripture have need to be allegorized, or construed according to a strange sense, but they must be understood as they are: and further, they require meditation and sense for the understanding of the drift and purpose of every argument.* That is, All places of Scripture are not to be transformed into allegories: but we must seek out the proper sense of the words, by meditation and sense; that is, using the rules of Art, and having a regard of the propriety of tongues, and our own experience, by which we know the nature of those things, which are signified by words commonly used in the Church.

But here is cast in another difficulty, for that in controversies concerning the text, and the meaning thereof, such a Judge is required, whose authority and testimony may suffice for determining the meaning of the text. For when both parties, say they, who strive about the meaning, pleadeth each of them that his interpretation is true; except judgement be given of such a Judge, from whom it may not be lawfull to make any appeals, the contention will never be decided, and wee shall still remaine doubtfull of the sense of the Scripture. Furthermore, this judgment must needs belong to the Church: for in the Church alone wee are to seek for an examining and determining of controversies concerning Religion. What the Church therefore doth pronounce in these matters, wee must of necessity rest upon that, as the assured meaning of the Scripture. And hereof they say it is manifest, that the decrees of the Church are of no lesse authority then the expresse sentence

rence of Scripture. But we, as we willingly grant, that the controversies of the Church must be at length determined, and that according to the sentence of that Judge of whom we may be certainly assured, that we cannot be deceived: so we acknowledge this Judge to be not the Church, but the holy Ghost himselfe, speaking unto us in the Scripture, and declaring his owne words. For he is the supreme Judge, whose judgment the Church onely demandeth, declareth, and signifieth: he cannot be deceived, whereas all men are subject to the danger of error: in a word, hee being the author of the Scripture, is the best and surest interpreter of his own words. And therefore the Scripture it self in all doubts recalleth us, and bindeth us unto it self: *We have a most sure word of the Prophets, to which ye do well that ye take heed, as unto a light that shineth in a dark place: Search the Scriptures: To the Law and to the Testimony: If they speak not according to this word, it is because there is no light in them:* For although the holy Ghost speaketh also by the Church, yet because shee doth not alwaies speake the words of the holy Ghost, she cannot be the supreme and chiefe Judge of controversies in Religion: For this Judge must be such a one, whose sentence may by no means be called in question. But we have none such besides the word of God registred in the Scriptures. Neither do we at all take away the deciding of controversies, when we make Scripture Judge of meaning of the Scripture. For although contentious persons alwaies seek sophismes, by which they may delude and shift off the testimonies of Scripture; yet do they this against their conscience: and the lovers of the truth require no other interpreter of the Scripture, but the Scripture; and do acknowledge and confesse themselves to be plentifully satisfied by it.

For whereas unto men also it is granted, to be themselves the best interpreters of their owne words: how much more ought this honour to be yeilded unto the holy Scripture? wherefore, if controversies be moved concerning the meaning of some place in the Scripture, we ought much more to do that here, which we would doe in other writings. 1. To consider and respect the analogy of faith, that is, to receive no exposition which is against the ground of doctrine, that is, against any article of Faith, or commandement of the Decalogue, or against any plaine testimony of Scripture: Even as Paul admonisheth, forbidding to build wood, hay, stubble, upon the foundation. 2. To weigh the things that go before, and follow after that place which is in question, that so not onely nothing contrary to these may be feigned on it, but also that they may be set for the meaning of it, which these require: For, these either not being observed, or being dissembled, the meaning of the Scripture is not seldom depraved. So those words of the Psalme, *Hee shall give his Angels charge over thee, that they shall beare thee in their hands, that thou hurt not thy foot against a stone:* the Divell, tempting Christ, interpreteth them, as if they served to maintaine over-rash and curious attempts; when yet that which is added (*In all thy waies*) doth shew, that they are to be understood of men doing those things that are proper unto their calling. 3. To search every where in the Scripture, whether there be extant any place, where it stands for confessed, or is manifest, or may be shewed, that the same doctrine in other words is delivered touching the same matter, which is contained in that place which is in controversy: For if the meaning of the clearer and undoubted place be manifested unto us, we shall also be assured of the place which is doubted of, because in both places the same is taught: As when it is said, *We conclude that a man is justified by faith without the works of the Law:* that in this place, to be justified by faith, is not to please God for the worthinesse of faith, but for the merit of Christ apprehended by faith, and that the works of the Law signifie not the ceremonies onely, but the whole obedience of the Law, chiefly the morall; other places do teach us, which in more and clearer words delivered the same doctrine concerning the justification of man before God: as in the same chapter, *By the works of the law shall no flesh be justified in his sight: for by the law cometh the knowledge of sinne:* But now is the righteousness of God made manifest without the law, having witness of the law and of the Prophets; The righteousness of God by the faith of Jesus Christ unto all and upon all that beleve; for there is no difference: For all have sinned, and are deprived of the glory of God: and are justified freely by his grace, through the redemption that is in Christ Jesus. 4. To conferre places of Scripture, where though

Ans. Not the Church, but holy Ghost, is Judge of the word.

1 Pet. 1. 19. John 1. 12. 1 Jo. 2. 20.

The Church doth not alwaies speak the words of the holy Ghost.

Deciding of controversies is not taken away.

6 Waies how to decide doubtful places.

1 The analogy of faith.

1 Cor. 3. 12. 2 Examining of Antecedents and Consequents.

Psalm 91. 11.

3 Referring to places which teach the same more clearly.

Rom. 3. 28.

Ver. 30, 31, 32, 33.

4 Conferre like places together.

Mat. 5. 29, 30.

Jeremy 31. 34.
Deut. 32. 10.9 Content of the
catholike Church,
with 3 titles of di-
rection therein.
John 8. 37.

Titus 3. 10.

1 Cor. 14. 32.
Rev. 22. 11.

6 Prayers.

Mat. 7. 7.

Luke 11. 13.
James 1. 5.Object. 11.
It is unmeet that
the holy Ghost
should be subject
unto another.
Answer. We make
him not subject
to any other, but
compare him
with himselfe.

the same words be not spoken of the same thing, yet the words and formes of speaking are used of the like things: For, if the interpretation of the like place be certaine, and there be the same causes for the like interpretation to be given in the place in controversie, which are in the other, then of the like places we must give one and the same judgement. The Lord willett to put out our eye, to cut off our hand, if they be a cause of offence unto us: Now whereas the Law forbiddeth us to maime our body, Thou shalt not kill; that therefore by this figure of speech the Lord would have us that wee should rather forsake things most deare unto us, than by the rust and motion of them, wee should suffer our selves to be withdrawn from God, the like forme of speech other-where used, to signifie things most deare and precious, doth shew, as, If Jechoniah were the signet of my right hand, yet would I plucke thee thence: and, Hee kept him as the apple of his eye. 5. When once according to that rule, the controversies concerning the text and meaping thereof are judged, we may lawfully also descend to the consent of the Church, yet putting great space betwixt, and not without great advisement. For, left by the name of the Church we be beguiled, 1. No sentence or meaning is to be received which these rules of examining and judging, which have been now declared, do not suffer: 2. Wee must consider what times, and what writings are purest: what points of doctrine have beene, and in what ages, either rightly expounded, or depraved with errors: 3. Whose interpretation either is of the author, or may be of us confirmed by the testimonies of the Scripture. And to this deciding of all controversies about the meaning of the Scripture, drawne out of the Scripture it selfe, doe all the godly and lovers of truth agree; even as it is said, Hee that is of God, heareth the words of God. Now the testimony of the ancient and catholike Church, so farre as they see it to accord with the Scripture, they doe with glad and thankfull mindes embrace, and are so much more assured of the knowne truth. But if any quarrelling men doe not yeeld unto the testimonies of the Scriptures, we must not seeke, because of them, a Judge higher then the word of God; but must leave them unto the judgement of God, as the Apostle counselleth us, Reject him that is an heretike after once or twice admonition, knowing that he that is such, is perverted, and sinneth, being damned of his owne selfe. And, If any man be ignorant, let him be ignorant. Hee that is filthy, let him be more filthy. Neither verily doth he, whom the word of God doth not satisfie, rest on the authority of men, as the truth it selfe doth shew; but as these things are sufficient to shut the mouthes of them who gaine-say the truth, or at leastwise to manifest their impudency: so is there further required for the fencing of the consciences of all the godly in debate of Religion, besides a care of learning the doctrine of the word of God, 6. An ardent and daily invoking of God, by which wee may desire, that wee may be taught and guided by his holy Spirit. This if wee shall doe, hee will not suffer us to make stay in errour, which may pull us from him: but will open unto us the true and certaine meaning of his word concerning all things necessary to our salvation, that our faith may depend not on humane but divine authority, even as it is promised, Aske, and it shall be given you: seeke, and ye shall finde: knock, and it shall be opened unto you. For whosoever asketh, receiveth; and hee that seeketh, findeth; and to him that knocketh, it shall be opened. How much more shall your heavenly Father give the holy Ghost to them that desire him? If any of you do lack wisdom, let him ask it of God, which giveth to all men liberally, and reproveth no man, and it shall be given him; but let him ask in faith, and waver not.

To their former arguments our adversaries adde, That it is a shame that the holy Ghost speaking in the Church, should be subject to the examination and judgement of another: and therefore we must not examine him by the rule of the Scripture. But seeing that the same Spirit speaketh in the Church, and in the Scripture; when wee doe examine the voice of the Church by Scripture, we do not subject the holy Ghost to another, but we compare him with himself. And by this means, 1. We give unto him the praise of truth and constancy, while we do acknowledge and reffuse, that he is alwaies like himself, and doth never square from himself: 2. We confesse that the supreme authority of pronouncing the will of God belongeth unto him, while we doe

doe not seek whether those things be true and certaine which he hath spoken, but whether those be his words which men ascribe unto him : and this doe we, even after the selfe same manner which he hath prescribed us; and after we find one by the rule of the written word, that any thing hath proceeded from him to chias, without making any controversie, we submit our minds and wils. Contrariwise, it is easie to see, that our adversaries themselves are guilty of that consumely against the holy Ghost, of which they accuse us: For while they will have the authority of giving judgement, concerning the meaning of the Scripture, and deciding of controversies, not to belong unto the Scripture, but unto themselves; by this very thing, 1. They imagine that the holy Ghost may dissent from himselfe; 2. They make themselves Judges higher then the holy Ghost, and Word of God.

2 Contumelies against the holy Ghost, issuing out of the Papists opinion of the Judge of the Scripture.

Lastly, whereas Paul saith, *That he is the Minister of the New Testament, not of the Letter, but of the Spirit; for the Letter doth kill, the Spirit doth quicken*; some men doe thence gather, *That we are to heare, not what the written word of God soundeth, but what the Spirit speaketh by the Church in our hearts*. Yea, there hath growne an opinion heretofore, *That the Grammaticall and Literall meaning of the Scripture is pernicious, except all be transformed into allegories*. But a manifold Paralogisme in this argument doth easily appeare, if it be considered what the Letter and the Spirit signifieth in Paul; for that all the doctrine and knowledge touching God, as also the outward obervation of the Law in those that are not regenerate, is called the Letter by the Apostle: and the Spirit signifieth, 1. *The holy Ghost himselfe*: 2. *The true doctrine concerning God, when the holy Ghost is of force and efficacy by it*: 3. *Faith and conversion, and motions pleasing God, being kindled of the holy Ghost through the Word*; as it appeares by the words going before: For, for that which here he saith, *That he was made of God a Minister, not of the Letter, but of the Spirit*; he said before, *That the Epistle of Christ was ministred by him, and written not with inke, but with the Spirit of the living God, in tables of the heart*, that is, that his preaching was not in vaine, but of force and efficacy in the hearts of men, the holy Ghost working by it. And in like manner he calleth the ceremony without conversion, *Circumcision in the Letter*: but conversion it selfe, *Circumcision of the heart in the Spirit*: *Walk in newnesse of Spirit, and not in the oldnesse of the Letter*; that is, in true holinesse: such as is begun by the Spirit in the regenerate; not in the sin and hypocrisie of them, who know verily the will of God, and make practice also of outward discipline and behaviour, but remaine without faith and conversion.

Object. 12. The Letter killeth, the Spirit quickeneth. 2 Cor. 3. 6.

Two significations of the word Letter.

Three significations of the word Spirit.

The proofes of both significations. Ver. 13.

Rom. 1. 29, 30.

Rom. 7. 9.

Wherefore first, as the doctrine by the fault of men, and not of it selfe, remaineth only the Letter; so also not of it own nature, but because of the corruption of men, it killeth; that is, it terrifieth mens minds with the judgement of God, and doth stirre up a murmuring and hatred against God, as we are plainly taught by the Apostle, *The Law is holy, and the Commandement is holy, and just, and good. Was that then which is good, made death unto mee? God forbid. But sin, that it might appeare sin, wrought death in mee by that which is good, that sin might be out of measure sinfull by the commandement: For we know that the Law is spirituall, but I am carnall, sold under sin*. But the proper effect of the Scripture is to quicken men, that is, to lighten them with the true knowledge of God, and to move them to the love of God. As it is said, *We are unto God the sweet savour of Christ in them that are saved, and in them which perish, &c.*

1 Answer. The Letter killeth not of it selfe, but by an accident.

Rom. 7. 11, 13, 14.

2 Cor. 2. 15.

2. Albeit the Letter, that is, the doctrine without that spirituall motion, killeth: yet the operation of the holy Ghost accompanying it, when now it is not the Letter, but the Spirit and power of God to salvation unto every one that beleeveth, it doth not kill, but quicken: as it is said, *Thy word quickeneth me*. Wherefore, that the Letter kill us not, we must not cast away the Scripture, but the stubbornnesse of our hearts; and desire of God that he would let his doctrine be in us and others, not the Letter, but the Spirit: that is, that he would forcibly move our hearts by it, and turne them to him. 3. That it is added, *that the Spirit quickeneth*; that calleth us not away from the Scripture to other opinions or revelations: For that Spirit quickeneth, which dissenteth not from the Scripture, but teacheth and mindeth the same which he hath uttered in the Scripture: But that Spirit which leadeth men away

2 Answer. It killeth, as it is without the Spirit.

Phil. 1. 19.

3 Answer. The Spirit quickeneth, agreeing with the Word.

4 Answ. The Apo-
stles mis constru-
ed by them.

from the Scripture. It quickneth not, but may be said much more truly to kill, then the Letter, that is, *not by an accident or externall cause, but of it owne nature*: For the spirit of Antichrist is a lyar, and a murderher; and therefore be it accursed unto us.

4. They who by the Letter understand either the characters of letters, or the proper and literall sense, whether it be of the whole Scripture, or of those speeches which are allegorically and figuratively spoken; and by the Spirit, the interpretation of these speeches: it is manifest, that they swerve far from the mind of Paul, both by those things which have been spoken concerning the meaning of Paul, and also because not only every sentence of Scripture, whether it be proper or figurative; but also every interpretation of it is and remaineth the *killing Letter*, except the quickning force of the holy Ghost come unto it.

Wherefore, sith that neither for interpretation, nor revelation, nor authority, nor any other pretence, it is lawfull, leaving the Scripture of the Prophets and Apostles, to depart to whatsoever decrees of Religion, which are not confirmed by the testimony of the Scripture, let us hear it as an Oracle sounding from heaven; bringing to the reading thereof not minds fore-stalled, neither with opinions, conceived either of our owne braines, or else where; neither with affections, neither with prejudices: but the love of God, and a desire of knowing the truth. So shall it come to passe, that both wee shall know the true meaning of the Scripture, and by it godlinesse, and sure and sound comfort shall be kindled in us, and great increase.

7. *How manifold the course is of teaching and learning the doctrine of the Church.*

1 Catechising.

2 Handling of
Common places.

3 Pouring especial
uses of Schoole
Divinity.
4 The understand-
ing of principall
points of divinity.

5 Orderly deli-
very thereof in
publick.

6 Invention and
judgement of the
interpretation of
Scripture.

7 Examination of
controversies in
the Church.

8 Reading and
meditation.

There is a threefold order, or there are three parts of the study of Divinity: The first is a *Catechetical institution*, or a summary and briefe explication of Christian doctrine, and the chiefe generall points thereof, which is called *Catechisme*. This part is necessary for all men, because both the learned and unlearned ought to know the foundation of Religion. The second is an *handling of Common places*; or *Common places*, which containe a larger explication of every point, and of hard questions, together with their definitions, divisions, reasons, and arguments.

This part properly appertaineth unto the Schooles of Divinity, and is necessary: 1. *That they who are trained up in Schooles, and may one day be called to teach in the Church, may more easily and fully understand the whole body of Divinity*: For, as in other Arts and Sciences, so in the study of Divinity, wee hardly and slowly conceive the grounds thereof; nay, all our knowledge is confuse and imperfect, unlesse every part of the whole doctrine be delivered by the Professors and Readers, and conceived by the Auditors and Hearers in some method and order. 2. *That the Students of Divinity may hereafter plainly and orderly deliver unto their auditory a briefe summe of this whole doctrine*, necessary it is, that they themselves first carry in their understanding a complete frame as it were, and perfect body thereof. 3. *It is farther necessary to the finding out and judging of the true and naturall interpretation of Scripture*: which, whereas it ought to square with faith, that is to say, to impeach no point of this heavenly doctrine; of necessity the Interpreter must have an absolute knowledge of the main grounds and foundation thereof. 4. *It is needfull for the increase of judgement in Ecclesiasticall controversies*, which are divers, difficult, and dangerous; lest perhaps otherwise we be carried head-long from truth into error.

The third course of the study of Divinity, is the *reading and diligent meditation of the Scripture*, or holy Writ. And this is the highest degree of the study of Divinity, for which *Catechisme* and *Common places* are learned; to wit, that we may come furnished to the reading, understanding, and propounding of the holy Scripture. For *Catechisme* and *Common places*, as they are taken out of the Scripture, and are directed by the Scripture as by their rule; so againe they conduct and lead us as it were by the hand unto the Scripture. *Catechisme* pertaineth unto the first part of the study of Divinity, whereof it followeth that we presently discourse.

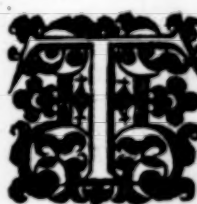
The

The Speciall Preambles touching C A T E C H I S M E.

THE Speciall Prefaces touching C A T E C H I S M E, are these five which follow:

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| <p>1 What Catechising, or Catechisme is.</p> <p>2 Whether it hath bin alwaies praictised, and of the originall thereof in the Church.</p> | <p>3 What are the chiefe points thereof.</p> <p>4 The reasons why it is necessary.</p> <p>5 What is the scope and end thereof.</p> |
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1 What Catechisme is.



HE Greek word, *κατήχησις* cometh from *κατήχω*, as also *κατήχισμός* is derived from *κατήχω*: both these words signifie in their common and largest sense, to resound, to instruct by word of mouth, and to rehearse another mans sayings: But properly, to teach the rudiments and elements of any doctrine whatsoever: and more properly in Church phrase, to deliver the first principles of Christian Religion; in which sense we read it used, *Luke 1.4. Acts 18.25. Gal. 6.6. &c.* So then this word Catechisme signifieth in a generall and common sense, the first briefe, and A B C Lecture in whatsoever doctrine delivered by word of mouth. But as the Church useth it, it signifieth an institution of the ruder sort in the elements of Christian doctrine. Wherefore Catechisme is a briefe and plaine exposition, and a rehearsall of Christian doctrine framed for the capacity of the ruder sort, select and gathered out of the writings of the Prophets and Apostles, and drawne into certaine questions and answers. Or, Catechisme is a briefe summe of the doctrine of the Prophets and Apostles, delivered by mouth unto the simple and ignorant, and exalted or required againe at their hands.

The significations of the word Catechisme.

The definition of Catechisme.

Catechumens in the Primitive Church were those who learned the Catechisme, that is to say, such as were now of the Church, and were instructed in the principles and beginnings of Christian Religion. Of the Catechumens there were two sorts: Some of good yeares and ripe age, who of Jewes and Gentiles became Christians, but were not yet baptised. These were first instructed in the Catechisme, and afterwards baptised and admitted to the Lords supper. Such a Catechumene was Augustine, when of a Manichee hee became a Christian; and hee, whiles hee was yet but a Catechumene, wrote many bookes before hee was baptised of Ambrose. Such a Catechumene was Ambrose when hee was chosen Bishop of Millaine, the urgent necessity of the state of that Church so requiring, for suppressing the pestilent heresie wherewith the Arrians had infected it. Otherwise Paul forbiddeth a Novice or Catechumene to be chosen Bishop: For the Neophiti or Novices were those Catechumens, who as yet were nor, or very lately were baptised, so called from the words *νέος* and *φυτός*, in English New-plants, that is to say, New-beginners and Punies of the Church. Other Catechumens there were little imps borne in the Church, the children of Christians. These est soones after their birth as being members of the Church were baptised, and after they were growne a little elder, they were instructed in the Catechisme, which when they had learned, they were confirmed by laying on of hands, and so dismissed out of the companie of the Catechumens, so that it was lawfull for them thence forward to draw neer with the elder sort unto the Lords Supper.

What the Catechumens in the Primitive Church were, and how many sorts of them.

Austen.

Ambrose.

Νέοφυτοι.
1 Tim. 3.6.

2 Young children of Christian parents.

Euseb. hist. Ecclesiast. lib. 10. cap. 4.
Catechists.

per. Of the *Catechumeni* you may see more in Eusebius tenth book of Ecclesiastical history, and fourth chapter, not far from the end. They also were called *Catechists*, who taught the Catechisme, and were the instructors of the *Catechumeni*.

2. Of the Originall of Catechisme, and of the perpetuall use thereof in the Church.

The practice of catechising exercised in the time of both the Old and New Testament.
Gen. 17.7.

In the time of the Old Testament.

2 Kin. 4.38. and 6.1.

In the time of the New Testament.
Mat. 10.14.

1 Tim. 3.15.

Heb. 6. 1, 2.

Euseb. hist. Ecclesiast. lib. 6. cap. 3.

AS of the whole ministry of the mysteries of Christianity, so must we conceive of the originall of Catechisme, that it was ordained of God; and hath been of perpetuall continuance in the Church: For whereas God since the beginning hath been the God not onely of the aged, but of younglings also, according to the forme of his Covenant made with Abraham; *I will be thy God, and the God of thy seed*: he hath instituted and appointed that both of them, after the extent and reach of their capacity, be severally instructed in the doctrine of salvation: First the elder, by the publike voice of the Ministry; then the younger, by catechising at home and in schooles. Concerning the instruction of the elder sort, the case is cleere, and out of doubt. Touching the catechising of children in the Jewish Church, there are expresse commands every where extant in holy Scripture. In the 12. and 13. of Exodus God commandeth, that children, and the whole family should be taught the originall and use of the Passover. In the fourth of Deuteronomie God chargeth Parents, that they rehearse unto their little children the whole history of the Law then published. And againe in the sixth he willeth, that the doctrine touching one God, and the perfect love of God, be often inculcated in the eares of children. And farther, in the eleventh he biddeth, that the whole Law and Decalogue should be expounded unto them. Wherefore in the Old Testament children were taught the chiefe points of the doctrine of the Prophets; whether touching God, or the Law, or the promise of the Gospel, or the use of the Sacraments and Sacrifices of those times, which were types of the Messias to come, and of his benefits: these, and whatsoever other points of doctrine children were taught either at home by their Parents, or in publike schooles and congregations by the Prophets: For I doubt not, but that to this use the houses of the Prophets, of Eliseus, and others were erected. To this purpose God himselfe in brieft delivered the whole doctrine of the Law, thus: *Thou shalt love the Lord thy God with all thine heart, &c. and thy neighbour as thy selfe*. To this purpose likewise delivered God summarily the whole doctrine of the Gospel, thus: *The seed of the woman shall break the head of the Serpent*. And, *In thy seed shall all the nations be blessed*. They had also Sacrifices, Prayers, and other things, which God would that Abraham and his posterity should teach their children, and their whole family: and therefore this doctrine was framed fit for the capacity of children, and the ruder sort.

In the New Testament wee reade how Christ commanded little children to be brought unto him, on whom he laid his hands, and blessed them: *Suffer the little children to come unto mee, saith Christ, and forbid them not, for of such is the Kingdome of God*. And that catechising of children was in use in the Apostles time, witnesse the example of Timothy, of whom Paul writeth, that he had *learned the Scriptures of a childe*. A farther and more direct prooffe hereof we have in the Epistle to the Hebrewes, which Epistle layeth downe certaine heads of the Apostles Catechisme, of repentance from dead workes, of faith towards God, of the doctrine of Baptisme, and of Sacraments, and the laying on of hands, of the resurrection from the dead, and of eternall judgement; all which he entitleth, *Milke for children*. These and such like grounds of doctrine were required at the hands of the *Catechumeni* at the time of Baptisme, and of little children at the time of Confirmation by laying on of hands: Therefore the Apostle termeth them, *The doctrine of Baptisme, and laying on of hands*. Semblably the Fathers also wrote brieft summes of doctrine, certaine remnants of which we see as yet in Popery. Eusebius writeth of Origen, that he restored in Alexandria the custome of catechising, which in time of persecution was decayed. Socrates also reporteth of catechising thus: *Our forme of catechising,*

saith

faith he, is after the manner we received of the Bishops our predecessors going before us, according as we were taught when we laid the foundation of faith, and were baptised, according as we have learned out of the Scripture. Pope Gregory erected and set up Idols and Images in Churches, that they might be the bookes of Lay-men and children. After these times the doctrine of the Church, through the negligence of other Bishops, and subtilty of the Bishop of Rome, was by little and little corrupted, catechising decayed, and at length was transformed into that ridiculous ceremony, which at this day is by them called Confirmation. Thus far of the original and perpetuall practice of catechising in the Church.

Pope Gregories
Catechisme.

3. What are the parts and chiefe points of Catechisme.

THE especiall parts of the rudiments of Christian Doctrine (as it is said in the place afore-named unto the Hebrewes) were Repentance, and Faith in Christ, that is to say, The Law and the Gospel. Catechisme therefore may primarily, and in the largest sense it beareth, be divided (as the whole doctrine of the Church is) into the Law and the Gospel: For, Catechisme differeth not from the doctrine of the Church in subject and substance of the matter it handleth, but in the forme and manner of handling it: as, *solid strong meat* prepared for men of yeares (which representeth the doctrine of the Church) and *milk, and weak meats* chewed for children (which shadow and resemble Catechisme) vary not in the subject, I meane, the essence, and nature of meat; but in these qualities of being strong, and weak meats. These two parts the vulgar and common sort call by the name of the Decalogue, or the Apostles Creed: because the Decalogue comprehendeth the summe of the Law; the Creed in briebe the substance of the Gospel. They term it also the doctrine of faith and works, Or, the doctrine of things to be beleaved and done.

Some of the learned divide it into the doctrine concerning God, his will, and his workes. Again, they distinguish Gods workes into workes of Creation, Preservation, and Redemption. But these three members of this division are all handled either in the Law, or the Gospel, or in both; and therefore this division is easily reduced to the former.

Others make five parts: The Decalogue, The Apostles Creed, Baptisme, the Supper of the Lord, and Prayer: of which parts some were immediately delivered by God himselfe; as, The Decalogue: Others mediatly, and that either by his Sonne manifested in the flesh; as, The Lords Prayer, Baptisme, and the Supper of the Lord: or by the Ministry of the Apostles; as, The Apostles Creed. But these parts are also couched within the two before rehearsed: For, The Decalogue is the summe of the Law; The Creed the briebe of the Gospel, The Sacraments are as appurtenances of the Gospel, and therefore have reference unto the Gospel, as farre forth as they are the Seales of grace promised in the Gospel; but, as they are testimonies of our obedience towards God, so they carry the nature of Sacrifices, and appertaine to the Law. Prayer is a part of the worship of God, and therefore referred to the Law.

This Catechisme consisteth of three parts: which are, 1. Mans misery. 2. Mans delivery from this misery. 3. Mans thankfulness for this delivery. Which division in effect swerveth not from the rest, because the other parts are coupled in these. The Decalogue pertaineth to the first part, inasmuch as it is the glasse wherein we view, and have sight of our sin and misery: and to the third part, inasmuch as it is the exact rule of true thankfulness to God, and of Christian conversation. The Creed, because it describeth the manner of our delivery, is contained under the second part. Thither also belong the Sacraments, which are as the appurtenances and seales of the doctrine of faith. Lastly, Prayer, as the principall part of our spirituall worshipping of God, and thankfulness towards him, is placed under the third part.

The parts of this
Catechisme.

4. The

4. The reasons why Catechising is necessary in the Church.

1 **T**He diligent exercise of Catechising is necessary in the Church, 1. *Because of*
 Deut. 4.9. & 11.19. *the commandment of God; Ye shall teach them your children.* 2. *Because of the glory*
 2 *of God, which requireth, that God be not onely knowne aright, and magnified by*
 3 *those of riper yeares, but of children also.* Thirdly, *For our owne comfort and salva-*
 tion: for without the true knowledge of God, and his Son Christ Jesus, that is to
 say, without Faith and Repentance, no man of sufficient yeares, and able to re-
 ceive instruction, can be saved, or have any stable or sure confidence that he plea-
 seth God: For, *This is life eternall, that they know thee to be the onely very God.* And,
 John 17.3. *Without Faith it is impossible to please God.* Now, no man beleeveth on him whom
 Heb. 11.6. *he knoweth not, or of whom he never heard; How shall they beleieve on him of whom*
 Rom. 10.17. *they never heard? Faith is by hearing, and hearing by the Word of God.* As many then
 as will be saved, must needs hold the foundation, which is the doctrine touching
 Christ. Wherefore all must be instructed, and such a summe of doctrine must be
 delivered in the Church, of which the ruder and younger sort also may be capable.
 4 Fourthly, *For the maintaining of a Church and Common-weale in this life:* For to the
 establishing of Church and Common-weale there is need of Religion, and the
 worship of God, Christian discipline, studies, and exercises of godlinesse, honesty,
 justice, and truth amongst men. All which in vaine we seek for amidst the bar-
 barous Nations, where there is no practice of piety, or vertue at all. Now there-
 fore it behoveth, that we be instructed herein from our child-hood, because *the*
 Gen. 1.21. *heart of man is evill and perverse from his youth:* Nay, such is the corruption of na-
 ture, that unlesse there be sudden redresse, we then too late take physick, when
 our evill and griefe, through long delay, hath gathered strength; and is become
 past cure. Wherefore, except we be instructed aright in the will of God out of his
 Word in our child-hood, and exercised unto godlinesse; hardly, or never doe wee
 suffer our selves to be withdrawne from those errours which are in-bred in us, and
 which we drunk in like water in our child-hood; scarcely can we endure to be re-
 voked and weaned from those vices, in which we have been trained up. Wherefore
 we must betimes meet with, and bridle mans depraved nature, lest Church and
 Common-weale go to wracke. Fifthly, *Because the rule of examining opinions, and*
 5 *discussing the truth of them, must be generally knowne unto all, lest they erre, and be seduced;*
according to the commandment, Beware of false prophets: Prove all things: Try
the spirits, whether they be of God. Now the rule of this tryall is no other, then those
 6 chiefe grounds of Catechisme, *The Decalogue, and the Apostles Creed.* Sixthly, *Be-*
cause they who have thoroughly learned Catechisme, better understand Sermons, in that
 they are able easily to reduce whatsoever they heare out of Gods Word, to their
 severall heads of Catechisme which they have learned: whereas otherwise, Ser-
 7 mons for the most part are heard with little fruit and benefit. Seventhly, *Because*
Catechisme best fiteth the unskilfull and weak judgement of learners. For a copious and
 vagrant forme of instruction is hard for youth and beginners, and very unprofita-
 ble: therefore the doctrine delivered unto them must be brieve, and plaine pack-
 8 staffe, such as is Catechisme. Eighthly, *Because it is necessary, that the rude and*
 9 *younger sort be severed from Schismatickes, and from the profane Heathen; which di-*
stinction is no way made but by the knowledge of Catechisme. Ninthly, *Cate-*
chisme doctrine is most needfull for Scholars, because they ought to be more expert in Chri-
stian doctrine then others, both in regard of their calling, that one day they may in-
struct others; as also in respect of their many occasions which daily occurre of learning
this doctrine; which, after the example of Timothy, they may not neglect.

To these may be added many *impulsive causes*, especially with the people to win
 them, drawne either from the end of our Creation, or from the cause of Gods prolonging
 and preserving our lives untill the time of youth, &c. Also from the dignity and excellency
 of the object of Catechisme doctrine, which is the highest and perfectest good even God
 himselfe; and from the effect of Catechisme, which is the knowledge of this great good.

and

and a community therewith; a thing more precious then all the treasures of the world. This is that costly *Jewell* digged and hidden in the field of the Church, Mat. 13. 44. whereof Christ speaketh: and for whose sake in ancient times Christians, with their little children, suffered martyrdom with cheerfulness. Let us view with our eyes the example of Origen in Eusebius his sixth book of Ecclesiasticall History, and third chapter. Let us read to this purpose Theodoret his fourth booke of History, and sixteenth chapter. But contrariwise, what is it that we will gladly suffer for Christ's glory, if we be ignorant of this doctrine? and how shall we not be ignorant, if we learn it not in our child-hood? Wherefore the ignorance of Catechisme is not the last and least cause why many now-a-daies are carried hither and thither with every winde of doctrine, and why many fall from Christ unto Antichrist. Euseb. hist. Eccles. lib. 6. cap. 3. Theod. hist. lib. 4. cap. 16.

5 What is the end of Catechisme and Christian doctrine.

THE scope of Catechisme-doctrine is, our comfort, and salvation. Salvation consisteth in the fruition and participation of the highest Good. The comfort thereof is, a certaine hope and expectation of this Good in the life to come, together with a fruition, in part begun in this life. The chiefest Good is that, which if we have, we are blessed; if we want, we become most unhappy and miserable. Further, what, and what manner this onely comfort is, it is resolved in the first question of this Catechisme; whereunto, these Prefaces now ended, we will proceed.





A CATECHISME OF CHRISTIAN RELIGION.

Quest. 1. *What is thy only comfort in life and death?*

On the first
Sabbath.

Ans. That both in soule and body, whether I live or dye, ^a I am not mine owne, ^b but belong wholly unto my most faithfull Lord and Saviour Jesus Christ, ^c who by his precious blood, most fully satisfying for all my sins, ^d hath delivered me from all the power of the Divell, ^e and to preserve mee, ^f that without the will of my heavenly Father not so much as an haire may fall from my head: ^g yea, all things must serve for my safety. ^h Wherefore by his Spirit also he assureth me of everlasting life, ⁱ and maketh mee ready and prepared, that henceforth I may live to him. ^k

^a Rom. 14. 8.
^b 1 Cor. 6. 19.
^c 1 Cor. 2. 2.
^d Tit. 2. 14.
^e 1 Pet. 1. 18.
^f 1 John 1. 9.
^g & 2. 2.
^h Heb. 1. 14.
ⁱ 1 John 3. 8.
^j 1 John 6. 39.
^k John 10. 28.
^l 2 Thes. 3. 3.
^m 1 Pet. 1. 4.

^g Mat. 10. 30. Luk. 21. 18. ^b Rom. 8. 28. ⁱ 2 Corin. 1. 21. 2 Cor. 5. 5. Ephes. 1. 14. Rom. 8. 16. ^k Rom. 8. 14. 1 John 3. 3.

The Explication.



THE question concerning *Comfort* is therefore handled in the first place, because it containeth the maine scope and drift of Catechism; whose end is to worke in us sure comfort both in our life, and at our death: For to this purpose is all celestiaall and heavenly doctrine revealed by God, and is principally to be learned of us. The summe of this comfort is, *That we are engrafted into Christ by faith, beloved of him, and reconciled unto God, that by him we might be cared for, and saved for ever.* Touching this comfort we are to learne,

1 *What it is.*

2 *Of how many parts it consisteth.*

3 *Why this comfort alone is sound and good.*

4 *Why it is necessary.*

5 *How many things are necessary for the attaining thereto.*

1 *What comfort is.*

Comfort is a certaine argumentation or reasoning, wherein wee oppose some good thing *What comfort is.* against some present evill, and by the due consideration and meditation thereof, doe mitigate and assuage our griepe conceived, and suffer a while the evill with patience. Where, look how much more grievous the evill is, so much must the good which

Divers opinions
of mans chiefest
good.

True comforts
proper to the
Church.

What is the only
comfort of the
Church.

Rom. 8. 35.

1 Cor. 3. 15.

1 Pet. 1. 18.

1 John 1. 7.

Heb. 2. 14.

1 John 3. 8.

Rom. 8. 28.

Rom. 8. 28.

Two parts of
Christian security.
1 The testimony
of the holy Ghost.

2 Effects of true
faith.

is desired, exceed the said evil in greatnesse and certainty. So that whereas consolation against sin and everlasting death (two the greatest evils that possibly can befall to mankind) is here sought for; it is not any common good, but the *principall and soveraign good* that can be a sufficient salve and remedy thereof. Touching which *principall good*, without the Scripture and Word of God, *so many men, so many opinions* are broached. The Epicures seat and place this supreme good in *sensuality and pleasure*. The Stoicks in a *decent moderation and bridling of the affections*. Or, in the *habits of vertue*. The Platonicks in their *Idea's*. The Peripateticks in the *action and exercise of vertue*. The vulgar sort in *honours, riches, power and sway amongst men*. But all these are fitting transitory toys, either lost in the time of life, or left behind us at the terme of death. Now, that *principall good* we hunt after is such as fadeth not, nor vanisheth, no not in death. I grant the honour of vertue is immortall, and *vertue* it selfe (as the Poet hath) *surviveth after mens funerals*: But where liveth it? verily with others, not within our selves. And well said one, that *vertues could not justly be reputed mens principall blisse and felicity*, whereas we have them witnesses of our *distresse and misery*. Hypocrites both within and without the Church, as Jewes, Pharisees, and Mahumetists (Papists also doe the like) seek a remedy of death in externall rites and beggarly ceremonies; but all in vaine: For these externall rites do not purge nor cleanse the conscience, and God will not be mocked with petty satisfactions. Howsoever therefore Philosophy, and all other sects enquire after, and promise such a good as may yeeld us sound consolation and contemplation both in life and death, yet they neither find, nor performe any, but such as consciences stagger at, and very sense disclaimeth: only the doctrine of the Church presenteth unto us such a good, effectually, and lively comfort, as wherewith our consciences rest satisfied. For this alone detecteth the fountain of all miseries, whereunto mankind is captivated and enthralled: this alone directeth us unto the means of delivery through Christ. This therefore is the only Christian comfort of *principall consequence* both in life and death; *A confidence of free remission of sinnes, and reconciliation with God through Christ, and a certain expectation of eternall life, imprinted in our hearts by his holy Spirit, through the ministry of the Gospel, so that we doubt not but that we belong unto Christ, and are beloved of God, and saved for ever for his sake: according to that of S. Paul, Who shall separate us from the love of Christ? shall tribulation? or anguish? &c.*

2. Of how many parts this comfort consisteth.

SIX parts there are of this comfort: 1. *Our reconcilment to God by Christ*, so that we are no longer enemies, but sons of God; neither are we in our own power, but properly belong unto Christ. 2. *The maner of our reconcilment*, even by the blood of Christ: that is to say, by his passion, death, and satisfaction for our sins. 3. *Our delivery from the misery of sin and death*: For Christ doth not onely reconcile us unto God, but also doth exempt and free us out of the power of the Divell, so that sin, death, and Sathan have no power over us. 4. *The perpetuall preservation and maintenance of our reconcilment, freedome, and whatsoever other blessings Christ hath once purchased for us*. His we are by right: therefore he keepeth us as his owne interest, that not so much as an haire may fall from our head without the will of our heavenly Father. Neither lieth our salvation in our hands or power; for if it were so, we should lose it a thousand times every moment. 5. *The turning of all our evils into good*. The godly indeed are afflicted in this life, nay, they are massacred, they are as sheep appointed to the slaughter: but these things doe not hurt or hinder at all, but further and help forward our salvation; because God giveth a good issue, and turneth all to the best. *All things worke together for the best unto them that love God*. 6. *Our full perswasion and assurance of all these good gifts and graces, and of life eternall*. This security consisteth, 1. *Of the testimony of the holy Ghost, working in us true faith and unfeigned conversion, witnessing unto our spirit, that we are the sons of God, and that these blessings doe truly appertain unto us, because he is the pledge of our inheritance*: 2. *Of the effects of true faith*, which we perceive to be in us: such as are

are true repentance, and a constant purpose of beleeving and obeying God according to all his precepts: For out of the earnest desire of performing obedience unto God, ariseth our assurance of our true faith; and by faith wee are certainly perswaded of the favour and love of God, and of everlasting salvation. This is the ground of all the other five parts before, specified, without which there is no comfort in temptations. Briefly therefore the summe of our comfort is this, *That we are Christs, reconciled by him unto the Father, of whom wee are beloved, and shall be saved through the gift of the holy Ghost and life everlasting.*

3 Why this comfort alone is sound and good.

That this comfort alone is sound and true, it is apparent: 1. *Because it alone faileth us not, no not in death:* For, whether we live or dye, we are the Lords: And, who shall separate us from the love of Christ? Neither death nor life, &c. 2. *Because it alone standeth impregnable and invincible,* it alone sustaineth, and assoileth us against all the assaults and attempts of Sathan. For Sathan thus giveth the on-set:

1 *Thou art a sinner: Comfort makes answer; But Christ hath satisfied for my sin, and hath redeemed me by his precious blood, that now I am no longer mine own,* but belong unto him. 1
The temptations of Sathan, with their remedies, out of this only consolation.

2 *Sathan againe assaileth thee: Thou art a child of wrath, and an enemy of God.* Ans. I am so by nature, and before reconcilment; but I am reconciled by God through Christ, and received into grace and favour with him. 2

3 *Againe he casteth in thy teeth: But thou must dye the death.* Ans. Christ hath delivered me from the power of death; and I know, that by Christ I shall escape out of the hands of death into life eternall. 3

4 *Hee urgeth further: But in the meane time many miseries happen unto the godly.* Ans. Our Lord and Master guardeth and defendeth us in them, and effecteth that they work for our good. 4

5 *He yet replieth: But how if thou lose the grace of Christ? For thou mayest fall and perish, because it is a long steep way to heaven.* Ans. Christ hath not onely merited his benefits for me, but also bestowed them, and perpetually preserveth them in mee, and giveth me perseverance, that I faint not, and fall from grace. 5

6 *He persisteth: What if grace pertaine not unto thee, and thou be not of the number of them who are the Lords?* Ans. I know that grace pertaineth unto mee, and that I am truly Christs: 1. *Because the holy Spirit testifieth unto my spirit, that I am the child of God.* 2. *Because I have true faith, and the promise is generall, pertaining to all that beleeve.* 6

7 *He presseth neerer: What if thou have not a true faith?* Ans. I know that I have a true faith by the effects thereof; because I have a conscience stedfastly relying on God, and an earnest will and fervent desire to beleeve and obey God. 7

8 *He assaileth yet once more: Thy faith is weak, and thy conversation or repentance imperfect.* Ans. True: But yet it is entire and unfeigned. And I know, that to him which hath shall be given. Lord, I beleeve, help my unbelief. 8
Luke 19.16.
Mar. 9.24.

In this great and dangerous conflict, whereof all the children of God have experience, Christian consolation standeth fixed and immoveable, and at length concludeth; *Therefore Christ with all his benefits appertaineth unto me.*

4 Why this comfort is necessary.

By that which hath been spoken it appeareth, that this comfort is very necessary for us: 1. *For our salvation,* that we faint not, nor despaire in temptation, and wrestling of conscience. 2. *For the worshipping of God.* For, that wee may worship God in this life, and in the life to come (to which end we were created) we must come out of sin and death; not rush into desperation, but be sustained with sure comfort unto the end. 1
2

5 How many things are required for the attaining unto this comfort?

THIS is resolved in the Catechisme question here immediately following.

Quest. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayst live and dye happily?

a Mat. 11. 28.
29, 30.

Ephes. 5. 8, 9.

b John 9. 41.

Mat. 9. 12.

Rom. 3. 11. c John 1. 9, 10. d Ephes. 5. 10. Psal. 50. 14. Math. 5. 16. 1 Pet. 1. 12, Rom. 6. 13. 2 Tim. 2. 15.

Ans. Three: a The first, what is the greatnesse of my sinne and misery. b The second, how I am delivered from all sinne and misery. c The third, what thanks I owe unto God for this delivery. d

The Explication.



Here three are the whole matter, and severall parts of this Catechisme, which jump in with that division of Scripture into the Law and the Gospel, and are suitable with the differences of those parts, as before hath been delivered.

I
Why the know-
ledge of our mi-
sery is necessary.
1 To stirre up in
us a desire of de-
livery thereof.

Mat. 5. 6. & 7. 7.
Mat. 11. 28.
Lia. 37. 15.

2 To work in us
thankfulness for
our delivery.

3 To prepare and
make us fit hear-
ers of the Gospel.

2
Why the know-
ledge of our deli-
very is necessary.
1 To keep us
from despaire.

1 The knowledge of our misery is necessary for our comfort, not that of it self it ministreth any comfort, or is it self any part thereof; for of it self, and in it own nature it terrifieth, rather then comforteth us. But it is necessary for our comfort: 1. Because it stirreth up in us a desire of delivery, as the knowledge of his disease kindleth a desire of remedy in the sick man: whereas on the other side, if we have no knowledge of our misery, we affect not our delivery; as the sicke man when he hath no sense nor feeling of his disease, consulteth not the Physician. Now, if we desire not delivery, we do not seek it; if we seek it not, we obtaine it not, because God giveth delivery only to those that seek it; it is opened only to him that knocketh: as it is said in Scripture, To him that knocketh, it shall be opened. Aske, and it shall be given you. Blessed are they that hunger and thirst after righteousness. Come unto mee all ye which labour. I dwell in a contrite spirit. So then, That which is necessary to stir up in us a desire of deliverance, that is also necessary for our comfort. But the knowledge of our misery is necessary for the desire of salvation or deliverance: Therefore the knowledge of our misery is necessary for the obtaining of our comfort; necessary, I say, not as a cause working and effecting comfort, but as a motive inducing us to pursue after it: for of it selfe it breedeth terror, but this terror is good for us when faith accompanieth it. 2. That thereby we may be the more thankfull for our delivery: For we should waxe ungratefull, if we understood not out of how great miseries we were delivered, because we should never judge aright of the greatnesse of the benefit, and so should not attaine unto our delivery, whereas that is performed onely to the thankfull. 3. Because we can be no fit hearers of the Gospel, without the knowledge of our sin and wretchednesse. For, unlesse by the preaching of the Law, concerning sin, and the wrath of God, there be a preparation made to the preaching of grace, there followeth carnall security, and our comfort is made unstable; because sound retired comfort, and carnall security cannot stand together. Hereof it appeareth, that we are to begin from the preaching of the Law, after the example of the Prophets and Apostles, that thereby men may be cast downe from presumption of their own justice, and may be prepared to the knowledge of themselves, and true repentance. Except this be done, through the preaching of grace, men will become more carelesse and stubborn, and Pearles shall be throwne to Swine to be trampled under feet.

2 The knowledge of our delivery is necessary for our comfort: 1. That wee fall not into desperation: For as soon as we have a knowledge of our sinne, wee should be swallowed up of despaire, were it not that the meanes of our delivery presented themselves ready at hand with us to succour us. 2. That wee may thereby be touched with a desire

desire thereof. For a good thing not known is not desired: according to that, *There is no coveting after an unknowne thing.* If then we know not the benefit of our delivery, we shall not long after it, and by consequent we shall not obtaine it: nay, when we either happen to find it, or have it offered unto us, we shall not acknowledge it. 3. *That it may comfort us:* For a good thing not known doth not comfort. 4. *Lest through the ignorance thereof, we our selves should imagine, or receive imagined by others any manner of delivery, to the reproach of Gods Name, and hazzard of our own salvation.* 5. *That wee might be made partakers thereof through faith:* For, faith is not without knowledge, and our delivery is apprehended only by faith. 6. *That we may be thankfull to God for it.* For, as we desire not an unknowne good; so neither do we greatly esteeme or account of it, neither doe we thinke of rendring condigne thanks for it. Now the benefit of delivery is not bestowed on the unthankfull; but God imparteth it unto them, in whom it hath that end, whereunto it was ordained, that is, *Thankfulnessse.* For these causes, to our sound and true comfort, the knowledge of our delivery is requisite and necessary, both *what it is, in what manner, and by whom it was performed.* Now this knowledge of our delivery is drawn out of the Gospel, heard, read, and apprehended by faith; because faith alone promisseth freedome to them that beleve in Christ.

3. *The knowledge of our thankfulnessse is necessary for our comfort:* 1. *Because God exhibiteth this delivery only to the thankfull.* For in these alone God reapeth the end of his benefits; which is *his worship, and their gratefulnesse towards him:* For thankfulnessse is the chiefe end and scope of our delivery. For this purpose appeared the Son of God, that he might destroy the workes of the Divell. He hath adopted us to the praise of the glory of his grace. 2. *That we may offer such thanksgiving as is acceptable unto God:* For God will have us no otherwise gratefull unto him, then he hath prescribed in his Word. True thankfulnessse therefore is to be learned out of Gods Word, not fashioned after our own imagination. 3. *That we may know, that those duties, which we perform to God and our neighbour, are no merits, but only a publike declaring of our thankfulnessse.* And what thou givest thanks for, that thou knowest thou hast not deserved. 4. *That by our thankfulnessse our faith and comfort may be confirmed, or that by this thankfulnessse wee may be ascertained of this delivery;* as we are sure of the causes of things, when we see their effects: for the thankfull doe acknowledge and professe an assurance of the good they have received. Now thankfulnessse it self we know in generall out of the Gospel, because the Gospel requireth faith and repentance of them that will be saved: We know it in speciall out of the Law, because the Law in speciall doth distinctly declare and determine what workes, and what kind of obedience is pleasing unto God. Wherefore necessarily wee are to treat of thankfulnessse in the Catechisme. Object. *That which of it self followeth, is not necessary to be taught. But thankfulnessse must needs follow of it self, after the acknowledgement of our misery and delivery:* Therefore it is not necessary to be taught.

Ans. The fallacy of this argument is called in Schooles, *A supposall of that to be generally true, which is true but in part.* For, thankfulnessse followeth delivery, but not the manner of thankfulnessse likewise: that is, as soone as wee know our deliverance from misery, we presently conceive, that it is a point of our duty to be thankfull for so great a benefit; but what true and acceptable thankfulnessse to God is, we know not, except we be taught: Therefore of the manner of thankfulnessse we are to be instructed out of the Word of God. Furthermore, the Major proposition is not universally true: for a thing, which of it self doth follow, may be taught for greater and fuller knowledge and confirmation. And God by this meanes, that is to say, by his Word delivered and knowne, will kindle, increase, and strengthen thankfulnessse in us.

3 To kindle in us a desire of it.

3 To comfort us.
4 To prevent all erroneous conceits therein.
5 To gain possession of it by faith.
6 To work thankfulnessse in us towards God for it.

3
1 Why the knowledge of our thankfulnessse is necessary.
2 Because God performeth it to the thankfull alone.
3 John 3.3.
4 To teach us what thankfulnessse we are to render unto God.
5 To exclude all shew of merit.
6 For confirmation of faith in us.

Thankfulnessse in generall knowne out of the Gospel: in speciall out of the Law.



The first generall Part of Catechisme, touching the Misery of Man.

On the second
Sabbath.

¶ Rom. 3. 10.

Quest. 3. *Whence knowest thou thy misery?*

Ans. Out of the Law of God. ^a

The Explication.



IN this first part concerning the Misery of man, principally is handled the common place of sin, and of the effects and punishments of sin. To this are annexed other subordinate places, and in this tract lesse principall then the fore-named, as, the Common places of the creation of man, of the image of God in man, of originall sin, of free-will, and of afflictions. Touching our Misery, we are to know in generall, *What it is, Whence it is knowne, and the meanes how.*

¹
What is meant
by the name of
misery.

What the nature
of misery is.

²
Whence our mi-
sery is known.
Rom. 3. 20.
Deut. 27. 26.

The name of *Misery* stretcheth farther then the name of *Sin*. By the name of *Misery* we understand, as well the evill of trespass or offence, as the evill of punishment. The evill of trespass is, all sin: The evill of punishment is, all calamity, torment, and destruction of our reasonable nature. To be short, the evill of punishment comprehendeth all miseries and sins that follow after, wherewith finnes that goe before are punished. So the numbring of the people committed by David, is both a sin, and a punishment of sin which went before, to wit, of the adultery and murder committed by David; that is to say, it was an evill both of offence, and of punishment: Therefore *Adams misery* is his wretched estate since the fall, consisting of two great evils; 1. That mans nature through sin is corrupted and averred from God. 2. That for this corruption it is guilty of an eternall malediction, and rejected of God.

We have a knowledge of this misery out of the Law of God. By the Law cometh the knowledge of sin, saith Saint Paul. And it is the voice of the Law; *Cursed is he that fulfilleth not all the words of this Law*. Now by what meanes the Law yeeldeth us the knowledge of our misery, the two next Questions which follow in order shall declare.

Quest. 4. *What doth the Law of God require of us?*

Ans. That doth Christ summarily teach us, Matth. 23. Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy mind, and with all thy strength. This is the first and the great Commandement: and the second is like unto this, Thou shalt love thy neighbour as thy selfe. On these two Commandements hangeth the whole Law, and the Prophets. ^a

¶ Deut. 6. 5.
Levit. 19. 18.
Mar. 12. 30.
Luk. 10. 27.

The Explication.



THis summe of the Law Christ rehearseth, Mat. 22. 37. and Luke 10. out of Deut. 6. 5. Levit. 19. 18. And he expresth what is meant by that, *Cursed is he that fulfilleth not the whole Law*: that is to say, who loveth not God with all his heart, with all his soul, with all his mind, and with all his strength; and his neighbour as himselfe. The which severall clauses are particularly to be unfolded more at large.

Thou

Thou shalt love the Lord thy God. To love God with all the heart, &c. is, on due acknowledgement of his infinite goodnesse, reverently to regard him, and to account him our principall and chiefest blisse, and for this cause to love him above all things; to rejoyce in him, to relye on him, to preferre his glory before all things, that there be not found in us not so much as the least thought, inclination, or appetite of any thing that may displease him; and rather to part from that which is dearest unto us, and partake of any grievous calamity whatsoever, then suffer our selves to be separated from communion with him, or any way offend him: Lastly, to direct all our actions to this end, that he alone may be glorified by us.

The Lord thy God. As if hee should say: Thou shalt love that God who is the Lord, and thy God; who is revealed unto thee, who conferreth his manifold benefits upon thee, and whom thou art bound to serve. It is therefore an *Antithesis*, or opposition of the true God against false gods.

With all thy heart. By the *Heart* in this place is understood all the affections, inclinations, and appetites or desires. Whereas then God requireth *our whole heart*, his meaning is, that he will have himselfe alone to be acknowledged, and reckoned our soveraign and supreme God, and to be loved above all things: that our whole heart rest on him, and not part thereof to be yeilded unto him, and part unto another. Nay, his will is, that we match and compare nothing with him, much lesse preferre, and admit to share or partake one jot in his love. This the Scripture calleth, *to walk before God with a perfect heart*: whose contrary is, *Not to walk before God with a perfect heart*, to wit, to halt, and yeeld himself by halves unto God. Object. *God alone is to be loved: therefore we ought not to love our neighbours, parents, and kinsfolkes.* Answ. It is a Sophisme, which Logicians call a fallacy of accident, when we argue from the deniall of the manner of any thing, to the simple and absolute deniall of the thing it selfe: As in this present example, *God is chiefly to be loved, and above all things*; that is, in such manner, that there be nothing at all which we either prefer or equall with him, and which for his sake we are not ready presently to forgo. We ought to love our neighbour, our parents, and other things also; but not chiefly, nor above God, nor so that we rather chuse to offend God then our parents; but after God, and for God.

With all thy soule. By the *Soule* he comprehendeth that part which is willing to any thing, or the motions of the will: therefore he meaneth, with thy whole will and purpose.

With all thy cogitations. By the *Cogitations* he understandeth the mind and understanding: as if he should say, *So much as thou knowest of God, so much also shalt thou love him*: But thou shalt bend all thy cogitations and thoughts to know God perfectly and aright, and so shalt thou love him. For, so much as we know of God, so much also doe we love him. Now we love him imperfectly, because we know him *1 Cor. 13. 10.* but in part: in the life to come we shall know him perfectly; therefore wee shall love him perfectly, and that which is in part shall be abolished.

With all thy strength. He meaneth all actions both inward and outward, that they be agreeable to the Law of God.

This is the first and greatest Commandement. The love of God is called the first Commandement, because it is the spring and fountaine of all the rest, that is, the impulsive, efficient, and finall cause of obedience in all the rest: For, we therefore love our neighbour because we love God, and that we may declare in the love of our neighbour that we love God. In like manner it is called the greatest Commandement: 1. Because the object, which it immediately respecteth and considereth, is the greatest object, even God himselfe. 2. Because it is the end whereunto all the other Commandements are directed. For our whole obedience hath this onely end, that we shew our love towards God, and honour his name. 3. Because that is the principall worship of God, whereunto the ceremoniall worship was to yeeld and give place. For the Pharisees extolled the Ceremoniall law above the Morall. Contrariwise, Christ calleth love the greatest Commandement, and preferreth the Morall law before the Ceremoniall, because Ceremonies were appointed for love, and are to vaile and submit themselves unto it. Object. Love is the greatest Commandement: therefore love is greater then

Why the love of God is called the first Commandement.

Why it is called the greatest Commandement.

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3

A distinction of
love and faith.

faith: therefore love justifieth rather than faith. *Answ.* Love is here taken in generall for our whole obedience which we owe unto God, under which Faith is comprehended: which faith justifieth, not of it selfe, as it is a vertue in man, but with relation and reference to her object, I meane, the merit of Christ, as it appeareth, and applieth to it selfe that merit. But that love which in speciall is properly called love, is not the same with faith, neither justifieth it; because Christs justice is applied unto us, nor by love, but by faith alone.

Our neighbour is
every man.
Why the love of
our neighbour is
called the second
Commandment.

The second is like unto this: Thou shalt love thy neighbour. To love thy neighbour as thy selfe, is, for the love thou owest unto God, that is, because thou lovest God, to do well unto thy neighbour according to the commandmentes of God: or to wish, and doe all things unto him, which thou wouldest in equity, and according to the law to be done unto thee. Now every man is our neighbour.

The second. It is called the second commandment: 1. Because it containeth the summe of the second Table, or the duties which are immediately performed unto our neighbour. For, if thou love thy neighbour as thy selfe, thou wilt not murder him, thou wilt not hurt him, &c. 2. Because the love of our neighbour must rise out of the first Table, even from the love of God: therefore it is in nature inferiour to the love of God.

Why it is said to
be like unto the
first.

1

2

3

Wherein it is
unlike.

1

2

3

Is like unto this. It is called like unto the first in three respects: 1. In respect of the kind of worship, which is morall, or spirituall, and principall; because it is there in the second Table no lesse commanded then in the first, and is opposed unto the Ceremonies: 2. In respect of the punishment, which is eternall, because God doth inflict this punishment for the breach of either Table. 3. In respect of the coherence, because neither can be observed without the other. It is also unlike to the first: 1. In respect of the immediate object, which in the first Table is God; in the second, our neighbour: 2. In respect of their process and order; the one being a cause, the other an effect of that cause; For the love of our neighbour ariseth from the love of God, but it falleth not so out on the contrary. 3. In respect of the degrees of love: For we must love God above all things: We must love our neighbour, not above all things, nor above God, but as our selves.

Object.

Answ.

Hence riseth an answer unto that objection, The second commandment is like unto the first: Therefore the first is not the greatest. Or, therefore our neighbour must be set equall with God, and equally worshipped. For, it is indeed like to the first, not simply and in every point, but in some few; and unlike unto the first in some other points, as before hath been shewed.

On these two Commandments hangeth the whole Law and the Prophets: that is, all the doctrine of the Law and the Prophets is reduced unto these two heads: and all the legall obedience, which is contained in Moses and the Prophets, doth spring from the love of God, and our neighbour. *Object.* Yea, but the promises and doctrine of the Gospel are found also in the Prophets: Therefore it seemeth that the doctrine of the Prophets is unjustly restricted and limited within these two Commandments. *Answ.* Christ speaketh of the doctrine of the Law, not of the promises of the Gospel, which appeareth by the question of the Pharisee, demanding, which was the chiefe Commandment, not, which was the chiefe promise in the Law.

Quest. 5. Art thou able to keep all these things perfectly?

^a Rom. 3. 10, *Answ.* No truly: ^a For by nature I am prone to the hatred of God, and ^b of my neighbour.

¹ Joh. 1. 8, 10.

^b Rom. 8. 7. Ephes. 2. 5. Titus 3. 3. Genes. 6. 5. Genes. 8. 21. Jer. 17. 9. Rom. 7. 1.

The Explication.

His question, together with the two former, teacheth that our misery (as there are two parts thereof before specified; so it) is known out of the Law two wayes: 1. By a comparing of our selves to the Law: 2. By an applying of the curse of the Law unto our selves. The examining of our selves after the Law, and comparing the Law with our selves, is a consideration of that purity and uprightness which the Law requireth, whether it be in us, or no. The comparison sheweth, that we are not such as the Law requireth: for the Law requireth a perfect love of God; in us there is a hatred and back-sliding from God. The Law requireth a perfect love of our neighbour; in us there is a hate of our neighbour. So then out of the Law is knowne the former part of our misery, I mean, our corruption, whereof the Scripture elsewhere convicteth us. The application of the curse of the Law unto our selves is made by the framing of a Syllogisme practicall, that is, assuming and inferring our action; whose Major, or former proposition is the voice of the Law, thus; *Cursed is he who continueth not in all which is written in the book of the Law, to doe them.* Conscience prompteth and telleth in the Minor or latter proposition, thus; *I have not continued, &c.* The conclusion or shutting up of all is, the allowing and approving of the sentence of the Law, thus: *Therefore I am accursed.*

Mans misery known two waies.

I

2

What it is to examine our selves by the Law. Rom. 8.7. Ephe. 2.3. Tit. 2.31.

How we do apply the curse of the Law to our selves.

Every mans conscience frameth such a Syllogisme: nay, every mans conscience is nothing else but such a practicall Syllogisme, formed in his mind and understanding, whose Major is the Law of God, the Minor is the pondering and weighing of our fact, which is contrary to the Law. The Conclusion is the approving of the sentence of the Law condemning us for our sin; which approbation grief and despaire follow at the heeles, unless the comfort of the Gospel interpose it selfe, and we perceive the remission of our sins purchased by the Son of God our Mediatour. In this sort the guilt of eternall malediction, which is the second part of our misery, is disclosed unto us by the Law. For, we are all convicted by this reason and argument: *The Law bindeth all men to obedience, or, if they performe it not, to everlasting punishment and malediction. But no man performeth this obedience: Therefore the Law bindeth all men to eternall malediction.*

Conscience a practicall Syllogisme.

Quest. 6. Did God then make man so wicked and perverse?

Ans. Not so. But rather he made him good, ^a and to his owne Image ^b, that is, endued with true righteousness and holiness, that he might rightly know God his Creatour, and heartily love him, and live with him blessed for ever, and that to laud and magnifie him. ^c

On the third Sabbath.

^a Gen. 1.31.^b Gen. 6.26,

27.

Ephe. 4.24.

Col. 3.10.

^c 1 Cor. 3.18.

The Explication.

Having hitherto laid downe and proved this Proposition, *Mans nature is subject unto sin*: the next question to be discussed is *Whether it were so created by God*; And if not so, *What manner of nature was created in man by God*; And, *Whence sin entered and set foot in man*. Wherefore the Common place of the Creation of man, and of the Image of God in man, is hitherto duly referred. Here also we are to make an *Antithesis*, or comparison of mans originall excellency before his fall, and his originall misery since the same, for these causes: 1. That the cause and fountain of our misery being discovered, it might not be imputed unto God: 2. That the greatnesse of our misery might the more appeare. For looke how much more open and eminent our originall excellency is unto us, so much more obvious and evident is our misery; as also the benefit of our delivery is so much the more precious and honourable in our eyes, by how much the greatnesse of the evils, whence we are freed, is more apparent.

1

2

OF

OF THE CREATION OF MAN.

The speciall points touching mans Creation are,

- 1 *What manner of creature man was made by* 2 *To what end man was made by*
was made by GOD. *GOD.*

1 *What manner of creature man was made by* God.

His question is proposed even for the same causes for which the whole place it selfe is; namely, 1. *That it may appear how man was created by God without sin, and that therefore God is not the author of our sin, corruption, and misery.* 2. *That we may perceive from what a height of dignity and honour, into how deep a gulfe of wretchednesse and misery we are plunged through sin, and thence may acknowledge the tender mercy and compassion of God, who vouchsafeth to hale and pull us out of the same.* 3. *That we further acknowledge our thankfulness for benefits heretofore received, and our unworthinesse of receiving any heretofore.* 4. *That wee may the more earnestly thirst after the recovery of the dignity and happinesse wee have lost, and seeke it in Christ.* 5. *That we may be thankfull unto God for the restoring of it.* Now what manner of creature man was fashioned by God in the beginning, is shewed in the Answer of this sixth Question, where it is said, *He made him good, and to his own Image, &c.* Which words require a more ample declaration. Man therefore was created by God on the sixth day of the Creation of the world, consisting of body and soule. 1. *His body was fashioned of a masse or lump of earth: immortall, if he stood still in righteousness; mortall, if he fell: for mortality ensued on sin as a punishment thereof.* 2. *His soule was made of nothing, but immediatly inspired by God into his body, and was an incorporeall substance, understanding, and immortall.* *God breathed in his face breath of life, and man was made a living soule.* This was by God infused and united to an instrumentall body, to inform or quicken it; and together with it to make one person or *Subsistent*, namely man, to worke certain motions and actions proper unto man, both externall, and internall; in the body, and without the body; by the ministry of the body, and without the ministry of the body; just, holy, and pleasing unto God. 3. *After the Image of God: that is, perfectly good, wise, just, holy, blessed, and sole soveraigne of the creatures.* Of this Image of God in man more shall hereafter be spoken.

2 *To what end man was created.*

THE Catechisme maketh answer, *That he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnifie his name.* Wherefore, the last and principall end of mans creation is, 1. *The glory and praise of God.* For God therefore created reasonable creatures, Angels and men, that, being knowne of them, he might be magnified for ever. Man therefore was principally created to the knowledge and worship of God; that is, to the profession and invocation of his Name, to praise and thanksgiving, to love and obedience, which consisteth in the performance of those duties, which concern God and man. For the worship of God comprehendeth in it all these. Obj. *Heaven, earth, and other creatures void of reason, are said to worship and magnifie God: therefore the worship and praise of God is not the proper end why man was created.* Ans. This reason hath a fallacy of equivocation or ambiguity. Creatures void of reason are said to worship and praise God, not that they understand ought of God, or know and worship him; but because

1
The glory and
praise of God.

2
Psal. 146.

cause they bearing certain prints and stamps of Divinity in them, are the matter of Gods praise and worship, which is properly performed by reasonable creatures. For Angels and men, by the beholding and contemplation of these Gods works, discern in them the infinite goodnesse, wisdom, power, justice, bounty and majesty of God, and are raised and stirred up to magnifie God by these his creatures. And if God had not formed creatures of reason and understanding, who might behold, consider, and with thankfull mind acknowledge his works, and the order and disposing of things in whole nature: other things which are void of reason, might no more be said to praise and worship God, that is, to be the matter and occasion of praising him, then if they never had bin at all. Therefore that which David saith, is spoken by the figure *Prosopoeia*, or counterfeiting of some other person under that which is presented; as, Praise the Lord ye heavens, sea, and earth, &c. That is, let Angels and men at the sight and view of these Gods creatures take occasion of lauding and magnifying his Name. Many other ends are subordinated to this principall end, For unto Gods worship is substituted, 1. *The true knowledge of him*: For God, not being known, cannot be worshipped. And it is the proper work of man, wherein eternall life consisteth, to know and worship God aright. *This is everlasting life, that they may know thee alone to be the true God.* To the knowledge of God is subordinate, or next in order, 2. *The felicity and blessednesse of man*, which is the fruition and everlasting participation of God, and heavenly blessings. For out of these appeareth the goodnesse, mercy, and power of God. Obj. *The felicity and blessednesse of man, his knowledge and worship of God, are qualities and properties in which, or with which man was created; that is, they are a part of the Image of God, and the forme or proper nature of man. Therefore they belong unto the first Question; which was, What man was created, and not to this, Of the end of mans creation.* Answ. They are a part of mans form and nature, and they are mans end in a diverse respect, in which there is no contrariety. For God made man such a creature, as being blessed and happy, should know and worship him aright: and again, he made him to this end, that thenceforth for ever he might be acknowledged and magnified by him, and might continually communicate himself with all his graces & blessings unto him. Wherefore man was created happy, holy, and religious, *and this was his form*, which he received in the Creation, and moreover he was so created, that he should so continue for ever; and *this was his end*. Therefore both these are fitly spoken, to wit, that man both is created holy, happy, and religious, and is created to be holy, happy, and religious. The former of these is referred to the question *What*, in respect of the beginning: the latter to the question *For what*, in respect of continuance and perseverance. So righteousness and true holiness, whereas they are the *forme* and *very being* of a new man, are termed his *end*. Neither is it absurd that the same things should in divers respects be called the *finall cause*, and the *formall*. For that which is the *forme* in respect of the creature, may be termed the *end*, in respect of the intent and purpose of the Creator. 4. *The manifestation of God, or the declaration of Gods mercy in his chosen to everlasting life, and of his justice and wrath against sinne to be punished in the reprobate.* This fourth is subordinated to the knowledge of God, and mans felicity. For that thou mayest know God, and he communicate himself unto thee, it is needfull also that he make himselfe manifest unto thee. 5. *The preservation of society in mankind*, which end is subordinated to the manifestation of God: For except there were men, God should not have whom to manifest himselfe unto. *I will declare thy name unto my brethren.* 6. *The communion of mutuall intercourse of duties and civilities amongst men*, serving for the preservation of humane society. For that the society and conversing of men together may be maintained, there must needs be peace, and mutuall duties interchangeably passing betweene them. The first creation of man is diligently to be compared with the *misery* of mankind; as also the end for which wee were created, with the *aberration* and *inverting* from the end: that so by this meanes also wee may know the greatnesse of our misery. For how much the greater wee see the good was, which wee have lost; so much the greater wee know the evils to be, into which wee are fallen.

2. The knowledge of God.

John 17:3.

3. Mans felicity.

Ephes 4:14.
4. The manifestation of Gods mercy and justice.

5. The preservation of the societie of men.

Psalm 122:3.
6. The community of civill duties amongst men.

OF THE IMAGE OF GOD IN MAN.

The chiefe Questions hereof are;

- 1 What is the Image of God in man. | how farre it remaineth.
2 How farre forth it is lost, and | 3 How it is repaired in man.

1 What the Image of God in man is.

What the Image
of God is.



3 Parts of the I-
mage of God in
man.

1
2
3
4
5

Ephes 4. 14.

1.
Man was perfect
but in a certaine
degree and mea-
sure: not infinitely
as God is.

THE Image of God in man, is a vertue knowing aright the nature, will, and workes of God; and a will freely obeying God; and a correspondence of all the inclinations, desires, and actions, with the will of God; and, in a word, a spirituall and unchangeable purity of the soule, and the whole man; perfect blessednesse, and joy resting in God; and the dignity of man, and majesty, whereby he excelleth and ruleth other creatures: Wherefore the whole Image of God in man comprehendeth, 1. The soule it selfe, together with the faculties thereof, indued with reason and will. 2. All our naturall notions and knowledge of God, his will, and his workes; that is to say, perfect wisdom in the soule. 3. All just and holy actions, inclinations, and motions of the will, I mean, perfect righteousness and holinesse in our heart and will, and all our externall actions. 4. Felicity, blessednesse, and glory linked with perfect joy in God, and abundance of all good things, free from all misery and corruption. 5. Rule and dominion of man over the creatures; as fishes, fowles, and other living creatures. In all these things this reasonable creature in some sort resemblenth his Creator, as the Image expresseth in some sort the Arch-type or principall patterne; yet can he by no meanes be equalled unto his Creator: for in God all things are immense and without measure, and even his essence infinite. The Apostle Paul putteth Righteousnesse and Holinesse as the chiefe parts of this Image; yet doth he not exclude, but presuppose wisdom and knowledge: for no man can worship God unknown. But neither doth Paul exclude perfect blessednesse and glory; for this, according to the order of Gods justice, is necessarily coupled with perfect holinesse or conformity with God. For, where true righteousness and holinesse is, there is the absence of all evils, whether of crime or offence.

Righteousnesse and holinesse in this text of the Apostle may either be taken for the same thing; or so distinguished, that Righteousnesse may be meant of the actions both inward and outward, as they have a conformity and congruity of the will and heart with the mind judging aright, and with the Law of God; and Holinesse may be understood of the qualities themselves. Ob. 1. Perfect wisdom and righteousness is in God alone, and is not found in any creature; and the wisdom of all creatures, even of the Angels themselves, both may, and doth increase: how then was the Image of God perfect wisdom and righteousness in man? An. By perfect wisdom here is meant not such a kind of wisdom as is ignorant of nothing, but which hath as absolute perfection, as is incident unto the nature of a creature; as great a portion as the rich Creator hath measured and sundred out unto his creature, sufficient to indue it with happiness and felicity: as the wisdom of the Angels and their blessednesse is perfect, because it is such as God hath ordained, and yet unto it somewhat daily may be added; otherwise it were infinite. So was man perfectly just, because he was conformable to God in all things which God required of him; not that he was of equall perfectnesse, or had justice inherent in him in that degree of perfection which God had, but because he wanted nothing of the full measure of such perfection as God created in him, and would should be in him, and which might suffice a created nature to the attaining of blessedness. There is therefore an ambiguity in the word perfection; & in this sense here

here expressed, man is said in Scripture to be the image of God, or to be made after the image of God. Obj. 2. The first man was of the earth, earthly; the second man, the Lord from heaven. As the earthly was, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, so shall we bear the image of the heavenly. Ans. The Apostle doth not here take away the image of the heavenly man from Adam, when he as yet stood; but compareth his nature and estate as well before, as after his fall, with that heavenly glory, unto which we are restored by Christ; that is, not onely the nature of man corrupted through sin by death, but the degree of the image of God in mans nature before the fall, and before glorification, with that which followeth in glorification.

Christ is called the image of God in a far different and divers manner: 1. In respect of his divine nature; whereby he is the image of his eternall Father, coeternall, consubstantiall, and coequal with his Father in Essence, essentiall properties, and works; and is that person by which the Father doth mediately reveale himselfe in creating and preserving all things, but chiefly in saving the Elect. And he is indeed called the image not of himselfe, or of the holy Ghost, but of his Father, because he was from all eternity born, not of himself, or of the holy Ghost, but of the Father. 2. In respect of his humane nature; whereby he is the image of God, created indeed, yet by many degrees, and in number of gifts, as in wisdom, righteousness, power, glory, far exceeding all Angels and men, and after a particular manner resembling his Father in doctrine, vertues, and actions; according as himselfe saith, Philip, he that hath seen me, hath seen my Father. But Angels and men are termed the image of God, as well in respect of the Son and the holy Ghost, as of the Father, whereas it is said, Let us make man in our image, according to our likenesse: and that not for the likenesse or equality of essence, but for the agreeing of some properties; not in degree or essence, but in kind and imitation. For there is something created by God in Angels and men, proportionable to the counterfeite and patterne of the divine essence.

1 Cor. 15. 47.
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Christ called the image of God in two respects.

2 Of his humane nature.
John 14. 9.

Angels and men the image of God. Gen. 1. 26.
Not in essence, but in qualities.

They who, as in time past the Anthropomorphites, will have the image of God to be the forme of mans body, say, that whole Adam was made to the image of God; and therefore according to his body also. But they perceive not the usuall manner of speaking of a person composed of divers natures, which is called, The communicating of properties, when that is communicated to the whole person in the conerete, which is onely proper to one of the natures; as in the same place, Adam was made a living soule. Now as the Scripture mentioneth the nature of the soule, so also doth it mention such an image of God as agreeth not unto the body. Again, they object, Christ is the image of God, But the faithfull bear in their body the image of Christ: therefore the body also is the image of Christ. There are four termes in this Syllogisme: because Christ is not in his body, but in his divinity, the image of his Father: and in soule, or in the gifts or properties thereof, and actions, he is the image of the whole divinity or Godhead. Wherefore the image of God in the faithfull is not the same which the image of God is in Christ: neither are they in all things like unto the Godhead, in which they are like Christ; because there is somewhat in Christ besides his divinity, and the image of the divinity which is in the soule; that is, his body, which hath an affinity not with the divine nature, but with the nature of our bodies. Again, they say, the frame of mans body is made with admirable skill and cunning: therefore there shineth in it, and is beheld as in an image, the wisdom of the Creator. But it followeth not hereof that the body is the image of God: for so should all things be made to the image of God, seeing that in all Gods works, his power, wisdom, and goodnesse doth appear, which yet the Scripture doth not permit: which setteth out onely the reasonable creatures with this title and commendation, and placeth the image of God in those things which belong not to the body, but to the soule.

Adam the image of God, not according to his body, but according to his soule.

The faithfull not in all things like unto the divinity in which they are like Christ: because Christ himselfe in his body was not like unto God, but unto man.

Here also question is made concerning the place of the Apostle, Man is the image and glory of God, but the woman is the glory of man: where Paul seemeth to attribute the image of God onely to man, and to take it away from the woman. But the Apostle meaneth, that man onely is the image of God, not in respect of his nature, being partaker of divine wisdom, righteousness, and joy; neither in respect of his dominion over other creatures (for these are common to man and woman) but in respect of civill, domesticall,

How man is said of S. Paul to be the image of God, and not the woman.
1 Cor. 11. 11.

meisticall, and ecclesiasticall order, in which he will have the publike government and administration to belong unto the man, not to the woman.

2 How farre forth the Image of God was lost, and how farre it remaineth.

The remnants of Gods image in man after the fall.

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The ends for which God preserveth these remnants in us.

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What is lost of the image of God in us.

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Two causes why the virtues of Ethnicks please not God.

1 They proceed not from a true knowledge of God.

2 They have not Gods glory proposed for their end.

Such then was the image of God, after which God in the beginning created man, and which man before his fall had apparent stamped in him. But man after his fall, by means of sin, lost this glorious image of God, and was transformed into the deformed and ugly shape of the Divell. Some remnants and sparkes of Gods image continued reliant in man after his fall, and yet remain also, even in the unregenerate: 1. *The incorporeall substance of the reasonable and immortall soul, together with the powers thereof;* and amongst these the liberty of his will, so that whatsoever man will, he willeth it freely. 2. *Many notions in the understanding;* of God, of nature, of the difference of things seemly and unseemly; which notions are the principles of Arts and Sciences. 3. *Some prints and steps of morall vertues, and some petty abilities concerning outward discipline, and behaviour.* 4. *The fruition of many temporall good things.* 5. *A kind of dominion over the creature:* For this is not wholly lost, but many are subject to mans government, and man is able to rule many, and to use them. These remnants, I say, of the image of God in man, howsoever they also through sin are mainly defaced, and manifoldly impaired, yet in some sort they are reserved and preserved in nature, and that to these ends: 1. *That they might be a testimony of the bounty of God towards us, yea though we were unworthy of it.* 2. *That God might use them to the restoring of his image in us.* 3. *That he might leave the Reprobate without excuse.*

Howbeit, the good and graces which wee have lost of this image of God, are farre more in number, and of greater worth and moment: As, 1. *The true, perfect, and saving knowledge of God, and his will.* 2. *The integrity and perfection of the knowledge of Gods workes, and a bright shining light, or a dexterity in the understanding, or discerning truth;* in place whereof succeedeth ignorance, blindness, and darknesse. 3. *Righteousnesse and conformity to the Law of God in all our inclinations, desires and affections, in our will, heart, and outward parts;* in whose roome is invested a horrible disorder and corruption of the inclinations and motions of our heart and will, whence actually sinnes are hatched. 4. *Whole and perfect dominion over the creatures:* For those beasts which feared man before, now assault him, they lie in waite for him, and violence him. The fields bring forth thornes and thistles. 5. *The right and interest of using those creatures, which God granted to his children, not to his enemies.* 6. *The felicity and happinesse both of this life, and of the life to come;* in place whereof is come death both temporall and eternall, with all sorts of calamities. Object. *The Heathen excelled in many vertues, and achieved great workes:* therefore it seemeth the image of God was not lost in them. Answ. The noble vertues and famous exploits of Heathen men pertaine indeed to the reliques and remainder of Gods image in man: but so farre are they from being that true and perfect image of God, that they rather are meere masks and shewes of outward behaviour and discipline, without any obedience of the heart towards God, whom they know not, and flie from: therefore these workes are not pleasing unto God, whereas they neither proceed from the true knowledge of God, neither are wrought to that end, that all the glory may redound unto God.

3 How the image of God is restored in us.

The repairing of the image of God in us, is the work of all three persons.

1 Cor. 1. 30.

2 Cor. 3. 18.

Rom. 1. 16.

THE repairing of the image of God in man is wrought by God alone, who gave it unto man: for in whose power it is to give life, in his also it is to restore it being lost. The manner of restoring it is this: 1. *God the Father restoreth it by his Sonne,* because he hath made him unto us, wisdom, justification, sanctification, and redemption. 2. *The Sonne by the holy Ghost immediately regenerating us;* Wee are changed into the same image from glory to glory, as by the Spirit of the Lord. 3. *The holy Ghost restoreth it by the*

Word

Word and use of the Sacraments: The Gospel is the power of God unto salvation. Now this renewing is so wrought by God, as that in this life it is onely begun in the chosen, and in them confirmed and augmented unto the end of their life, as concerning the soule; but as concerning the whole man, at the resurrection of the body. Wherefore it is to be observed, who is the author, and what the order and manner of this repairing.

Quest. 7. Whence then ariseth this wickednesse of mans nature?

Ans. From the fall and disobedience of our first Parents, Adam and Eve.^a Hence is our nature so corrupt, that wee are all conceived ^{a Genes. 3. the whole chapter throughout.} and borne in sinne.^b

Romanes 5. 12, 18, 19. b Psalmes 51. 5. Genesis 5. 3. Wisdome 12. 10.

The Explication.

Here wee are first to meditate on the fall and first sin of man; whence the corruption of mans nature had his beginning. Secondly, on sin in generall, and especially on Originall sinne.

Of the fall and first sinne of man.

Concerning the fall and first sinne we are to consider and know,

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| 1 What and what manner of sinne it was. | 3 What are the effects. |
| 2 What are the causes thereof. | 4 Why God permitted it. |

1 What and what manner of sinne that first sinne of Adam and Eve was.

THE fall or first sin of man was the disobedience of our first parents, Adam and Eve in paradise; or, the eating of the apple and fruit forbidden by God. Thou shalt eat freely of every tree of the garden; but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou shalt eat thereof, thou shalt die the death. This commandement of God, man through the perswasion of the Divell transgressed, and hence is our corruption and misery derived. Is then the plucking of an apple so heinous a crime? Yea verily, a grievous offence; because in it many horrible sins are fast linked together: 1. *Pride against God, ambition, and an admiration of himselfe:* for man, not content with that state wherein God had placed him, desired to be equal with God. This God doth charge him with, when he saith; *Behold, the man is become as one of us, to know good and evil:* 2. *Incredulity and unbelieve, and contempt of Gods justice and mercy:* for he tempted God, and charged him with a lye: For God had said, *Thou shalt die the death:* The Divell denied it, saying, *Ye shall not die:* and farther, the Divell accused God of envie, saying; *But God knoweth that when ye shall eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evil.* Here Adam gave credence to the Divell, & did eat of the forbidden fruit; neither did he beleve that God would therefore inflict that punishment on him which he had threatened. Now not to beleve God, and of the contrary to beleve the Divell, is to account God for no God; nay, to seat and install the Divell in the place of God. This sin was heaveie and horrible above measure. 3. *Stubbornnesse and disobedience towards God;* because against the expresse commandement of God he did eate of the apple. 4. *Unthankfulness for benefits received at his creation;* as, for these, that he was created to the Image of God, and to eternall life: for which he rendered this thanks, that hee rather hearkened and inclined to the Divell then God. 5. *Unnaturalnesse and neglect of love towards his posterity:* because (miserable and wretched man!) he thought not with

The manifoldnesse of the first sin:
1 In pride against God.

Gen. 3. 12.
2 In incredulity.

Gen. 2. 17.
Gen. 3. 4, 5.

3 In stubbornnesse and disobedience.
4 In unthankfulness.

5 In unnaturalnesse.

6 In Apostasie

himselfe, that as he had received those good things for himselfe and his posterity, so he should by sinning against God make losse of them both from himselfe and them. 6. *Apostasie or manifest defection from God to the Divell*, whom hee beleev'd and obeyed rather then God, whom he set up in the place of God, with-drawing and sundring himselfe from God. Hee did not aske of God those good things which he was to receive, but rejecting the wisdom and direction of God, by the advice of the Divell, will aspire to be equall with God. Wherefore the fall of man was no light and simple, or single fault; but was a manifold and terrible sinne, for which God justly rejected man with all his posterity. Hence wee easily answer that objection: *Object. No just Judge inflicteth a great punishment for a small offence; God is a just Judge: Therefore hee should not have punished the eating of an Apple so grievously.* *Answ.* The eating of the Apple was no small sinne, but manifold and outrageous; in which was conceived Pride, Unthankfulness, Apostasie, &c. as hath been already proved: Therefore God justly inflicted a great punishment on mankind for the same. *Repli.* Yet at the least hee should have spared mans posterity, because himselfe hath said; *The sonne shall not beare the iniquity of the father.* *Answ.* True, if so the sonne be not partaker of his fathers wickednesse: But here all are partakers of Adams iniquity.

Ezek. 18.20.

2. What were the causes of the first sin

The causes of sin are the Divels instigation, & mans will freely yielding unto it.

THE first sinne of man sprang not from God, but from the instigation of the Divell, and from the free-will of man: For the Divell provoked man to fall away from God; and man, yielding to the enticing allurements of the Divell, freely revolted from God, and wilfully forsook him. Now, although God left man destitute in his temptation, yet he is not the cause of his fall, or sinne, or destruction of man: For in that dereliction or forsaking of man, God neither intended, nor effected any of these; but he proved and tried man, to shew how impotent and unable the creature is to doe, or retaine ought that is good, God not preserving and directing him by his Spirit: and together with his triall of man, hee in his just judgement suffered the sinne of man to concur, but he was no cause or efficient of it. Fleshly wisdom thus reasoneth against this doctrine: *Object. Whosoever with-draweth grace in the time of temptation, without which the fall cannot be avoided, hee is the cause of the fall; but God with-held from man his grace in the time of temptation, without which hee could not but fall: Therefore God was the cause of the fall.* *Answ.* The Major is true onely of him, who with-holdeth grace, when hee is obliged and bound not to with-hold it: and him, who with-draweth it from such a one as desireth it; not from such a one as wilfully rejecteth it: and of him, who of despight and malice with-draweth it. But it is not true of him, who is neither bound to preserve and maintaine the grace which hee sometime gave; and who with-holdeth it not from such a one as desireth to have it continued; but from him, who is willing hee should so doe, and voluntarily refuseth it; and, who denieth it not therefore, because hee envieth the offenders righteousness and life eternall, or is delighted with the sinne; but onely to this purpose, to try him to whom hee hath imparted grace: For hee who forsaketh any man on this manner, is not the cause of sinne, howsoever in him, who is thus forsaken, sinne necessarily followeth this dereliction and with-drawing of grace. Now God in the temptation of man with-held his grace from him not after the former, but the latter manner here expressed: Wherefore God is not the cause of mans sinne and destruction for with-drawing, but man for wilfull rejecting of grace. *Repli.* Whosoever will that such a one be tempted, whom he certainly knoweth that he will fall, if he be tempted; he willet his sinne which falleth: but God would that man should be tempted of the Divell, whom he certainly knew that hee would fall; for otherwise, and against the will of God, man could not have been tempted: Therefore God is the cause of mans fall. *Answ.* This Major is denied as false, if it be simply and precisely taken: For, he is not the cause of sin, who will that he who is apt to fall, be tempted onely for cause of triall, and to make manifest the creatures infirmity. Now God in this sense, and with this intent suffered man to be tempted;

tempted, that is, to be proved. But the Diuel tempting man, to the end that he might sinne, and be separate and distracted from God; and man willingly obeying the Tempter against the commandment of God, they both are the true causes of sinne. But of the causes of sinne more shall be spoken hereafter.

3 What the effects of the first sinne are.

THE effects of mans first sinne are: 1. Guiltinesse of death, and a privation and destruction of Gods Image in our first Parents. 2. Originall sinne in us their posterity, that is to say, the guilt of eternall death, and the corruption and averlesnesse of our whole nature from God. 3. All actuall sinnes which are sprung of originall: for that which is the cause of the cause, is also the cause of the effect: But the first sinne in man is the cause of his originall sinne, and this of his actuall sinne. 4. All the evils of punishment which are inflicted for sinnes. Therefore the first sinne of man is the cause of all other his sins and punishments. Now whether it stand with Gods justice to punish the posterity for the sinne of the parents, it shall hereafter in the common place of Originall sinne be fully resolved.

1 Guilt of death.
2 Originall sinne.

3 Actuall sinne.

4 Punishments inflicted for sin.

4 Why God permitted the first sin of man.

GOD could have kept man from falling if hee would, but hee permitted him to fall, that is, hee gave him not the grace of resistance against the temptation of the Divells; and that for two causes: 1. That it might stand for an example of the weakenesse and infirmity of the creature, were it not supported, and preserved in originall righteousness by the Creator. 2. That by this occasion God might shew his goodnesse, mercy, and grace, in saving the Elect by Christ: and that hee might shew his justice and power in punishing the wicked and reprobate for their sinnes: according to these sayings of Scripture: God hath shut up all in unbelieve, that he might have mercy on all, and every mouth might be stopped. And, God, to shew his wrath, and make his power knowne, suffered with long patience the vessels of wrath prepared to destruction; and that hee might declare the riches of his glory upon the vessels of mercy, which hee hath prepared unto glory.

The causes of Gods permission of the first sin
1 To shew mans weakenesse and infirmity.
2 To shew his mercy, justice, and power.

Rom. 11. 32.
Rom. 9. 22, 23.

This doctrine concerning the Creation and fall of man is necessary for the Church, for many causes and uses which it hath. 1. Wee must know that man was created of God without sinne, lest God be imagined the author or cause of sinne: 2. Whereas mans body was fashioned of clay, let us thinke of our frailty, that wee be not lifted up with pride: 3. Seeing that the workmanship of God is so admirable in the framing of mans body, and seeing it was created for the ministry of Gods worship, and for God to dwell in, and for everlasting life; let us neither abuse it to dishonesty, neither willingly destroy it, neither make it a stie of Divells; but keeping it chaste and clean, endeavour that it be a temple and instrument of the holy Ghost to worship God: 4. Seeing that God would have mankind to consist of two sexes, each is to have his due place and honour, neither is the weaker to be contemned, or oppressed by tyranny, or lust, or to be entertained with injuries and contumelies, but justly to be governed and protected: 5. But especially, seeing man was created to the image and likenesse of God, this great glory is to be acknowledged and celebrated with thankfull minde, neither through our lewdnesse and malice is the image and likenesse of God to be transformed into the image and likenesse of Satan, neither to be destroyed either in our selves, or others: 6. And seeing it is destroyed by sinne through our own fault, wee must acknowledge and bewaile the greatnesse of this unthankfulnesse, and the evils which followed, by comparing therewith those good things which we have lost. 7. We must earnestly desire the restoring of this felicity and glory: 8. And because the glory and blessednesse, which is restored unto us by the Son of God, is greater then that which wee lost in Adam; so much the more must the desire of thankfulness and of profiting and increasing in godlinesse be kindled in us: 9. And seeing we heare

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The necessity and use of this doctrine of mans creation.

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- that all things were created for the use of man, and that the dominion over the creatures lost in Adam, is restored unto us in Christ; we must magnifie the bountifullnesse of God toward us: we must aske all things of him, as being our Creatour and soveraigne Lord, who hath the right and power of giving all good things, to whom, and how far he will himselfe; and use those things which are granted to our use with a good conscience, and to the glory of God, who gave them. 10. And that this may be done, we must not by infidelity cast our selves out of that right which we receive in Christ: and if God of his owne power and authority either give us lesse then wee would, or take away from us that which he hath given, wee must submit our selves patiently to his just purpose, as most profitable for our salvation. 11. And seeing the soule is the better part of man, and the happinesse of the body dependeth on the happinesse of the soule; and seeing also we are created to immortall life, we ought to have a greater care of those things which belong to the soule and eternall life, then of those things which belong unto the body and this temporall life. 12. And at length, seeing the end and blessednesse of man is the participation and communicating of God, his knowledge, and worship, let us ever tend unto it, and referre thither all our life and actions. 13. And seeing we see one part of mankind to be vessels of wrath, to shew the justice and severity of God against sin, let us be thankfull to God, for his meere and infinite goodnesse he would have us to be vessels of mercy, to declare through all eternity the riches of his glory. 14. Last of all, that we may learne, consider, and begin these things in this life, let us, to our power, tender and help forward the common society and salvation of others, for which we are borne.

OF SIN IN GENERALL.

The speciall questions of sin in generall are these:

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| 1 Whether sin be, or whence it appeareth to be in the world, and in us. | 3 How many kinds of sins there are. |
| 2 What sin is. | 4 Whence sin is, & what be the causes thereof. |
| | 5 What be the effects of sin. |

1 Whether sin be in us.

We know that sin is in us,
1 By Gods owne testimony.
Gen. 6. 7. & 18. 31.
Jer. 17. 9.
Rom. 1. 21. & 3. 10.
& 7. 18.
Psal. 14. & 53.
Isa. 59.
2 By Gods Law.
Rom. 3. 20. & 4. 15.
& 5. 20. & 7. 7.
3 By conscience and the law of nature.
Rom. 1. 19. & 1. 14.



That sin is not only in the world, but in us also, we are divers waies convinced: 1. By Gods divine testimony, which pronounceth us all guilty of sin; and we are to give credence unto Gods assertion, sith he is the searcher of hearts, and truest eye-witness of our actions: 2. By the Law of God sin is fully knowne, as before in the third and fifth Questions of the Catechism hath been at large declared, according to those texts of Scripture, By the Law cometh the knowledge of sin. The Law causeth wrath; for where no Law is, there is no transgression, The Law entred thereupon, that the offence should abound: I knew not sin, but by the Law. 3. By conscience, which convinceth us of sin: for God, besides the written Law, reserved unto us certain generall notions and principles of the law of Nature imprinted in our understanding, sufficient to accuse and condemn us. Forasmuch as that which may be known of God is manifest in them. The Gentiles doe by nature the things contained in the Law, and shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing. 4. The punishment and death, whereunto all men are subject and enthralled. Nay, our Church-yards, places of buriall, and of execution, are as so many Sermons of sin; because God, being just, inflicteth not punishment on any but for sin, as saith the Scripture: Death went over all men, forasmuch as all men have sinned. Again, The wages of sin is death. Also, Cursed is every

Rom. 5. 12.
Rom. 6. 23.
Deut. 27. 26.

every one that confirmeth not all the words of this law to doe them.

The use of this question is, 1. That we may thence exercise our selves continually in humiliation and repentance: 2. That we detest and withstand the outrages of Anabaptists and Libertines, who deny that there is any sin in them; contrary to the expresse word of God, If we say we have no sinne we deceive our selves; and contrary to all experience: For they both commit many things which God in his law pronounceth to be sins, howsoever themselves falsly and blasphemously teare them the motions of the holy Spirit; and live also in misery, no lesse subject to death and diseases then other men: which truly, were they no sinners, were flat against that precise rule, where there is no sin, there is no death.

The use of the doctrine of sinne is,
1 To worke in us Humility and Repentance.
2 To withstand Anabaptists.
3 John 1.8.

But it is demanded, whether wee have not a knowledge of our sinne by the Gospel also: For, The Gospel charging us to seek for righteousness, not in our selves, but without our selves, even in Christ, pronounceth us sinners. Therefore by the Gospel also wee have knowledge of our sinne, and not by the law alone. Answ. The Gospel pronounceth us sinners, but not in speciall as doth the Law; neither doth it purposely teach what, or how manifold sinne is, what sinne deserveth, &c. which is the property of the Law: but it executeth this function onely in generall, and lesse principally, and presupposing the whole doctrine and duty of the Law; as inferiour Sciences, which are in order directly one under another, borrow some principles and chiefe grounds from the Sciences next above them: For after that the Law hath arraigned and convicted us of sin, and proved that wee are sinners; the Gospel immediately taketh this principle, and concludeth, that whereas wee are sinners in our selves, wee must seek for righteousness without our selves in Christ, that wee may be saved. So then by these five meanes wee may finde that sinne is in us: 1. By Gods owne assertion: 2. By Gods law principally, and in speciall: 3. By the Gospel lesse principally, and in generall: 4. By the touch and sense of conscience: 5. By the punishments which God, being just, inflicteth not but for sinne.

Object.

How the knowledge of sin cometh by the Gospel.

Sin is knowne five waies.

2 What sinne is.

Sin is a transgression of the law, or, whatsoever is repugnant to the law, that is, a defect, 1 John 3.4. Or an inclination, or action repugnant to the law of God, offending God, and making the creature that sinneth guilty of the everlasting wrath of God, except remission be granted for the Son of God our Mediatour. The generall nature of sinne is a defect, or an inclination, or action: but to speak properly, a defect is this generall nature; and inclination, or actions, are rather the matter of sinne. The difference and formall essence of sin, is a repugnance with the law; which John calleth a transgression of the law. The property, which necessarily cleaveth fast unto it, is the guilt of the creature offending: that is to say, a binding of the offender to temporall and eternall punishments, which is done according to the order of Gods justice. And this is that which they commonly say, that there is a double formality, or two-fold nature of sinne; repugnancy with the law, and guilt: or, that there are two respects, of which the former is a comparison or a dissimilitude with the law; the other, an ordaining unto punishment. An accidental condition of sin is expressed in these words, Except remission be granted, &c. because it ariseth not out of the nature of sinne, but it is by occasion and accident, in respect of sinne, that they who beleeve in Christ are not punished with everlasting death; because (forsooth) sinne through Christ is not imputed unto them, but remitted by grace. Now these are called defects: In the understanding, ignorance and doubtfulness of God and his will: In the heart, a privation or want of the love of God and our neighbour, of joy in God, and of an earnest desire and endeavour to obey God according to all his commandements; and an omitting of inward and outward actions, which are commanded by the law of God. Corrupt inclinations are said to be stubbornnesse of the heart and will against the law of God, or against the judgement of the minde as touching honest and dishonest actions: or a pronenesse and willingness of nature to do those things which God forbiddeth, which evill they call Concupisence.

The Logicians call it Genus, which is the more common nature of a thing, or the matter of it.

Two-fold nature of sin:
1 Repugnancy with the law.
2 Guilt.

What corrupt inclinations are.

Three proofes
that corrupt in-
clinations are sins.
1 Gods Law.

Deut. 6.5.
John 17.3.
Exod. 20.3.
2 Testimony of
Scripture.
Gen. 8.21.
Jer. 17.9.
Rom. 7.5.
John 3.5.
1 Cor. 2.14. &
15.50.
Rom. 1.21. & 8.6.
3 Death of In-
fants.

Gen. 1.31.

That these defects and corrupt inclinations are *sins*, and condemned by God, is proved, 1. Out of the Law of God, which expressly condemneth these defects and inclinations, when it saith, *Cursed is every one that confirmeth not all the words of the Law to doe them*: and, *Thou shalt not covet*: which Law also requireth in men the contrary graces and faculties, I mean, a perfect knowledge and love of God and our neighbour. *Thou shalt love the Lord thy God with all thine heart, &c.* This is life eternall, that they know thee to be the only very God, &c. *Thou shalt have no other gods before mee.* 2. By many testimonies of Scripture condemning these evils for finnes; *The frame or imagination of mans heart is evil, even from his youth. The heart is deceitfull and wicked above all things. I had not knowne lust* (that is to say, to be sin) *unlesse the Law had said, Thou shalt not lust.* 3. By the punishments and death of Infants, who although they doe neither good nor evil, and offend not after the similitude of Adams transgression; yet they have sin in them, for which death reigneth over them. And this sinne is the blindness and forwardnesse of our nature towards God, of which we have hitherto spoken. 1. Object. *That which is not voluntary, neither can be avoided, is not sinne, neither deserveth punishment*: Defects and inclinations cannot be avoided by us: Therefore they are no sinne. Answ. The Major holdeth true in a Civill Court, but not in the judgement of God, before whom, whatsoever is repugnant unto his Law (whether it be in our power to avoid it, or no) is sin, and deserveth punishment. For Scripture teacheth both that the wisdom of the flesh cannot be subject to the Law of God; and that all, who are not subject to the Law, are subject to the wrath of God. 2. Object. *Nature is good: But our inclinations and desires are naturall: Therefore they are good.* Answ. True it is, that Nature is good, if you consider it before the corruption. All things were very good which God made. Even now also Nature is good in respect of the substance, and being of it; and as it was made of God; but not in respect of the quality of it, and as it is corrupted. 3. Object. *Punishments are not finnes: But these inclinations and defects are punishments of the first fall: Therefore they are not finnes.* Answ. It is true, that punishments are not sins, if we respect the course of Civill justice; but not so, if we respect Gods justice. For God oftentimes punisheth sins with sins; which the Apostle especially sheweth, Rom. 1.27. 2 Thes. 2.11. For God hath power of depriving his creatures of his Spirit; which power his creatures have not.

3. How many kinds of sins there are.

There be five principall divisions of sin.

The first division is this; All sin is either *Originall* or *Actuall*. This distinction is expressed Rom. 5.14. and 7.20. and 9.11.

OF ORIGINALL SIN.

What Originall
sin is.

Rom. 9.14.
Psal. 51.5.
Originall sin con-
taineth two
things.
1 Guilt of eter-
nall damnation.
2 Corruption of
mans whole na-
ture.
Rom. 5.12.

O Riginall sinne is the guilt of all mankind, by reason of the fall of our first Parents, and a privation of the knowledge of God and his will in our mind, and of all inclination to obey God with our will and heart; and of the contrary, in these there remaineth a wicked inclination to those things which God forbiddeth, and backwardnesse in those things which he commandeth, ensuing upon the fall of our first Parents, and derived from them unto all their posterity, and so corrupting their whole nature, that all by reason of this corruption are become guilty of the everlasting anger of God, neither can they doe any thing pleasing and acceptable to God, except remission be granted for the Sonne of God the Mediatour, and a renewing of their nature by the holy Ghost. Of this sinne it is said, *Death reigned even over them also that sinned not after the like manner of the transgression of Adam. In sin hath my mother conceived mee.* Originall sinne then containeth two things: 1. The guilt of eternall damnation for the sinne of our first Parents. 2. The corruption of mans whole nature after the fall. Of both these Paul saith, *By one man sinne entred into the world, and death by sinne; and so death went over all men, forasmuch as all men have sinned.*

ned. The vulgar definition passing under Anselmus his name, containeth the same in effect with this our definition, save that it more obscurely thus propoundeth it: *Originall sinne is a want of originall righteousness which should be in us: For originall righteousness was not onely a conformity of our nature with the Law of God, but also it comprehendeth in it Gods acceptation and approbation of this righteousness.* Now by the fall of man, in stead of conformity, there succeeded in mans nature deformity and corruption; and guiltinesse, in stead of approbation. Such is that definition also of Hugo Cardinall: *Originall sin is that which we draw from our birth, through ignorance in our understanding, and concupiscence in our flesh.*

Anselm's definition of originall sin.

Hugo Cardinall his definition.

Against this doctrine of Originall sin in times past did the Pelagians strive; and at this day the Anabaptists doe, denying that there is any Originall sin, because that neither the posterity are guilty by reason of the first Parents fall; neither is sin derived into them from their ancestors by propagation; but every one sinneth, and becometh faulty by imitation onely of the first Parents. These Pelagians Saint Augustine hath confuted in many bookes.

The error of the Pelagians and Anabaptists in the doctrine of originall sin.

Others grant, that all became faulty by reason of the fall of our first Parents; but they deny that such corruption was bred in us, as might deserve condemnation: for, the defects, as they think, with which we are borne, are no sin. But against these Sectaries and Schismatics wee are to hold these foure Theoremes or Propositions: 1. *That all mankind is held guilty of Gods everlasting wrath, for the disobedience of our first Parents.* 2. *That there are in us, besides this guilt, defects and inclinations repugnant to the Law of God, even from the houre of our birth.* 3. *That these defects and inclinations are sins, and deserve the eternall wrath of God.* 4. *That these evils are derived not by imitation, but by the propagation of a corrupt nature from our first Parents unto all their posterity, except Christ only.* The first, second, and third are sufficiently confirmed in that which hath already been spoken.

Four Theoremes the doctrine of originall sin. Four proofes shewing that originall sin is derived by nature unto posterity.

The fourth is thus proved: 1. By testimonies of Scripture; *Wee are by nature the children of wrath, as well as others. By the offence of one the fault came upon all men to condemnation. By one mans disobedience many were made sinners. Who can bring a cleane thing out of filthinesse? I was borne in wickednesse. Except a man be borne of water and of the spirit, hee cannot enter into the Kingdom of God.* 2. Infants dye, and are to be baptised; therefore they have sin: But they cannot as yet sin by imitation. It must needs be then that sin is bred in them: Whence it is said: *I called thee a transgressor from the womb. The heart of man is evill from his youth. And Ambrose saith; Who is just in the sight of God, whereas an infant of a day old cannot be cleare from sinne?* Every thing which is borne carrieth with it the nature of that which bare it; as touching the substance and accidents proper to that speciall kind: But wee are all born of corrupt and guilty Parents: We therefore all draw by nature in our birth their corruption and guilt. 4. By the death of Christ, who is the second Adam, we receive a double grace, Justification, and Regeneration: therefore it followeth, that out of the first Adam there issued and flowed a double evill, the guilt, I meane, and corruption of our nature; otherwise wee had not stood in need of a double grace and remedy.

1 Testimony of Scripture. Ephe. 2.3. Rom. 5.18, 19. Job 14.4. Psal 51.5. John 3.5. 2 Death of Infants. Isa. 48.2. Gen. 2.22. De bono mortis, cap. 11. 3 Community or participation of nature between parents and children.

4 From the double grace of Christs death; Justification and Regeneration.

1. Object. If sinne be propagated from the Parents unto their posterity, it passeth to the off-spring, either by their body, or by their soule. Not by the body, because that is bestiall, and unreasonable; nor by the soule, because that is not derived by deduction out of the soule of the Parents, whereas it is a spirituall substance, which may not be severed into parts; neither is it created corrupt by God, whereas God is not the author of sin: Wherefore certainly originall sinne passeth not by nature from the Parents unto the children. 1. Answer. We deny the Major: because the soule, being created by God pure and undefiled, may draw naughtinesse and corruption from the body, though it be brutish, into which it is infused. Neither is it absurd to say, that the evill disposed temperature of the body is an unfit instrument for the good actions of the soule, and corrupteth the soule, not being established in her righteousness; so that it presently falleth from her integrity as soone as it is infused and united unto the body: 2. Answer. We likewise deny the consequence and coherence of the Major, because in

The Pelagians objection.

it there is not made a sufficient account and reckoning of the parts by which Originall sin passeth: For it passeth neither by the body, nor by the soule, but by the offence of our Parents, in regard whereof God, even whilst hee createth mans soule, bereaveth it of Originall righteousness, and other such like gifts, which hee gave on that condition to our first Parents, that they should continue, or lose them to posterity, according as they themselves either kept, or lost them. Neither is God in so doing either unjust, or the cause of sin: for this privation or want of righteousness is in respect of God, which inflicteth it for the offence of our first Parents, *no sinne, but a most just punishment*: although in respect of the Parents, which draw it unto themselves and their posterity, it be a sinne. Wherefore, if the whole Major be laid downe thus, *Originall sinne passeth unto posterity either by the Body, or by the Soule, or by the Sinne of Parents, and merit of this privation of righteousness*; If the Major, I say, be thus proposed, the fault of the Argument is soon espied: for as Originall sinne first sprung in our Parents by their offence; so by the same it is conveyed unto posterity.

Rom. 5. 19.

This is not that little chinke of which the Schoolmen so doubtfully dispute, to wit, of the deduction of our soule from our sinfull Parents; and of the pollution of the soule by means of the body coupled therewith; but this is that wide gate, by which originall sinne violently rusheth into our nature, as Paul witnesseth, *By one mans disobedience many were made sinners*. Repli. 1. *The privation or want of originall righteousness is sinne: But God inflicteth this punishment of privation, creating our soule in us bereft of those gifts, which otherwise he would have endowed it withall, if Adam had not sinned: Therefore herein God is the author of sinne*. Answ. There is in the Major a fallacy of Accident. This privation is sinne in respect of Adam and us, such that by his and our fault with might and maine we pull it unto us, and greedily receive it; for that the creature should be destitute of righteousness and conformity with God, it is repugnant to the Law, and is sinne: But in respect of God, it is a most just punishment of Adams and our disobedience, agreeable unto nature and the Law of God. Repli. 2. *Yea, but God ought not to punish Adams offence with such a punishment, whereby he knew the destruction of all mankind would follow and ensue*. Answ. Yea rather let Gods justice be satisfied, and let the whole world perish and come to nought. It behoved God, in regard of his exact justice and truth, to take vengeance in this sort on the pride of man; because the offending and displeasing of the highest good merited the most extreme punishment, that is, the eternall destruction of the creature; and God hath said, *Thou shalt die the death*. Now it is of his free mercy that out of this generall ruine he saveth some, I meane the Elect through Christ.

Object. 2. *The desiring of their proper objects is naturally incident to each faculty and appetite: Therefore it is no sinne*. Answ. The ordinate desires of their objects, which God appointed them, are no sins; but the inordinate, and such as are against the Law, they are finnes: For simply or meerly to desire, is of it selfe no sinne; and the appetite or desire is good, because it is naturall: but to desire contrary to the Law, this is sinne.

Object. 3. *Originall sinne is taken away from the Saints of God: Therefore they cannot derive it unto their posterity*. Answ. We answer to this Antecedent, that originall sinne is taken away from the Saints of God, as concerning the guilt of it, which is remitted unto them by Christ: but yet, as concerning the pure essence thereof, that is, as it is a sinne repugnant to the Law, so it remaineth in them. For although they be withall regenerated by the holy Ghost, unto whomsoever their sinne is forgiven; yet that renewing is not perfected in this life. Wherefore the godly also doe derive such a corrupt nature to their posterity as themselves have. Repli. *That which the Parents themselves have not, they cannot derive unto their posterity: But the guilt of Originall sinne is taken away from regenerate Parents: Therefore at least the guilt is not derived*. Answ. We must distinguish of the Major. The Parents indeed convey not that to their posterity which by nature they have not. But they are freed from the guilt of sinne, not by nature, but by the grace and benefit of Christ.

Wherefore

Unrighteousness
and damnation
from our Parents,
but righteousness
by the grace of
Christ.

Wherefore Parents by nature derive unto their posterity, *not righteousness*, which is freely imputed; but *unrighteousnesse and damnation*, unto which themselves by nature are subject. And the cause why they derive their guilt unto them, and not their righteousness, is this: Because their posterity are not borne of them according to grace, but according to nature; neither is grace and justification tied to carnall propagation, but to the most free election of God. Examples hereof wee have Jacob and Esau, &c.

Why the parents righteousness is not derived unto their children.

Austin illustrateth this point by two similitudes: the one is of the graines of corn, which though they are sown, purged by threshing from their stalke, chaffe, beard, and eare; yet spring againe from out of the earth with all these: and this cometh to passe, because the purging is not naturall to the graine, but is the work of mans industry. The other is of a circumcised father, who though himselfe have no fore-skin; yet he begetteth a son with a fore-skin: and this cometh to passe, because Circumcision was not by nature in the father, but by the Covenant.

Object. 4. *If the root be holy, the branches also are holy: Therefore the children of the Saints are holy, and without originall sinne.* Answ. Here is committed a fallacy of ambiguity: for holinesse in this place signifieth not a freedome from sinne, or integrity and uprightnesse of nature; but that prerogative and priviledge of Abrahams posterity, whereby God, for his league made with Abraham, had appointed alwayes to convert some of his posterity, and to endow them with true and inward holinesse; and because all the posterity of Abraham had obtained the right and title of the externall Church.

Rom. 11. 16.

Object. 5. *Your children are holy: Therefore without originall sinne.* Answ. This is a fallacy drawne from the abuse of a common manner of speech. *They are holy*, not that all the children of holy men are regenerate, or have holiness from carnall propagation: for it is said, *When they had neither done good nor evil, I have loved Jacob, and have hated Esau*: but the children of the godly are holy, in respect of the externall fellowship of the Church; that is to say, they are to be counted for Members or Citizens of the Church, and so also for the chosen and sanctified of God, except themselves, when they come to age, declare themselves to be others by their unbelief and impiety.

1 Cor. 7. 14.

Rom. 9. 11, 13.

Object. 6. *They are more miserable unto whom the sins of all their ancestors are derived, then they unto whom have stretched but the sins of some of their ancestors: But if sin passe from the Parents unto the children, then unto the latest of their posterity come the sins of all the ancestors; unto the former only their sins that lived before them: So then the latter are more miserable then all the rest, which would be absurd, and not agreeable to the justice of God.* Answ. 1. It were not absurd, although God would punish more heavily, and more forsake the latter of the posterity then the former: For how many more sins are committed and heaped up by mankind, so much the more vehemently is his wrath kindled, and the punishment is more aggravated: whereupon are those sayings; *The wickednesse of the Amorites is not yet full. That upon you may come all the righteous blood, &c.* Answ. 2. We deny also the Minor: For although God suffer originall sin, that is, the corruption and guilt of nature to passe unto all posterity; yet, together with this, he of his meer mercy doth set bounds and limits for sinne, that the posterity may not alwaies pay for the actuall sins of their ancestors, or imitate them, and that it may not be of necessity that the children of evil Parents should be evil, or worse, or more miserable then their Parents.

Gen. 15. 16.

Nat. 23. 35.

Object. 7. *The sonne shall not beare the iniquity of the father: Therefore it is injustice, that Adams posterity should beare the punishment of the sin of Adam.* Answ. True it is, the son shall not beare the iniquity of the father, or shall not satisfie for his fathers mis-doing, but with this condition; *If himselfe approve not, or fall not into the same, but dislike and avoideth it*: But wee justly beare the sinne of Adam; 1. Because we all approve of the offence, and imitate the same. 2. Because the fault is so Adams, that it also becometh ours: for wee were all in Adam when hee sinned; and therefore, as the Apostle witnesseth, *We all sinned in him*. 3. Whereas Adams whole nature was guilty, and wee, as a part of him, proceed out of his substance and masse, we

Four causes for which Adams posterity abideth the punishment of his sin.

Rom 5. 19.

CANNOT

cannot but be guilty also our selves. 4. Because Adam received the gifts of God to be imparted unto us on that condition, if himselfe did retaine them: or lose them unto us, if himselfe lost them. Whereas then Adam lost them, he lost them not only in himself, but in all his posterity also.

Object. 8. All sin is committed with the will; but Infants want will: Therefore they commit no sin. Answ. 1. We grant this argument, if it proceed on actnall sin, not on originall, which is the corruption of nature. Answ. 2. We deny the Minor, because Infants want not the faculty and power of will; and though in act they will not sin, yet they will it by inclination. Repli. on the first answer. The corruption and defects of nature rather deserve pardon and commiseration, then punishment and reprehension, as Aristotle testifieth in these words: No man reprehendeth the defects of nature; but originall sin is a defect of nature: Therefore it deserveth not punishment. Answ. The Major is currant in such defects of nature as are gotten not by negligence or misdemeanour; as, if a man become blind, either by nature, or by some disease, or stroke, he is rather to be pitied for it, then upbraided: But such defects as are procured by some misdemeanour, as originall sinne was; these all men worthily reprove, as Aristotle himselfe there addeth: But every man checks such a one as becometh blinde through wine-bibbing, or any other mis-behaviour. And thus much touching originall sinne.

Τὸς μὲν γὰρ
διὰ φύσιν
ἀρχαίς ἐστὶν
ἐπιτιμὰς.
Eub. 3. cap. 5.

Τὸ δὲ τυελὸν ἐξ
ἐνορμολυγίας ἢ
ἄλλης ἀκολασίας
πᾶς αὖ ἐπι-
τιμῆται.

Of actnall sin, and the rest of the distinctions of sin, and of the causes, and effects of sin.

What actnall
sin is.

Actnall sin is every inward and outward action which was repugnant to the Law of God, as well in the understanding, will, and heart, as in outward actions: and the omitting of those things which the Law commandeth; as to thinke, to will, to follow, and to doe evill; or not to know, not to will, to flye, to omit that which is good. Hitherto belongeth that division into sins of commission or fact, and sins of omission.

The second division of sin.

Reigning sin.

The second division of sin is thus: There is reigning sin, and sin not reigning. Reigning sin is that in which the sinner maketh no resistance by the grace of the holy Spirit, and is therefore subject to everlasting death, unless he repent, and purchase pardon by the death of Christ. Or, sin reigning is all sin which is not repented of, and which is not resisted by the grace of the holy Spirit; and for which, not onely according to the order of Gods justice, but also for the thing it selfe, he is guilty of eternall punishment who hath it. Of this it is said, Let not sin reigne in your mortall bodies. Also, He that committeth sin, that is to say, he which of purpose sinneth, and delighteth therein, is of the Divell; where John speaketh of Reigning sin. It is called Reigning: 1. Because we pamper it, and become slaves unto it. 2. Because it hath rule over man, and maketh him guilty of eternall damnation.

Rom. 6. 12.
1 John 3. 8.

Two causes why
reigning sin is so
called.

Such are all sins in the unregenerate, and some also in the regenerate; as errors in the foundation of faith, and slidings and fallings against their conscience, where-with a sure confidence of remission of sins, and true and lively comfort cannot consist, unless they repent: for that the very regenerate may run head-long into reigning sin, the dolefull falls of those most holy men, Aaron and David, doe sufficiently declare. Sin not reigning is that which the sinner resisteth by the grace of the holy Spirit, and is therefore exempt from eternall death, because he repenteth, and obtaineth remission by Christ. Such kind of sins are all the defects, inclinations, wicked desires, and many sins of ignorance, omission, and infirmity, which remaine in the faithfull, as long as they are in this life; which notwithstanding they acknowledge, bewaile, and hate in themselves, yea they resist them, and pray daily that they may be forgiven them through Christ their Mediatour, saying, Forgive us our debts: and therefore in these they hold fast and imbrace faith and consolation in their Saviour and

Sin not reigning.

and Redeemer. If we say we have no sin, we deceive our selves, and there is no truth in us. It is no more I that doe it, but the sin that dwelleth in me. There is no condemnation to them that are in Christ Jesus, which walk after the Spirit. Who can tell how oft he offendeth? Lord, cleanse thou me from my secret faults. That vulgar distinction of sinne

1 John 1.8.
Rom. 9. 17.
Rom. 8. 1.
Psal. 19. 12.

into Mortall and Veniall sin, may be reduced unto this distinction of Reigning, and not reigning sin: For although all sin in his proper nature be Mortall, that is, deserveth everlasting death; yet Reigning sin may most fitly be called, wherein who-soever persevereth, finally perisheth. Now it becometh Veniall, that is to say, it effecteth not everlasting death, when in the regenerate resisting it by the grace of Christ it waxeth not reigning: not that of it selfe it deserveth remission, or that it is not worthy of punishment; but because it is by grace through Christs satisfaction pardoned unto them that beleve, and is not imputed to them unto condemnation: according as it is said, *There is no condemnation to them which are in Christ Jesus, &c.* And in this sense the distinction of Mortall and Veniall sin may be retained; but by no meanes in that sense in which it is used of the Popes Favourites: as, if that were Mortall sinne, which for the grievousnesse thereof deserveth eternall death; that Veniall, which for the lightnesse thereof deserveth not eternall death at Gods hands; but some temporall punishment onely. I had rather, in stead of Mortall and Veniall sin, use the names of Reigning and Not reigning sin: 1. Because the names of Mortall and Veniall sin are obscure and doubtful: For all sins are Mortall; and John also calleth Mortall sin, or sin to death, the sin against the holy Ghost. 2. Because the Scripture useth not these termes, especially the name of Veniall sin. 3. Because of the errors of the Papists, who terme Veniall sins those which are light, and deserve not eternall paines: whereas the Scripture saith, *Cursed is every one that bideth not in all, &c. He which faileth in one point, is guilty of all. The wages of sin is death. Who-soever shall break one of these least commandments, and teach men so, he shall be called the least in the Kingdome of Heaven.* In a word, every sin is in his owne nature Mortall, to wit, it deserveth everlasting death; but it is made Veniall, that is, it accomplissheth not death eternall in the regenerate, by grace through Christ.

Mortall and Veniall sin.

What the Papists take Mortall and Veniall sin to be.

Why the names of Mortall and Veniall sin are impertinent, and to be rejected.

Deut. 27. 26.
James 1. 10.
Rom. 6. 23.

Object. 1. But the Elect fall not from grace. Answ. Finally they doe not: But they who sin mortally, and doe not repent, perish. This faileth not to the Elect, that they should fall finally; but before the end, they fall easily and often.

Object. 2. The will of God is unchangeable; but hee will the salvation of the Elect: Therefore it is unchangeable. Answ. I grant that it is true, concerning the purpose and counsell of God, but not concerning our assiance, which we have of the remission of sins: for our comfort standeth not together with errours, which are contrary to the foundation, and with sinne committed against our consciences. For then are wee said to have remission of our sinnes, when wee apply these benefits to our selves. Now in Christ Jesus ye which once were farre off, are made neere by the blood of Christ. I will say to them which were not my people, Thou art my people: And they shall say, Thou art my God.

Object. 3. Hee that is borne of God, sinneth not: Therefore the regenerate sinne not. Answ. 1. He sinneth not to death: For the Elect do not wholly forsake God, albeit they sinne against their consciences; but they retaine still some beginning of true godlinesse, by which, as by sparkles, they are stirred again to repentance: as David, Peter, and others. 2. He sinneth not as he is regenerated: but he sinneth as long as he abideth in this life, sinne not reigning in him, and yet sometimes reigning too, as he is not regenerated by the Spirit of God, but is as yet carnall: For regeneration, or the renewing of us to the image of God, is not perfected in an instant, but is begun onely in this life, and in the life to come is at length finished. For so doth John himselfe pronounce of himselfe, and all the Saints in this life: *If we say that we have no sin, we deceive our selves, and the truth is not in us. If we acknowledge our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse.* This is therefore the meaning of John, that the regenerate indeed doe sinne, but yet not so, that they make much of their sinne, or doe so at any time yeeld and assent to evill desires, that they cast away all love of godlinesse, and repent not:

The Elect may sin against their consciences, yet not to death.

Regeneration but begun in this life.

1 Epist. cap. 1.

For

For alwaies in the regenerate there remaineth some remnant of a regenerate nature, which causeth either a strife against sin, or else true repentance: that is, it suffereth them not to sin to death, or everlasting destruction, or wholly to forsake God. And this consolation so long they enjoy, as they know themselves to be regenerated, that is, as they keep faith and a good conscience.

1 John 3.9.

1 Pet. 1.13.

The regenerate in this life may, and doe oftentimes lose the grace of God in part, but not in whole.

Plal. 51. 10, 12.

1 John 2. 19.

Mat. 7. 17.

Man in this life is not simply good; and therefore his works are not alwaies good.

All sins mortall in their owne nature, but pardonable by the grace of God.

Plal. 51. 5.

Pro. 24. 16.

Plal. 51. 3.

Mat. 5. 22.

Object. 4. It is said, *His seed remaineth in him, neither can he sin, because he is borne of God. And, being borne anew, not of mortall seed, but of immortall, by the word of God, who liveth and endureth for ever. If therefore the seed of Gods word never dieth in them that are borne anew, they ever remaine regenerate, and ever retain grace, neither ever fall into reigning sin.* *Ans.* 1. The regenerate may lose, and doe often lose grace and the holy Spirit, as concerning some gifts, sometimes mo, sometimes fewer; although they lose it not, if we respect all the gifts: For there abideth in them some beginning or print of true faith and conversion, which although when they yeeld to evill inclinations or desires, it is so oppressed and darkened, that it neither can be knowne of others, neither confirme them of the grace of God; and their own salvation for the present; yet it suffereth them not wholly to forsake God and the knowne truth, and to cast away their purpose of embracing by faith the merit of the Son of God. So David prayeth, *Create in mee a cleane heart, O God; and renew a right spirit within mee. Again, Restore me to the joy of thy salvation.* He had lost therefore cleanness of heart, rightnesse and newnesse of spirit, and the joy of salvation, which he beggeth of God to be restored unto him; and yet did he not wholly want them: for otherwise he would not have asked, neither would he have looked for from God this renewing and restoring. 2. The seed of God, that is, the word of God, working true faith and conversion in the Elect, abideth, and dyeth not in the regenerate, as concerning their conversion and final perseverance, how ever they fall often grievously before their end: *If they had been of us, they would have continued with us.*

Object. 5. *A good tree cannot bring forth evill fruit.* *Ans.* It cannot, as it is good: For, if it be simply good, all the fruit thereof is good; which shall come so to passe in the life to come: But if it be partly good, and partly evill, such is the fruit also; which we have triall and experience of in this life.

Heretofore it hath been said, *That all sins are in their owne nature mortall.* Against this sentence some oppose that which is said, *I will confesse my wickednesse unto the Lord, and thou forgavest the punishment of my sin. And, A just man falleth seven times, and riseth againe.* Whence they gather, that there are some sinnes, the committers whereof continue still just; and therefore deserve not eternall death. But they reason amisse from that which befalleth to sinne, but by an accident, to that which is by it selfe in sin: For it is true indeed, that there are many sins, for which the Saints doe not lose holinesse and righteousnesse, neither become obnoxious to the wrath of God. But this cometh to passe, not by the smalnesse, or nature of the sin, what soever it be, but by the grace of God, who doth not impute, neither will punish with eternall death those sins, which yet in their owne nature deserved it. This doth the Prophet most evidently shew in the same Psalme, when he saith, *Blessed is he whose wickednesse is forgiven. Enter not into judgement with thy servant: for in thy sight shall none that liveth be justified.*

Object. 2. It is said, *Whosoever is angry with his brother unadvisedly, shall be culpable of judgement. And whosoever saith unto his brother, Racha, shall be worthy to be punished by the Councell. And whosoever shall say, Foole, shall be worthy to be punished with hell fire.* Whence they conclude, Seeing Christ himselfe maketh degrees of punishments and sins, so that of these former, he threatneth hell fire but unto the third onely: therefore there are some sins smaller then those which deserve eternall punishment. But the answer unto this is manifest out of the words themselves: which is, that Christ doth not speak of civill judgements and punishments, when he mentioneth judgement and a Councell: For he doth not here speak of the civill order, but disputeth against the corruptions of the Pharisees, concerning the true meaning of Gods Law; and concerning the judgement of God against both inward and outward sins: For nei-ther

ther can, nor ought to be punished by the Magistrate with corporall punishment; either such gestures, as signifie some earnestnesse or contempt; or bad affections, if they have not accompanying them an endeavour to doe any man injury. Now, whereas in the third place hee nameth *hell fire*, hee doth not exempt the other two kinds of sin from eternall punishments, but signifieth that the third shall receive a sharper punishment at Gods hand then the other.

Object. 3. It is said, *Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy Ghost shall not be forgiven unto men, neither in this world, nor in the world to come.* Hence they will gather, *That some sinnes are forgiven in this world, some in the world to come, that is, in Purgatory; and some are never forgiven: of which these be Mortall, but the others Veniall in their owne nature.* *Ans.* 1. But, *Neither here, neither else where doth Christ teach, that some sins are forgiven in the world to come.* For that all other sins are forgiven not in the world to come, but in this world, both Christ signifieth in this place, and the Scripture else where teacheth, because it is certain, that sins are not remitted, but only to those who repent: But hee denieth that the sinne against the holy Ghost is remitted, either in this world, or in the world to come, that he might more significantly expresse the deniall of pardon to it. 2. *Whether they say forgiveness to be in this world, or in the world to come; yet this standeth immoveable, that it cometh not of the nature or corruption of the sin, but of free mercy for Christs sake.* And if every sinne be so grievous, that it could not be purged, but by the blood of the Son of God; then doubtlesse they doe great despite and contumely unto that blood, who so extenuate any sin, as to deny that it deserveth eternall punishment, unto which the death of the Son of God is equivalent. 3. Even by their owne confession, *there are many mortall sins, which notwithstanding are forgiven in this life.* Wherefore, either they must make all these to be even in their owne nature *Veniall*, or they will never prove out of this place, that the finalnesse of the sin is the cause of forgivenesse.

Mat. 12. 31.

Sins are remitted in this world only.

No sin which may not be remitted, except the sin against the holy Ghost.

Object. 4. It is said, *The wrath of God is revealed from heaven against all ungodlinesse.* And, *Know yee not, that the unrighteous shall not inherit the Kingdome of God?* Out of these and the like places they gather, that seeing they are mortall sins which shut men out of the Kingdome of God, and all sins do not so: therefore there are some sins, which in their owne nature are not mortall. But they conclude more then followeth by force of reason: For that some sins are *Veniall*; there is no doubt; but that cometh by grace remitting those sins, which, without remission, would shut men doubtlesse from the Kingdome of God.

Rom. 1. 19.

1 Cor. 6. 9.

All sins shut men out of the Kingdome of God, were they not remitted by the grace of God. 1 Cor. 3. 15.

Object. 5. It is said, *If any mans work burne, he shall lose; but he shall be safe himselfe, nevertheless, yet as it were by fire: Therefore, say they, some sins cast men into fire, that is, into some punishment, but not eternall.* This also we grant, not in respect of the nature of sin, but in respect of pardon, which befallerh to those who hold the foundation, which is Christ: For, to build on the foundation wood and stubble (that is, to patch the Word of God with unnecessary questions, humane opinions and traditions, which often are occasions of Schismes in the Church, and often of Idolatry and errors) it is not so light a sin as they deem it who do it, but deserveth eternall malediction, except remission be made by the Son of God, as it is declared in the Revelation, Chap. 22.

Object. 6. It is said, *A high Priest taken from among men is bound to offer for sinnes, as well for his owne part, as for the peoples.* *Ans.* This place sheweth, that the sins of the Priest are not *Veniall* by themselves, or of their owne nature, but for the sacrifice of Christ, which was signified by the typicall sacrifices: and therefore it quite and cleane overthroweth the opinion of our adversaries. For, if all sins even of a righteous Priest are in the sight of God so great, that they cannot be purged, but by the death of the Son of God; it necessarily followeth, that they of their owne nature deserved everlasting death.

Heb. 5. 1.

Ob. 7. It is said, *When lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death.* Here, say they, James saith, that there is one sin finished, when as the will upon deliberation consenteth to evil lust: another not finished, when a man sin-

Jam. 1. 15.

Actual sin is an effect of Originall sin, and a cause of death; which though purchased by Originall, yet is aggravated by Actual.

Jam. 3.2.

Gods justice is not at variance with his mercy, though it judge the least sin worthy of eternall death.

Mat. 5.19.

Christ calleth them the least, not as in his owne judgement, but as in the judgement of the Pharisees: and so he imiteth them in thus speaking.

with without deliberation) and to sin finished he ascribeth, that it bringeth forth death. We answer, that the consequence of this is not of force, because that a property which belongeth to divers kinds, when it is ascribed to one kind, it followeth not thereof, that it is to be removed from the other. For S. James distinguisheth the kinds or degrees of sins, Originall and Actual: and saith, that death followeth after Actual; not as if death did not follow after Originall, but because that Actual is a middle between Originall sin and death, as a cause of this, and an effect of that, and doth aggravate death or punishment, which already was purchased by Originall sin. Neither doth he chiefly speak of the degrees of punishments, but of the cause and originall of them to be sought in the corruption of our owne nature.

Object. 8. It is said, *In many things we sin all.* Hence our adversaries will prove, *That the sins of the just are Veniall, because they fall either into few sins, or into no mortall sins.* To this, as also to most of that which hath gone before, we answer, that the sins of the just, who by faith retain or receive righteousness, are Veniall, not of their owne nature, but by grace.

Object. 9. *God is not cruell, but mercifull, neither light in his love, but constant: Wherefore he doth not for every light sin judge a man worthy of eternall punishments.* Answ. But they imagine, that the judgement of God concerning sinne is at variance with his mercy: which two are not at variance, but do very well agree: For God is in such wise mercifull, as he is also just. Now the justice of God requireth that hee judge all, even the least offence and contempt of his majesty, worthy of eternall damnation. This judgement against every sin, the mercy and constancy of Gods love doth not take away; but for the shewing and declaring thereof it is sufficient, that hee rejoyceth not at the destruction of them that perish, and that for testimony thereof, he inviteth all to repentance, and forgiveth them who repent their sins, which by themselves were worthy of everlasting death: that is, hee punisheth them, and causeth satisfaction for them not in the sinners, but in his owne Son sent to take flesh, by punishment answering and satisfying his justice.

Object. 10. It is said, *Whosoever shall break one of these least commandments, and teach men so, he shall be called the least in the Kingdome of Heaven.* This they interpret after this sort, *That he, who both by sin and teaching doth against the Law, is fallen from the Kingdome of God; and not he, who in teaching subscribeth to the Law, although sometimes he doth a little contrary to that he teacheth.* But the opposition or contrariety which Christ addeth, *But whosoever shall observe and teach them, the same shall be called great in the Kingdome of God,* doth shew, that Christ in the former part of the speech doth understand those who breake, that is, violate the Law which they teach: so that the meaning is, Although one teach well, and yet violate one of these commandments, which the Pharisees terme the least, that is, of the commandments of the Decalogue; hee shall find these commandments so not to be the least, but the greatest, as himselfe thereby shall become the least, that is, in no place in the Kingdome of God. Albeit it be granted unto them, that in the words of Christ, *to teach so,* is the same, that *to teach contrary to the Law;* yet can it not at all be gathered thence, that they alone shall be the least in the Kingdome of God, who by teaching and sinning break the Law, and not they also, who by sinning only, and not teaching, transgresse it. The first reason is in the very words of Christ: because he calleth those commandments the least, by a figure of speech called *imitation*, which are the greatest; and the breach whereof, whether it be committed in deed, or in doctrine, or in both, God judgeth worthy the shutting out of his Kingdom, even by our adversaries confession; that is, the whole Decalogue, which the Pharisees did set behind their traditions. The second reason is in the words which Christ addeth: *For I say unto you, Except your righteousness exceed the righteousnesses of the Scribes and Pharisees, ye shall not enter into the Kingdome of heaven.* In these words Christ sheweth, that a far other righteousness is required by the Law of God, then the Pharisees thought of; and that those sins also are so great, that they shut men out of the Kingdome of heaven, which the Pharisees accounted either for light, or no sins: as, *to be angry with thy brother unadvisedly: to say unto him, Racha, or foole: to be troubled* with

with an evill affection, or desire of revenge ; for even these things also he saith are to be avoided, if we will avoid hell fire, and be the children of our heavenly Father: Therefore he saith, *Whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* And, *Whoever hateth his brother is a man-slayer : and yee know that no man-slayer hath eternall life abiding in him.* And therefore not they only which commit the greater sins, but they also who commit the lesser, cannot escape everlasting death, but by the satisfaction of Christ imputed to them.

Mat. 5. 28.

John 3. 15.

But as our adversaries accuse this sentence of too much rigour, *That all sinnes are by themselves of their owne nature Mortall, that is, deserve eternall death ;* so also the other sentence, *That sins are made Veniall to those that repent, which of their owne nature are Mortall,* they reprehend as too gentle, and repugnant to Gods justice : because to call that Veniall which is Mortall, is contrary to truth and justice. But the answer is ready, That God, if we respect the nature of sin, adjudgeth all sin worthy of everlasting death ; and giveth pardon to none but of free grace, for the intercession and satisfaction of his Son our Mediatour.

Sin made veniall unto the repentant by grace, for the intercession and satisfaction of Christ.

The third division of sin.

THere is sin against the conscience, and sin not against the conscience. Sin against the conscience is, when a man, knowing the will of God, of set purpose doth expressly against the same. Or, it is a sinne committed of those who wittingly and willingly sinne, as David wittingly committed adultery and murder, contrary to the Law. Sin not against the conscience is that, which we either not willing, or not witting commit : or, which is indeed acknowledged to be sinne, and is lamented of by the offender, but cannot perfectly be avoided in this life : such as is Originall sin, and many sins of omission, ignorance and infirmity. For we omit many good things, and commit evill, being suddenly overcome and overtaken by infirmities : as Peter of infirmity in imminent danger is overcome, and denieth Christ, wittingly indeed, but not willingly : therefore hee weepeth bitterly, and loseth not utterly his faith, according to Christs promise, *I have prayed for thee that thy faith faile not.* It was not reigning sin, much lesse the sin against the holy Ghost, because he loved Christ no lesse when he denied him, then when he bewailed his offence, though that affection did not at that time for feare of imminent danger shew it selfe. Such sin Paul acknowledgeth in himselfe, and lamenteth it, *I doe not the good which I would, but the evill which I would not, that doe I, &c.* His blasphemy also, and persecution and violence against the Church was a sin of ignorance : For, *I did it ignorantly,* saith he, therefore God had mercy on me. This third division of sin, and the definition of both sins, Christ hath expressly delivered, saying, *The servant that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes : but hee that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes.*

Sin against the conscience.

Sin not against the conscience.

Luk. 22. 32.

Rom. 9. 1.

1 Tim. 1. 13.

The proove of this division of sin.

Luk. 12. 47.

The fourth division of sin.

THere is sinne unpardonable : or, a sinne against the holy Ghost : or, a sin unto death. There is also sinne pardonable : or, not against the holy Ghost : or, not unto death. This distinction is deduced out of Matthew 12. 31. Mark 3. 29. 1 John 5. 16. Sinne unpardonable, or sinne against the holy Ghost, and unto death, is a deniall and oppugning of the knowne truth of God, and his will and workes, of which mens consciences and minds are fully ascertained and convicted by the testimony of the holy Ghost ; not of feare or infirmity, but of set purpose and hatred of the truth, and of a despitefull malicious stomacke conceived against the same : which sinne whosoever commit, they are punished of God with a perpetuall blindness, that they can never returne to God by true repentance in this life, and by consequent can obtain no pardon. It is called unpardonable, not that by the grievousness thereof it exceedeth the worth of Christs merit ; but because he who offendeth herein, is punished with sinfull blindness, and hath not the gift of repentance : For, because it is a peculiar kind of sin, a peculiar kind

What unpardonable sin, or sin against the holy Ghost is.

Perpetuall blindness an effect of it.

Why it is called unpardonable.

Mat. 12. 32.
Mar. 3. 29.

Why it is called
thy sin against
the holy Ghost.

Why it is called
a sin unto death
1 John 5. 16.

of punishment is also inflicted thereon: namely, finall blindnesse and impenitencie. And without repentance, there is no remission: *Whoever shall speak against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. And, Whoever blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternall damnation.* It is called *sinne against the holy Ghost*, not as if the holy Ghost might be offended by any man, and not the Father also, and the Son, but by an eminent significancy of speech, because it is in a speciall manner committed against the holy Ghost: that is, against his proper and immediate office or operation, which is the enlightning of their minds. It is called *sin unto death* by John, not that this alone is mortall, or deserveth death; but by an emphaticall significancy of speech, because it especially deserveth death, and all they who commit this sin assuredly die therein, because none of them repenteth of it: Therefore John will that we pray not for it; because (forsooth) in vaine the remission thereof is craved at Gods hands. The Scripture elsewhere speaketh of this sin, as Hebr. 6. 4, 5, 6, 7, 8. chapr. 10. 26, 27, 28, 29. and Tit. 3. 10, 11.

Certaine Rules to be observed touching the sin against the holy Ghost.

1 It is not in every
reprobate.

The difference
between other
sins pardoned, and
this sin against
the holy Ghost.

1. *The sin against the holy Ghost is not found in every reprobate person, but in those only who are lightned by the holy Ghost, and convicted in conscience of the truth: as Saul, Judas, &c.* Object. Every unpardonable sin is a sin against the holy Ghost, because Christ saith, that the sin against the holy Ghost is unpardonable; but finall perseverance in whatsoever sin without repentance, is remitted to no man: And therefore it is a sinne against the holy Ghost; and by a consequent, all that perish sinne against the holy Ghost. Answ. The ambiguity of unpardonable sin maketh foure terms in this Syllogism: For in the Major it signifieth that kind of sinne which is never remitted to any; because whosoever commit it, whether at the end, or before the end of their life, they persevere in it even to the end without repentance: But in the Minor it signifieth not a certaine kind of sinne, but all their sinnes who repent not; which indeed are not remitted to them, because they persevere in them to the end without repentance: and they are unpardonable, not before the end, but in the very end of their life; yet are they remitted to others who persevere not in them, but repent: For, *perseverance in sin* is nothing else then the sinnes themselves, which are continued unto the end; and therefore this is the meaning of the Minor: Sins, in which men persevere without repentance unto the end, are not pardoned them who persevere in them; but now all men doe not persevere in them, as they persevere in the sin against the holy Ghost, even whosoever once fall into it. And Christ in this speech sheweth not, for what sins men are punished with everlasting death: For it is certaine, that it befallerh for all sinnes of which men repent not; but he sheweth what sinnes are such, as whosoever doe commit them, they doe never repent. This he affirmeth of no kind of sin, but onely of blasphemy against the holy Ghost.

2 It is not every
Reigning sin.

2. *Every sin against the holy Ghost is Reigning sin, and sin against conscience; but not contrariwise every Reigning sin, sin against the holy Ghost:* For it may fall out, that some man either ignorantly, or else wittingly and willingly may patronize some errors, or make breach of some commandment by reason of weaknesse, terror of present torment, or feare of danger; and yet not oppugne of purpose and malice the truth knowne unto him, or make an utter Apostasie from Religion and Piety, and persevere in a sensuall senselesse contempt, but retire unto repentance in this life: Wherefore *Reigning sin*, or the *sin against the holy Ghost* differ as a generall from a particular; the latter of them intimating a precedency of the former, but not the former a consequence of the latter.

3 It is not inci-
dent to the Elect.
John 10. 28.
1 Tim. 2. 19.
1 Pet. 1. 5.
1 John 5. 15.
1 John 3. 19.

3. *The sin against the holy Ghost is not incident unto the Elect, and those who are truly converted; because the Elect can never perish, but are certainly saved by God: My sheep shall no man plucke out of my hands; with the like places.* They then who thus offend, were never truly converted and chosen: *They went out from us, because they were not of us.*

That many of the Reprobate are said to be lightened, and to be made partakers
of

of the holy Ghost, to have tasted the heavenly gift, the good Word of God, and of the powers of the world to come, and last of all to have been sanctified with the blood of the Testament. Likewise in Peter, to have escaped from the filthiness of the world: the Apostles themselves shew that this is to be understood of the knowledge of the truth, and the fore-going and detestation of errors and vices for a season; and lastly, of the sufficiency of Christs merits, even for the wiping away of their sins also, and the offer thereof made to them by his Word and Sacraments: which they shew, when they interpret that lightning and taste to be the knowledge of the truth and righteousness, and call them dogs and swine, not made so again, but returning to their vomit, and wallowing in the mire; and compare them to the earth, drinking in the raine, but bringing forth, in stead of good herbs, thornes and bryars: For these things agree not to true faith and conversion.

How many of the reprobates are said in Scripture to be lightened and sanctified.
1 Pet. 2.
Heb. 6. 7.

4. We are not rashly to pronounce who they be that sinne against the holy Ghost: and we may not judge of this sinne, untill the end, that is, untill wee know them who once had the truth, and confesse themselves to be convicted and perswaded of it, with hatred thereof to persecute and reproach it, or to end their life in hatred and despite against it. The reason hereof is manifest, because we are not the beholders of mens hearts. If it be objected, that there is a sinne unto death, I say not, that thou shouldest pray for it: if he will not that we shall pray for those who sinne to death, it must needs be, that we may discern them from others. Wee answer, that John doth not universally forbid that we pray for any so sinning; but at such time, as that is manifest unto us, either by some divine testimony, or by manifest arguments, and the sinners owne profession. But, before this is certaine and manifest unto us, we ought to desire of God the conversion of all men; and, as much as in us lieth, to endeavour it, as it is said: I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. And, The servant of the Lord must not strive, but must be gentle toward all men, apt to teach, suffering the evil men patiently, instructing them with meeknesse that are contrary minded; proving if God at any time will give them repentance, that they may know the truth, and that being delivered out of the snare of the Divell, of whom they are taken, they may come to amendment, and performe his will. And, Pray for them which hurt you, and persecute you. And, Lord, lay not this sinne to their charge. If it be replied, That so it will come to passe that our prayer shall be contrary to the will of God, if not knowing of it, we pray for them who sinne against the holy Ghost: The answer is ready, That prayer is made for them with a condition, by which we submit our will and desires to the counsell of God, that he will convert and save the adversaries of the truth, if they may be recovered; but that hee will repress them and punish them, if hee have not appointed to recover them. By the same answer is this argument dissolved, Their sin is not unpardonable for whom we must pray; but we must pray for all men: Therefore no mans sinne is unpardonable. 1. We deny the Minor: because, if it appeareth by any divine testimony, or by manifest arguments and their owne profession that they are cast away, whether they sinne against the holy Ghost, or otherwise do not repent, we must not pray for them. 2. Neither is the Major true: For, if we know not whether they sin against the holy Ghost, or are rejected of God or no, we must pray for them, but with that condition, if they may be recovered. Out of these things also which have been spoken, answer is made to this Object. He that must feare lest he hath any unpardonable sin, can never be assured of remission of his sins and life everlasting; but if there be any sin unpardonable, which is committed before the end of a mans life, no man can be assured that he hath not, or shall not have such sin: Therefore there is either no such sin, or no man can be assured of the grace of God, and his owne salvation: For the Minor of this reason is false, concerning those who beleve: for they must certainly thinke, that they neither had, nor have the sinne against the holy Ghost; because there is no condemnation to them who are in Christ: neither that they shall have this sin, because that no man can pluck the sheep of Christ out of his hand.

4. We are not, lastly, to pronounce any man a sinner against the holy Ghost, untill we see him give up the ghost in apostasie & blasphemie.

1 Tim. 2. 1.
2 Tim. 2. 24, 25, 26.
Mat. 9. 44.
Act. 7. 60.
Our prayer for the adversaries of the truth must be conditionall, with submission to Gods will.

Our prayer for them being but conditionall, it argueth not, but that their sin may be notwithstanding unpardonable.

The feare of unpardonable sin belongeth to the wicked, not to the faithfull.

Obj. 1. Adam and Peter obtained remission of sins: Adam and Peter sinned against the holy Ghost, because they denied the manifest and knowne truth of God: Therefore some men

sinning against the holy Ghost obtaine remission of sins. *Answ.* The prooffe of the Minor is a false definition: For, not every deniall or rejection of the truth is sin against the holy Ghost, but that onely which hath accompanying it an inward hatred of the truth, and which of a purposed intent, and with horrible fury endeavoureth to oppress it: which hatred of truth was not in Adam or Peter: Augustine therefore saith, *Faith failed not Peter in his heart, when confession failed him in his mouth.*

God sparing
Cains life, doth
not thereby shew
his pardoning of
his sin, but a fur-
ther revenging
of it.

Object. 2. The sinne of Cain was not unpardonable, because God would not have him killed, therefore he pardoned him his sinne; but Cains sinne was committed against the holy Ghost: Therefore some sinne against the holy Ghost is not unpardonable. *Answ.* In the prooffe of the Major is a fallacy, putting that which is no cause, as if it were a cause. For the cause why God would not have him killed, was not, for that hee had pardoned Cain his sinne, nor repenting him of it; but that the murderer might be the longer tormented with the furies of his conscience, that in so long time not repenting, he might be made inexcusable: and further also, that murders might not wax rife among men.

Every sin of the
unregenerate un-
pardonable, be-
cause not repen-
ted of, which to
others through
repentance are
pardoned.

Object. 3. They who are altogether ignorant of Christ, sin not against the holy Ghost; but all that know not Christ have unpardonable sinne, because it is never pardoned them: Therefore some unpardonable sinne is not against the holy Ghost. *Answ.* We grant the whole reason, if in the Minor and Conclusion thereof be understood by unpardonable sinne, those sinnes of the unregenerate, which are not indeed remitted unto them, for that they persist in those sinnes to the end without repentance; yet to others they are remitted, who persist not in them, but repent of them in this life: For not all who commit them, persist in them. But if that kind of sinne be understood, it is never remitted to any man, because all they who commit it, persist in it to the end of their life without repentance; then is the Minor false: And so is there no consequence in this reason.

What pardona-
ble sin is.

Pardonable sinne, or sinne not against the holy Ghost, is any sinne whereof some repent and obtaine pardon.

The fifth division of sinne.

What is sin of
it selfe.

THERE is some sinne which is of it selfe sinne, and some which cometh to be sinne by an accident. Sinnes of themselves, and in their owne nature, are all those things which are forbidden in the Law of God; as are inclinations, motions, and actions disagreeing from the Law of God: yet they are not sinnes, as they are motions, nor in respect of God moving all things: (For motions, as they are meere motions, are good in themselves, and proceed from God, in whom we live, move, and have our being) but they are sins in regard of us, as they are committed by us against the Law of God: For in this sense of themselves, and in their owne nature, they are sins. Sins by an accident are the actions of the unregenerate and hypocrites, which are indeed prescribed and commanded by God; but yet are displeasing unto him, because they are done without Faith and Repentance. Of this kind are all actions also of indifferency, which are effected with scandall: *Whatsoever is not of faith, is sinne.* To them that are desiled and unbelieving is nothing pure. Without faith it is impossible to please God: Wherefore all the vertues of the unregenerate; as the chastity of Scipio, the valour of Julius Cesar, the fidelity of Regulus, the justice of Aristides, &c. howsoever in themselves they are good actions, and enjoyned by God, yet by occasion and accident they are sin, and displease God; both because the person, from whom those actions proceed, pleaseth not God, neither is reconciled unto God: and also because the actions themselves are not done after the same manner, neither to the same end which God would have them to be done; that is, they are not grounded on faith, nor wrought to the glory of God, which conditions and circumstances are so necessarily required to a good work, that without them our best actions are defects and sins: as it is sin when a wicked man or an hypocrite prayeth, giveth almes, offereth sacrifice, &c. because hee doth it not of faith, nor referreth it unto Gods glory: *Hypocrites give, &c. He that killeth a bullocke, &c.*

What is sin by
an accident.

Rom. 14. 23.
Tit. 1. 15.
Heb. 11. 6.
The vertues of
the unregenerate
are sins by acci-
dent.

Mat. 6. 2.
14. 60. 3.

There

There is then a main difference between the virtues of the regenerate and the unregenerate: For 1. *The good works of the regenerate are wrought, having Faith for their harbinger, and are accepted of God. But it fareth not so with the unregenerate.* 2. *The regenerate do all things to the glory of God; the unregenerate and hypocrites to their owne praise and glory.* 3. *The works of the regenerate are linked with inward obedience, and a true desire of pleasing God: the unregenerate and hypocrites onely performe an outward discipline and homage, without the inward obedience; therefore their virtues are but masks of hypocrisie, and no true virtues.* 4. *The imperfection of the works of the regenerate is covered by the satisfaction and intercession of Christ; and the spots of sinne where-with they are stained, are not imputed unto them, neither is it objected unto them that they defile the gifts of God with their sinnes: The virtues of the unregenerate being in themselves good, notwithstanding become and continue sinnes by accident, and are polluted with many other sinnes.* 5. *The good works of the unregenerate are adorned by God with temporall rewards onely, and that, not as if they pleased God, but that by this meanes he might invite both them and others to honesty and outward discipline of civility, necessary for mankind. But the good works of the godly, God accepteth for Christs sake, and crowneth them with temporall and eternall rewards; as it is said, Godliness hath the promise of the life present, and that that is to come.* 6. *The unregenerate by practising good works enacted by God, obtaine indeed mitigation of their punishment, lest they should with other wicked Impes suffer more exquisite tortures in this life: but the good works of the godly serve not onely for this, that they may suffer lighter and easier punishments, but also that they may be quite freed from all evill.* **Object.** *We may not do that which is sinne: The works of the unregenerate, though civilly good, are sinnes: therefore we may not do them.* **Answ.** Here is a fallacy of accident. The Major is true, of sinnes which are in themselves sinnes; The Minor, of sins which are sins by accident. Now those things which are in themselves sinne, ought simply to be omitted: but those which are sins by accident ought not to be omitted, but to be reformed, and performed after the manner, and the end which God hath prescribed.

The differences between the virtues of the regenerate and the unregenerate.

1 Tit. 4. 8.

The morall actions of the unregenerate are not therefore to be omitted of us, because in themselves they are sin: but we must avoid the sin, and performe the action.

Why civil discipline is necessary amongst the unregenerate.

Externall discipline therefore is necessary even in the unregenerate: 1. *In respect of the commandement of God.* 2. *For avoiding the grievousnesse of punishments which ensue upon the breach of discipline.* 3. *For the preservation of the peace and society of mankind.* 4. *For a way and entrance of conversion, which is stopped by persevering and persisting in manifest offences.*

If instance be given: *Hypocrisie is sin of it selfe, and is to be avoided, as Mat. 6. it is said, Be not as Hypocrites; but the discipline or outward behaviour of the wicked is hypocrisie: Therefore it is sin of it selfe, and they should omit it.* We answer to the Major, by distinguishing the diversity of *Hypocrisie*. There is a double *Hypocrisie*: one is in works not commanded of God, done for ostentation sake, or to deceive, as those which Christ mentioneth, Matth. 6. to make a Trumpet to be blowne before him when he giveth almes, to pray standing in the Synagogues, and in the corners of the streets, to look sowerly, and disfigure his face in fasting, and all other superstitious and humane traditions, which appertaine not to the edifying of the Church. That these things are to be omitted and left undone, there is no doubt: as it is said, *In vain do they worship me, teaching for doctrines the commandments of men.* And therefore they are here expressly condemned and forbidden of Christ. There is another hypocrisie in works commanded of God, but not done after that manner which God requireth. These are not to be left undone, but to be corrected, and to be done without hypocrisie, that is, with true faith and godlinesse: as in the same place Christ teacheth of almes, prayer, fasting, not to be omitted of the godly, but to be otherwise performed then they were of Hypocrites.

The good actions of hypocrites are not to be omitted, but their hypocrisie therein only to be eschewed.

So also is there a great difference between the sins of regenerate men and unregenerate: for, as it hath been heretofore (especially in the second distinction of sin) said; In all the regenerate there remain as yet many reliques of sin: as, 1. *Original sin.* 2. *Many actual sinnes, as of ignorance, omission, and infirmity, which nevertheless they acknowledge and bewaile, and strive and struggle with them; and therefore lose not a good conscience, nor endanger the remission of their sinnes.*

3. Some

The difference of
the sins of the re-
generate and the
unregenerate.
Rom. 7. 16.
Luke 22. 31.
1 John 3. 9.
1 Pet. 1. 13.
Jof. 4. 2. 3.
Pfal. 37. 24.

Two uses of the
difference be-
tween sins which
are of themselves
sins, and those
which are made so
by an accident.

3. Some also sometimes fall into errors, which fight with the foundation it selfe, or into sins against their conscience, for which they lose a good conscience, and many gifts of the holy Ghost, and should be condemned, if they persevered in them unto the end; but they perish not in them, because they repent in this life. In the mean time there resteth a three-fold difference, whereby the regenerate differ in sinning from the wicked: 1. Because the purpose of God is to keep the Elect for ever. 2. In the regenerate, when they offend, there is assured and certaine repentance in the end. 3. In these, when they slip, there remaineth some spark of true faith and repentance, which is sometimes greater and mightier, and so wrestleth against sin, that they fall not into Reigning sin, or errors repugnant to the foundation: sometimes lesse and weaker, and is for a time overcome of temptation; but yet it prevaileth so far, that they who are once truly turned unto God, make not a finall Apostasie from him: as appeareth in David, Peter, &c. In the unregenerate, when they sin, none of these is found, but the contrary altogether. By this which hath been spoken it is manifest for what cause this difference of finnes, which are of themselves sins, and by an accident sins, is necessary: 1. Lest that a false perswasion of their own righteousness or merits should rest in mens minds: 2. Lest with finnes, which are of themselves finnes, should be cast away also good things which come to be sins but by an accident, and so should be increased and heaped up the sins and punishments of mankind.

4. What are the causes of sin.

Gen. 1. 31.
Pfal. 54.

The cause of sin
is the will of Di-
vels and men.
Wisd. 2. 24.
John 8. 44.

1 John 3. 8.

Rom. 5. 12.

An order in the
causes of sin.

1
The Divell.

2
Mans will.

3
The first sin.

4
Originall sin.

Rom. 7. 17.
James 1. 5.
Rom. 7. 8.

5
Actual sin.

6
Objects of sin.

Rom. 24. 27.
2 The. 2. 1.

GOD is the cause of no sinne, as is proved: 1. By testimonies of Scripture, God saw those things which he had made, and they were very good. Thou art the God that hast no pleasure in wickednesse, &c. 2. Because God is exactly and perfectly good and holy, so that no effect of his is evill. 3. Because he forbiddeth all sinne in his Law. 4. He punisheth all sin most severely, which he could not rightly do, if he wrought or caused it. 5. He himselfe destroyeth not his owne Image in man: therefore he causeth not sinne, which is the destruction of this Image. The proper and onely efficient cause of sinne is the will of Divels and men, whereby they freely fell from God, and robbed and spoiled themselves of the Image of God. Through envie of the Divell came death into the world. But death is the punishment of sinne: Ye are of your father the Divell, and the lusts of your father ye will do: hee hath beene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When hee speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof. He that committeth sinne, is of the Divell: for the Divell sinneth from the beginning. For this purpose appeared the Sonne of God, that he might loose the worke of the Divell. By one man sin entred into the world.

The Divell then was the cause of the first sinne, or of the fall of our first Parents in Paradise, provoking man to sinne; and with the Divell mans will freely declining from God, and yeelding obedience to the Divell. That first fall of Adam is the efficient cause of Originall sin both in Adam and in his posterity: By one mans disobedience many were made sinners; and the precedent and (as it were) preparative cause of all actual sins in posterity, is originall sinne. The sin that dwelleth in mee doth evill. When lust hath conceived, it bringeth forth sinne. The accidentary or casuall motives to sinne, are those objects which sollicite men to sinne: Sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence. Actual sins precedent, are the causes of other actual sins which follow: whereas the Scripture lesioneth us, that God plagneth and scourgeth sin with sin, and the sins which follow, are the punishments of sins which went before. Wherefore also God gave them up to their hearts lust, unto uncleannesse they wrought filthinesse, and received in themselves such recompence of their error as was met: Therefore God shall send them strong delusions, that they should beleeve lies, &c. But whereas the wit of man (to such a height of insolency it is grown) is accustomed to frame the like arguments for the excusing of it selfe, and shifting and positing it from it selfe unto God: we must here enter some

some large discourse of the causes of sin, and shake off mans frivolous pretences in his owne behalfe.

1. Some derive the originall cause of sin from the destiny of the Stars, saying : *I have sinned, because I was borne under an unluckie Planet.* 2. Others when they sin, and are rebuked for their sinne, they make answer, *Not I, but the Divell was in fault that committed this deed.* 3. Others, leaving excuses, directly cast the fault upon God, saying : *God would have it so ; for if he would not, I should not have sinned.* 4. Others, *When God (say they) might have hindered me, and yet did not, himselfe is the author of my sin.* With these and the like pretences it is no new thing for men to sharpen their blasphemous tongues against God : For our first Parents, when they had sinned, and were accused of their sin by God, they translate and passe over the fault committed from themselves to others, neither ingenuously confesse the truth. Adam returneth the fault not so much upon his wife, as upon God himselfe : *The woman (saith he) which thou gavest to be with me, she gave me of the tree, and I did eate :* as if he should say, Except thou hadst joyned her to me, I had not sinned. The woman simply imputeth the fault to the Divell, saying : *The Serpent beguiled me, and I did eate.* These are the false, impious, and detestable judgements concerning the originall of sinne, whereby the majesty, truth, and justice of God is grievously offended. For the nature of man is not the cause of sinne : for, God created it good and perfect, according as it is said, *And God saw all things which he had made, and lo they were very good.* Sin is an accessary quality which took possession of man after the fall, and no substantiall property ; although after the fall it became naturall, and is fitly so termed by Augustine, because now we are all borne in sinne, and are by nature the children of wrath as well as others. But this point would be more amplified and enlarged.

Four pretended causes of sin,
1 Destiny.
2 The Divell.
3 Gods will.
4 Gods permission.

Gen 3.13.13.

Ephes. 2.3.

1. They who make Destiny a cloak for sinne, define Destiny to be a linked order through all eternity, and a certaine perpetuall necessity of intents and workes, according to the counsell of God, or according to the evill Planets. Now if you aske them, *Who made the Planets ?* God, say they : Therefore these men lay their evill to Gods charge ; but such a destiny did not all the sounder Philosophers maintaine, much lesse Christians. Saint Augustine against two Epistles of the Pelagians unto Boniface : *They, saith he, who hold destiny, maintaine that not only actions and events, but also our wils themselves depend on the position of the Planets, at the time of every ones conception or nativity, which they call constellations : But the grace of God surpasseth not onely all the stars, and all the heavens, but also the Angels.* Let us conclude these things with the word of the Lord by his Prophet Jeremy, pronouncing to this sense : *Thus saith the Lord, Learne not the way of the Heathen, and be not affraid for the signes of heaven, though the Heathen be affraid of such : for the customes of the people are vaine.* Wherefore that the Astrologers call the Planet of Saturn unmercifull, sharp, and cruell ; and the Planet of Venus favourable and gentle, it is the vanity of vanities : for the stars have no force of doing good or ill ; and therefore the fault of sinners ought not to be imputed unto them.

Destiny is not the cause of sin.
Lib. 2. cap. 6.

Jer. 10. 2. 3.

2. That the Divell is not the onely author of sin, who when as wee commit sin, should beare alone the blame of the sin, and our selves be free from fault, it is most of all declared in this, that he is able to induce and entice a man to evill, but not to compell him : For God keepeth under the Divell by his power, that he cannot doe what he will ; but only what, and so much as God permitteth him. Nay, hee hath not so much as power over filthy Swine, much lesse over the most noble Soules of men. He hath indeed a subtilty & great force in perswading ; but God is stronger, who also never ceaseth himself to put good motions into mans mind : neither permitteth he more to Satan, then he maketh profitable for man. Which wee may see in that most holy man Job, in the example of Paul, and in his words : *God is faithfull, which will not suffer you to be tempted above that you be able :* Wherefore they are vain men, who unload the blame of their wickednesse on the Divells shoulders.

The Divell not the only author of sin.

1 Cor. 10. 13.

3. It remaineth that we shew also, that God is not the author of sin. God, say these miscreants, *would have it so : for, if hee would not, I should not have sinned.* Againe,

God is no cause of sin.

gaine, When he might have hindered me, and yet did not, himselfe is the author of my sin. These are meere cavils, and foistly Sophismes of the impious rout. God might by his absolute power hinder evill; but he will not corrupt his creature man, being just and righteous: Wherefore he dealeth with man after the order of man; he proposeth lawes unto him, he proposeth rewards and punishments, he willeth him to imbrace good, and flye evill. To the doing of which thing, neither denieth he his grace, without which we can do nothing; neither refuseth he our diligence and labour. Here if a man cease and give over, the sinne and negligence is ascribed to man, not to God, though he could have hindred it and did not; because he ought not to hinder it, lest he should trouble his appointed and settled order, and destroy his owne work: Wherefore God is not author of evill or sin.

Now in the proceffe of this our discourse, wee will gather in one the testimonies of Scripture, resolve certain doubts, and discover the very fountain and originall of sin. Many are the testimonies of Scripture which teach us, that God is not the author of sin; of which it shall suffice to propose only some few: *God made not death, neither hath he pleasure in the destruction of the living. I desire not the death of the wicked, but that the wicked turne from his way, and live: For thou art not a God that loveth wickednesse, neither shall evill dwell with thee. The foolish shall not stand in thy sight.* God made man righteous, but they have sought many inventions. Our unrighteousnesse commendeth the righteousness of God. By one man sin entred into the world, and death by sin. I know that in me there dwelleth no good thing. Of this we conclude, that God is not the author of sinne, but that the originall of evill springeth from man himselfe, by the instigation of the Divell; yet so neverthelesse, that wee say, that the Divell, being at the first corrupted, did corrupt man; but could have done nothing, except man of his owne accord had consented to evill. Here are we to remember againe the fall of our father Adam. God made Adam to his owne image and similitude; that is, he made him most good, uncorrupt, holy, righteous, and immortal; he furnished him with most excellent gifts, that nothing might be wanting unto him to all blessednesse in God: Wherefore his Understanding was wholly divine, his Will most free, and most holy, he had power of doing good and evill; a law was given him of God, which shewed him what hee should doe, or what hee should not doe: For the Lord said, *Thou shalt not eat of the tree of knowledge both of good and evill*, God simply required of him Obedience and Faith, and that the whole Adam should depend of him, and that not constrained by necessity, but should doe it freely. *God made man from the beginning, and left him in the hand of his counsell, saying: If thou wilt, thou shalt observe the commandements, and testifie thy good will.* Therefore when the Serpent tempted man, and counselled him to taste of the forbidden tree, man was not ignorant that the counsell of the Serpent did not agree with the commandement of God: *Yee shall not eat of the tree, neither shall yee touch it, lest ye die.* Wherefore it was in the hand of his counsell to eat, or not to eat: God declared unto him his will, plainly charging him that he should not eat; and adding the perill, he did withdraw him from eating, *lest perhaps thou die.* Satan also (as neither could he) did not use any force, but did probably move him unto it, and at length did overcome him: for when the will of the woman declined to the word of the Divell, her mind departed from the word of God, and rejecting a good law, she committeth an evill work. Afterwards she drew on her husband, willingly following her, to be partaker of her sinne. That doth the Scripture inculcate in these words: *So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.* Here have you the beginning of evill, the Divell, and that which moved the Will of man, that is, the false commendation of the Divell; and even as a meere lye, and the delectable shew and sightlinesse of the tree: Wherefore Adam and Eve doe of their owne accord that which they doe, being led with a hope of more excellent wisdom, which the Seducer had lyingly promised them.

We conclude therefore, that sinne hath his beginning not from God, who forbid.

deth

Wisd. 1. 13.
Ezek. 18. 11.
Psal. 54. 5.

Eccles. 7. 31.

Rom. 3. 5.
Rom. 5. 12.
Rom. 7. 18.
Sin ariseth from
man himselfe.

The cause of sin
is to be sought in
our first father
through the Di-
vells instigation;
and so by descent
to be found in us.

Gen. 2. 17.

Eccles. 15. 14. 15.

Gen. 2. 17.

Gen. 3. 6.

deth evil!, but from the Divell, and the free election of man, which was corrupted by the Divells fallhood: And therefore the Divell, and mans corrupted will obeying him, are the most true cause of sinne. This evil floweth from our first Parents unto all their posterity, so that sinne hath not else-whence his beginning then from our selves, and our corrupt judgement and wicked will, and the suggestion of Sathan: For an evil root, and that first corruption, bringeth forth of it a rotten branch agreeable to the nature thereof, which Sathan now also setteth forward, and laboureth it, as it were plants, by his guiles and lies: but in vaine doth hee labour, except we yeeld our selves to be fashioned and dressed by him. That is called *Originall sinne*, which proceedeth from the first Originall, that is, was derived from the first Patents into all by propagation or generation: for this sin we bring with us in our nature out of our mothers womb into this life; *I was borne in iniquitie, and in sin hath my mother conceived mee.* And of the Divell Christ speaketh thus: *He hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his owne: For he is a lyar, and the father thereof.*

The beginning of sin from the Divell, and the free election of man corrupted by his seducement.

Plal. 51. 5.

John 8. 44.

To this may be added this reason, That *sin cannot be a proper and naturall effect of any cause, but of that which hath power to doe against the Law*; but this no nature hath power to doe; besides the nature of Angels and of men: for God is a Law unto himselfe, and cannot doe or intend any thing against his Law. And other creatures, whereas they are not endued with reason, and therefore the Law not made for them, they cannot commit sin; because, take away the Law, and there is no place left for sin: Wherefore it necessarily followeth, that sin is such an effect, as agreeth to those Angels alone who fell, and to men.

Sin the proper effect of a reasonable nature, transgressing the Law.

If humane reason doe here object, *That God is the author and causer of punishment*: God the causer of sins, as they are punishments, but not as they are sins. *If therefore sins be the punishments of sins, it followeth, that God is the cause of sins.* We answer, that there is a fallacy of the accident in the Minor: For it cometh to passe by an accident, that is, by the fault of those who sin, that when by the just judgement of God, either themselves or others are punished by evil men, they in the meane season (God permitting, that is, not shewing them that hee would have those things to be done by them for to punish them, which things yet hee hateth, and which he will punish both in this life and the life to come) do fulfill their desires, swerving from the Law of God, and estranging themselves more and more from God by sinning, do purchase more grievous punishments unto themselves. Or if we will distinguish the Major, it is in effect the same: *For punishments come from God, as author and causer of them, as they are punishments*: but inasmuch as they are sins, so they come, God neither willing them, nor approving them, nor causing, but only permitting: For to permit this kind of punishments, which sinners by sinning inflict either upon themselves or others, is nothing else then not to cause that evil men should do this, which God would have done for punishment, to the same end, that they may obey this will of God.

So also we answer to that argument, *The privation or want of righteousness and divine wisdom, God inflicteth as a punishment upon men*; but that privation is sin: Therefore God is the causer of sin: For this privation is not sin, as by the just judgement of God it is inflicted; but as it is of men themselves, voluntarily brought upon them by their owne misdeeds and demerits, and is admitted or received into the mind, will, and heart; even as evil actions are not sins, as they are governed by God, but as they are done by man.

They say further, *Hee that mindeth the end, mindeth also the meanes*; God mindeth the ends of sin, that is, punishment, and the shewing of justice and wrath in punishment: Wherefore hee mindeth sinne also, by which those ends are come unto. But the Minor is to be denied, that Punishment and the Manifestation of the glory of God are the ends of sinne: For the end is that which moveth the efficient cause to bring forth an effect; but Punishment, or the Manifestation of the glory of God, do not move the sinners to sin: These cannot therefore be said to be the ends of sin. But those are the proper ends of sinne, which the Divells and men respect in sinning: that

Punishment and the Manifestation of Gods glory & justice are not the ends of sin, because men are not by them moved to sin. The proper ends of sin.

that is, the destruction of men, the fulfilling of evil desires, the oppression and reproach of God, and his truth.

God respecteth
those as ends, not
of mens sin, but of
his permission of
their sin.

If they reply, That men indeed have not those ends, but that God respecteth them: For that which God permitteth, to shew his justice by punishing it, the end which God proposeth thereof, is the punishment of the sinners, and his owne glory; but he permitteth sin to punish it, and to declare himselfe just by punishing it: Therefore these are the ends of sin, in respect of the purpose and intent of God. We deny the Major: for God, suffering sinne to be committed, respecteth as the end (not of anothers work, that is, of the sinne of Devils or men; but of his own work, that is, of his permission of sin) the punishment of sin, and the manifestation of his owne justice: For sin is one thing, and the permission of sin another, whereof is spoken, *For this cause have I appointed thee, to shew my power in thee, and to declare my name throughout all the world. The Lord hath made all things for his owne sake: yea, even the wicked man for the day of evill. God, being willing to shew his truth, and to make his power knowne, hath suffered with long patience the vessels of wrath prepared to destruction: Wherefore punishment is not the end, but the consequent or proper effect of sin; and an accidentary effect thereof is the manifestation of the glory of God: as Paul sheweth, For, if the verity of God hath more abounded through my lie to his glory, &c.*

Exod. 9. 16.

Prov. 16. 4.

Rom. 9. 12.

Rom. 3. 7.

How God is said
to will punish-
ment, which is
the Consequent
of sin, and not sin
it selfe, which is
the Antecedent.

If here againe they reply, He that will the Consequent, will also the Antecedent; but God will these things which are the Consequents of sins, that is, Punishment and Execution of his justice: Therefore he will also the Antecedent; that is, Sin it selfe, without which these should not follow, or be Consequents. We deny the whole consequence of this reason: For nothing followeth, or can be concluded in reason, when both the former propositions are meere particular. For the Major of this reason is not universally true, but only then holdeth it, when as the Antecedent, together with the Consequent, agreeth with the nature of him which will the Consequent; and not when only the Consequent agreeth, and not the Antecedent: For when it falleth thus out, then is the Consequent by his will, but the Antecedent is not by his will, but only by permission: For God is said to will those things which he liketh, as agreeing with his nature and rightnesse; but to permit those things which yet he disliketh, abhorreth, and condemneth, but neverthelesse for just causes hindereth them not from being done. And therefore it is said in the Scripture, that he will, and causeth life everlasting, which is the Consequent; and the conversion of men, which is the Antecedent, and goeth before: and that he will not, but only permitteth punishment, as it is sin, which followeth, and is the Consequent of sins: as is delivered in holy Scripture.

Rom. 9.
Ephes. 1.

The reasons why
God not forbid-
ding sin, is yet no
cause of sin.

If againe they urge, He that forbiddeth not sin, when he may forbid it to be committed, in him is some cause and fault of sinne; but God permitteth it, when he might forbid it: Therefore there is some cause and fault of sin in him. We deny the Consequent, because the Major is not universally true: For it is onely true of him who doth not perfectly hate sinne, and therefore forbiddeth it not, when hee may; and who is bound to hinder sin, that it be not committed: But it is not true of God, who with unspeakable anger accurseth and condemneth sin, neither yet hindereth it from being committed; because he is neither bound to do so, neither doth he permit it, without most good and just causes.

God doth not
evill, when he
permitteth evill.
Rom. 3. 8.

If they object farther, He that doth evill that good may come of it, doth not well; God, when he permitteth evill for good ends, doth evill that good may come of it: Wherefore he doth against his justice and law; and by a Consequent is bound to hinder evill. We deny the Minor: for God, when he permitteth evill, doth not evill, but good. For the permission of sin is one thing, which is the good and just work of God; and sin is another thing, which is the evill and unjust work of the Divell, or man sinning and transgressing the Law.

God permitting
sin, doth not will
sin to be done.

Lastly, they say, What God permitteth willingly, that he will to be done; but he willingly permitteth sin: wherefore hee will sin to be committed, and by a Consequent is the cause of sin. But the Major is to be denied: God will the permission, that is, the privation of his spirit and grace: but the sinne of his creature, which concurrereth with

with it, he will not : because he neither mindeth it, nor approveth it. They confirme their Major by this argument : *To permit, is either to Will, or, Not to will : but it is not, Not to will (for then either that should not be done, which God is said to permit, or something should be done that God would not : both of which are absurd.) Wherefore to Permit, is the same that to Will, and by a Consequent, God when hee permitteth sinne, doth will sinne.* We deny the Consequence, because there is not a sufficient enumeration of the diversities of will in the Minor: for God is said to Will, and not to Will a thing after two waies: Either to will, as when together he both liketh and worketh a thing ; or, as he liketh a thing onely, (under which also is comprehended his commanding) but doth not worke it. And he is said, Not to will any thing, either, as he both disliketh and hindereth a thing ; or, as he onely disliketh it, but doth not forbid or hinder it. Both which kindes of will are contained in the Major ; but onely one of them in the Minor : which is, both to dislike and hinder a thing from being done. For, if God in that sense would not sinne to be committed, then those absurdities should follow which they speake of. But when we say that God will not sinne, wee understand that they doe greatly displease him, and yet that God hindereth them not from being committed : which also is not, so Will, but to Not will sinne. For God can will nothing, but that which is agreeable to his owne nature and goodnesse : neither doth the holie Scripture shew any where, that God will those things which are contrary to his nature, in such sort as they are contrary.

This is also objected, *Hee that is the cause or the efficient of a Cause, is also the author of the Effects of that cause, if not the next, yet as farre off. But God is the cause of that Will, which is the cause of sinne : therefore is hee the cause of the Effect of the Will, that is, of sinne.* We answer to the Major, by distinguishing of the cause. For a cause which is as farre off a cause, is sometimes by it selfe, and sometimes onely by an accident a cause. That is, a cause by it selfe of an effect, which doth not onely bring forth the next cause of the effect, but also doth move and governe it in bringing forth the effect which it selfe intended, or unto which it was appointed ; as when God frameth and bendeth the will of men, which himselfe made, to good workes, or to such actions as himselfe will have done; when the Father or Master bringeth up his Son or his Schollar to good things, and the learning which he instilleth into his minde moyeth him to doe well : when the Sun and raine maketh the earth fertill, and the earth bringeth forth corne. But when the cause which is a farre off a cause either doth not move the next cause of the effect, or doth not intend or minde the effect, neither is appointed thereunto, it cannot be said to be a cause of that effect, but by an accident : as, when of a good Father, is borne an evill and evil-living Son; or of an evil Father, a good and wel-living Sonne: when a godly Magistrate by his commandement overthroweth the will of a wicked executioner to execute a guilty person, and he, being impelled either by desire of revenge, or by hatred, or by cruelty, reioyceth at his evil whom hee executeth, and so committeth murder before God : and lastly, when one maketh a sword, and another useth it well, or ill. Now, as often as the next cause is either before the bringing forth of the effect depraved, or in the very bringing of it forth, either by it selfe, or by an other cause ; then bringeth it forth a bad effect, which the cause removed, or a farre off, that either bringeth forth or moveth this next cause, neither intendeth, neither, as by any ordination or appointment unto it, produceth. As when the will and hand of the cleaver purpose to cut a thing, and the iron, being too dull, causeth that to breake which is taken in hand to be cut: So also God maketh and moveth the will ; but because the will of men is depraved by the Diuel and it selfe, it bringeth forth sin, which God neither when hee maketh, nor when hee moveth the will, intendeth or mindeth to bring forth. Wherefore it followeth not at all, that God is the cause of those things which are committed by his creatures, depraved and corrupted of themselves.

Likewise it is objected : *Second causes are able to doe nothing without the first cause, which is good : Wherefore neither is sinne brought forth, neither doe they deprave themselves, but that also the first cause worketh it with them.* We answer to the Antecedent,

God the cause of mans will, but not of the corruption or his will is not a cause of sin, whereof mans will corrupted is a cause.

God the first cause
doth not concur
with secondary
causes to the bring-
ing forth of sin.
Esa. 30. 1.

The second causes doe nothing without the first cause, that is, without the first cause preterve and move them to doe, so farre forth as it is good which they doe : but they doe without the first cause concurring with them to the bringing forth of evil, as it is a fault, or of sinne. *Woe to the rebellious children, saith the Lord, that take counsell, but not of me: and cover with a covering, but not by my spirit, that they may lay sinne upon sinne.*

Now the good
will of man cor-
rupteth it selfe.

Likewise they object: That which is good, cannot by sinning corrupt it selfe, except it be some otherway corrupted : as it is said : *A good tree cannot bring forth evill fruit : The will of the Devill & Adam, before the fall of both, was good : Therefore it could not corrupt it selfe by sinning, except it were by some other meanes corrupted.* We deny the Major. For although the creature be good, yet God not preserving his goodnesse, that is, moving or willing that his wil should be moved by outward objects, neither in the meane season lightning and governing the will with the knowledge of his owne divine wil, it is not onely possible, but it must necessarily follow that he must sin, become an evil tree, and through his owne wil and fault avert himselfe from God, run to worfe and worfe, and purchase blindness, the just punishment of sin, both unto him and his : as it is said ; *Without me ye can doe nothing.*

John 15. 5.
That is not of
God, but of man
and the Devill
which maketh sin.

Again, they object: *He that is the cause of those things which make sin, is the cause of sin.* God is the cause of those things which make sin; that is, of the Action, which is the matter, and of the privation of righteousness in man, which is the forme of sin. Wherefore he is the author of sin. To these the answer hath been made before: For the Minor is to be denied; because the action and privation of the divine light and direction doe make sin as they are contrary to the law: and they are contrary to the law of God, and make sin as they are committed by man, and are in him: but as they are guided by God, and inflicted, they are not sin, but a tryal of him that would sin, or a punishment of him that had sinned. Wherefore that is not of God, but of man and the Devil which maketh sin.

Whether God
would the fall of
Adam, and how.

Last of all they urge : *Seeing that God would the fall of Adam, either as it was sin, or as a punishment, and could not will it as a punishment, because no sin had gone before which should be therewith punished; it seemeth to follow that God would that worke as it was sin.* But this consequence also is deceitfull, because there is not a sufficient enumeration in the Major. For although the first sin was no punishment, yet God would that action not as a sin, and contrary to his will and nature ; but as in punishing, and receiving againe mankind into favour by his Son, it was a way and occasion of exercising and manifesting his justice and mercy, and an example of the weaknesse of all creatures, yea of the most excellent, if they be not by the singular goodnesse of the Creator preserved ; as it is declared, *God hath shut up all in unbeleefe, that he might have mercy on all.* And in the same place it is shewed concerning the blindness of the Jews, *That partly this obstinacy was come to Israel, untill the fullnesse of the Gentiles were come in : and that the Jewes are enemies, of the Gospel for our sakes ; and that wee have obtained mercy through their unbeleefe:* That is, that God would this their obstinacy, not as it was a sin of the Jewes, neither only as a punishment of other sinnes, but also an occasion of translating the Gospel unto the Gentiles. And it is said that God in the preaching of the Law respecteth this, *That at the world be culpable before him.* Wherefore this also he respected and would in permitting of sin, which if it had not come betweene, *The Law had not made the world culpable before God.*

Rom. 11. 32.

Rom. 3. 19.

God made Sathan
good, and Sathan
made himselfe
evill.

Object. 1. *Sathan was made of God : And therefore the malice also of Sathan.* Answ. God made indeed all the Angels; yea those who became Apostates and Devils: but yet he created all the Angels at the beginning good. But Sathan is said not to have stood stedfast in the truth : Then before his fall he stood in the truth ; but after hee treacherously fell from his allegiance, and sinned against God : and therefore the crime of that evill sticketh in that run-away the Devill. For since that time, after he fell, there is no truth in him, no faith, no integrity, no feare of God, no light, no goodnesse. *He that committeth sin is of the Devill, &c.* for he is the first sinner, and the fountaine of sinne.

1 John 3. 8.

Object. 2.

Object. 2. *God made Adam: Therefore he made sin.* *Ans.* Sin is the corruption of nature created good of God, but not any creature made of God in man. God made man good; who by Sathans perswasion corrupted willingly that goodnesse which he received of God, so that now sin is mans, and not a creature of God created in man. *Neither is the nature of man the cause of sin:* for God, who created all things, and the very nature of man, created them all good; wherefore the very nature of man also was created good: but sinne is an accidentall quality which befell unto man in his fall, and after his fall, being even from the beginning such as now it is, but no substantiall property, nor of the nature of man. *Now indeed whereas we are borne in sin, sin is a naturall property of men,* according to the judgement of Augustine. But and if we say any man to be naturally evill, we say so, because of the originall of the old sin, in which all our mortality now is borne.

Sin not made of God, because it is no creature, but the corruption of a creature.

Sin a natural property of man corrupted, but not of man simply as hee was first created.

Cons. Manich. c. 9.

Object. 3. *But the will and power which was in Adam was from God: Therefore sin also is from God.* *Ans.* God gave not man a will and power to work evill. For hee made a Law to forbid evill. Wherefore Adam himself did ill bestow that will and power which he received of God, in ill using of them. The prodigall son received money of his father, not that he should lash it out wastfully, but that he might have so much as sufficed need. Wherefore when himself did ill bestow his money, and perished; he perished through his owne default, and not by his father, though hee received the money of his father. Therefore the fault is in the abuse. He that giveth thee them, leaveth the use of them unto thee. If he be just, he giveth them thee for to use, and not to abuse. When thou abusest them, the fault is laid on thee who abusest them, and not on him who gave them. So God gave a will and power to Adam to do good, not to work evill.

God gave not man a will and power to work evill, but to do good.

Object. 4. *God made man so as he might fall, neither did confirm and establish in him the goodnesse of his nature. Wherefore he would have him to fall, or sin.* *Ans.* The Scripture beateth back this forwardnesse of men wickedly curious. *Who art thou which pleadest against God? Woe be unto him that striveth with his Maker.* Except God had made man so as hee might fall, there had been no praise of his work or vertue. And what if it were necessary that man should be so made as he might fall? For so did the very nature of God require. *God doth not gram his glory to any creature.* Adam was a man, no God. And as God is good, so is he also just. He doth good unto men, but hee will have them to be obedient and thankfull unto him. He bestoweth infinite goodnesse upon man, therefore he should have been thankfull, and obedient, and subject unto him. For he declareth by his law what hee would, and what he would not. *Of the tree of knowledge of good and evill, saith hee, thou shalt not eat: When thou eatest, thou shalt die.* As if he should say; Thou shalt regard me, thou shalt cleave unto me, obey me, serve me: neither shalt thou else-where seek for the rules of good and evill but of mee, and so shalt thou shew thy selfe obedient unto me. *Repl.* *God fore-knew the fall of man, which if he would, he might have hindered: but hee did not hinder it: Therefore God was in the fault that Adam sinned.* *Ans.* Unto this objection answer hath been made before: neither doth that necessity follow upon the fore-knowledge of God, that Adam must needs have sinned, because God did fore-know that he would sin. Some wise father did fore-know by some signes and tokens that his son should hereafter at some time be slain with a sword. Neither doth this his fore-knowledge deceive him: for he was thrust thorow for fornication. But hee is not therefore thought to be slain, because his father did fore-know that he should be slain, but because he was a fornicator. So saith Ambrose, speaking of the murther which Cain committed: *Verily God did fore-know so what the fury of him, being in a rage, would come: neither yet was the attempt of his will forced of necessity to sin, because the knowledge of God could not be deceived.* And Augustine: *God is a just revenger of those things, of which yet he is not an evill authour.* Wherefore, those sinnes which ensue and follow, are, in respect of God, considered as most just punishments; which, as they are punishments, have their being from him as their authour and causer: but as they are sinnes, in respect of men, they come God neither willing nor causing them, but permitting only, seeing hee doth not

It was necessary that man should have free power either to stand or fall.
Rom. 9. 10.
1Sa. 45. 9.

Lib. 2. De vult. gent. c. 4. Lib. 3. de libero arbit. cap. 4.

Two differences
in the working of
God and man.

I

2

cause men to do that which he would have done for a punishment, to this end, as for to obey therein his will: For, one and the same work is good and holy in respect of God, and sin in respect of men, by reason of the diversity both of the efficient, and of the ends. For, 1. Man, by reason of his great both ignorance and corruption, *will, and worketh evil only*; but God, because he is exceeding good, and the very rule of goodnesse and righteousness, doing in all things what hee will, *will, and worketh alwaies only that which is good*. 2. Men have such an end of their actions as is *disagreeing from the Law of God*, that is, what they doe, they doe not to that end to obey God, but to fulfill their bad and corrupt desires; but God hath the end of all his works *agreeing with his Nature and Law*, even that hee may declare and execute his justice, goodnesse, and mercy. By these two things it cometh to passe, that the reasonable creature, working together with God, God working uprightly and holily, doth neverthelesse it selfe work unholy and corruptly.

5. What are the effects of sin.

NOW that it is defined *what sinne is, and from whence it came*, we are to consider also, *what be the evils which follow sin*: For, except this be also known, we know not yet how great evill there is in sin, and with how great hatred God pursueth it. It hath been said before, that *evill* was of two sorts: one of *crime or offence*, which is sin; the other of *paine or punishment*. The evill of punishment is the effect of the evill of offence. That this may be the better understood, we must here againe remember, that of punishments, some are *Onely punishments*, as are the destruction of nature, or torments: others, *Both punishments and sin*, as all sins, which have followed since the first fall.

1. Sins ensuing, effects of sins which goe before.
Rom. 5. 19.

2. Actuall sins effects of originall.
Rom. 7. 11.

3. Increase of sins the effect of actuall sins.
Rom. 1. 24.
2 The 2. 11.
Mat. 23. 39.

4. Other mens sins oftentimes effects of actuall sin.

John 13. 27.
1 Cor. 15. 33.

5. An evill conscience an effect of sin.

Rom. 2. 15.
Ita. 57. 21.

6. Temporall and spirituall evils effects of sin.

1. *The sins which follow* are the effects of those which goe before. So Originall sin is the effect of the sin or fall of our first Parents: *By one mans disobedience many were made sinners.*

2. *All Actuall sins* are effects of Originall sin. *Sin took an occasion by the commandment, and deceived me.*

3. *The effect of actuall sin* is the increase of them, that is, greater guiltinesse by reason of the most just judgement of God; because God punisheth sins with sins. *Wherefore God also gave them up to their hearts lusts: And therefore God shall send them strong delusions, that they should beleieve lies. From him that hath not, shall be taken away also that which he hath.*

4. The effect of all actuall sins are also oftentimes *other mens sins*, by reason of scandall or example, whereby some are made worse of others, and are intised or moved to sin. *So the perswasion of the Divell caused man to decline from God; and now it worketh in stubborn-minded men. The Divell put it into the heart of Judas to betray Christ. Evill speeches corrupt good manners:* So evill teachers do withdraw men from God to errours, idolatry, and other sins. So a use of liberty, out of season, offendeth, and draweth men to sin.

5. There followeth sin, in the immoveable and perpetuall order of Gods judgement, an *evill conscience*, which is the knowledge and dislike which wee have in our mind of our own sin, and the knowledge of the judgement of God against sin, and that proceeding out of the knowledge of Gods Law, upon which ensueth the feare of the wrath of God and punishment, according to the order of Gods justice, and a flying and hatred of God who destroyeth sin; which is the beginning of despairation and eternall torments, except it be cured by the comfort of the Gospel. *The Gentiles shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing. And, There is no peace to the wicked.*

6. *Temporall and Spirituall evils*: as temporall death, and in a word all the calamities of this life: These evils are *only punishments*, that is, torments and dissolution of nature. If any man object, *That they also are subject to temporall death and other calamities, who have all their sinnes remitted; and therefore all temporall evils are not the punishments*

punishments or effects of sinne, but some have other causes. Wee answer, that the consequence holdeth not from the deniall of one particular to the deniall of the generall. For albeit the calamities of the regenerate are not effects of sinne as a punishment, which is inflicted on men sinning, that so the justice of God might be satisfied; yet are they effects of sin, as chastisements and exercises, whereby sin is repressed, and more and more purged out, untill at length by corporall death the whole be abolished. Now that of the blind man, *Neither this man hath sinned, nor his Parents*, Christ meaneth not simply that they had not sinned, or that their sins were not a cause of this calamity; but that their sins were not the principall cause why he was borne blind: but that the workes of God should be shewed on him, Christ by a miracle opening his eyes.

Temporall evils in the regenerate are effects, of sin, not as punishments, but as chastisements.

John 9.1.

7. *Eternall death, which is the effect of all sins, as they are sins*: For all sinnes, of what quality soever they be, are punished either with eternall pain, as in the Reprobate; or with equivalent paine to eternall, as in the Son of God. This death doth begin in the Reprobate, even in this world, that is, anxiety, and torment of conscience, which we also should feele, except we were delivered by the grace of God. Now, by the name of eternall death is not understood the destruction of the soule or body, or the separation of them; but the abandoning and banishing of the soule and body living from the face of God, a continuall horreur, and torment, and a feeling and flying of Gods wrath and judgement, a horrible murmuring against God, taking vengeance of their sins. If they object, *That the sinnes of those who beleve in Christ, are not punished with eternall death*: We answer, that those were punished in Christ with a punishment, which both for the grievousnesse of the punishment, and for the dignity of the person who suffered it, is equivalent to those eternall punishments, which were to be inflicted upon us for our sins: As it is said, *He hath laid upon him the iniquity of us all*. Against that which we affirm, *That eternall death is the effect of all sins, yea even of the least*, some thus dispute: Ob. *Like is not to be given to things unlike; but sins are not like*: Therefore all ought not to be punished with eternall death. *Ans.* There is more in the conclusion of this reason, then was in the premisses; for only this followeth to be concluded: Therefore all sins ought not to be punished with like punishment. For all sinnes, even the least, deserve eternall punishment; because all sins offend against the eternall and infinite good. Wherefore, as concerning the durance and lasting of the punishment, all sins are punished with like punishment; but not as concerning the degrees of punishment: All sins are punished with eternall torments, yet so, as not with equall torments. *The servant who knoweth the will of his Master, and doth it not, shall be beaten with many stripes. It shall be easier for them of the land of Sodom in the day of judgement, then for thee*. Greater sins shall be punished with more grievous torments, and lesser sins with lighter, but both for ever.

7
Eternall death the effect of sin.

Isa. 53. 6.

The regenerate, though they sin, are not punished with this death, because Christ hath suffered an equivalent punishment for them.

Why the during of punishment ought to be alike to all sins, but not the degree of punishment.

Luke 12. 47.

Mat. 11. 24.

All sins are not equall.

Here the Stoicks object, *That all sins or vices are joynd with any one vice; and therefore all are like and equall*: But neither is this consequence of force, whereas also things unlike & unequall may be joynd together; neither is the Antecedent granted, that seemeth to be proved by the saying of James, *He that faileth in one, is guilty of all*. But James saith not, that all sins or vices concur and are joynd with one: but first, that in the breach of one point the whole Law is violated; as the whole body is said to be hurt, when one part is harmed: Then, that there concurrereth with every sin the fountain or cause of all other sins, that is, the contempt of God. And this evill being seated in the heart, doth violate the love of God, and so all other parts of our obedience towards God: For no worke, which proceedeth not from the perfect love, dread & reverence of God, can agree with the Law of God, or please God. And yet have we experience that this hindreth not, but that which is infected with one vice, may be propense and prone to some sins more, and to some lesse, especially since vices themselves also are one opposite to another; by the one of which contraries, and not by both at one time, every man violateth vertue. Neither are those principles also of the Stoicall Philosophers to be granted: That how farre soever thou goe in sinning, after thou hast once past the line or middle, which

Jam. 2. 10.

is vertue, it is not materiall for the increasing or augmenting the fault of passing beyond the line: and that all vertues are alike and equall one to another, so that no man is stronger then a strong man. For, whereas sin is a swerving from the middle, it is manifest, that how much greater the swerving is, so much is the sin more grievous. And that vertues are both in the same, and in divers men, other-whiles greater, other-whiles lesser, even as much as the qualities of the body are different in degrees, experience doth witness: Wherefore in the judgement of God also there are degrees put as well of punishments as of sins.

The use of this doctrine of sin in the Church.

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It is requisite that this doctrine be knowne in the Church: 1. That knowing how great an evill sin is, we may yeeld the praise of justice unto God, who doth most severely punish it. 2. That we may abhorre all sins with our whole heart, and desire the more earnestly to be fenced and defended of God against all sin. 3. That by extenuating or lessning any, wee flatter not our selves in a conceit of our owne righteousness, or in hope of escaping. 4. That measuring our sin by the Law of God, neither esteeming evill for good, or good evill, we loose not our consciences when God bindeth them, nor bind them when God looseth them: and acknowledging the remnant of sin in us, and our manifold fallings, wee should not despair of pardon, flying to God the Mediatour with boldnesse. 5. That also wee may be able to discern our selves from the wicked and profane men, in whom sin reigneth, and from all those that sin against the holy Ghost, and that wee may conceive in our mind hope and confidence of Gods mercy. 6. That wee lay not the cause or fault of our sins and destruction on God, but remember that it is to be sought in our selves. 7. That knowing there are degrees of punishments, and sins, we adde not sins to sins, but consider, that lesser sins shall be punished with lesser punishments, and greater with greater. 8. That remembering the sins of Parents are punished also in their posterity, we spare not only our selves, but our posterity also in avoiding sins. 9. That we may give and render thanks unto God for this benefit, that he, for his owne glory, and the gathering and salvation of his Church, doth maintain and continue also amongst the wicked some order of vertue and discipline. 10. That true and perpetuall thankfulness may be kindled in us towards God, and his Son our Lord Jesus Christ, in that he hath delivered us from these great evils, sin, and the paines and punishment of sin.

Quest. 8. *Are wee so corrupt, that wee are not all apt to doe well, and are prone to all vice?*

^a Gen. 8. 19. and 6. 5.

Ans^r. Indeed we are, ^a except we be regenerated by the holy Ghost. ^b

Job 14. 4. and 15. 14, 16, 35. John 3. 6. Isa. 53. 6. ^b John 3. 3, 5. 1 Cor. 12. 3. 2 Cor. 3. 5.

The Explication.



He Question of *Free-will*, or of the power of mans will in well-doing, and performing obedience to God, occurreth next in order after the tract of Mans Misery: For necessary it is to know, what ability man was of before his fall, and of what strength after the same, that thence descrying aright the effects of the first sin, we may be the more pricked forwards and provoked to humility, and to an earnest desire of Gods divine grace and protection, and finally unto thankfulness towards him. For this doctrine of *Free-will* is a view or contemplation not of mens ability and excellency, but of their weakness and misery.

OF FREE-WILL.



THE principall scope and question of this disputation is, *Whether as man averted himselfe from God; so on the other side hee be able by his owne strength to returne to God, to receive grace offered by God, and to amend himselfe.* And further, *Whether the Will of man be the first and principall cause why others are converted, others persist in their sinnes: and as well of the converted, as not converted, others are more, others lesse good or evill; and in a word, doe either good or evill, some after one manner, some after another.* To this question the Pelagians and the like adversaries make answer, *That so much grace is both given of, and left by nature to all men, that they are able to returne unto God, and obey him: neither ought wee to seeke any other cause before; or above mans Will, for which others receive or retaine, others refuse or cast away divine succour and aide in avoiding sinne, and doe after this or that manner order and institute their counsels and actions.* Contrariwise, we have learned out of the sacred Scriptures, *That no worke pleasing to God can be undertaken or performed by any man without regeneration, and the full grace of the holy Spirit; neither can more or lesse good be in any mans counsels or actions, then God of his free goodnesse doth cause in them; neither any other way can the will of any creature be inclined, then whither it shall seeme good to the eternall and good counsell of God: and yet all the actions of the created will, both good and bad, are wrought freely.* For the clearing hereof we are to consider:

The state of the
maine question
about Free-will.

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| <p>1 What the liberty of the will, or free-will is.</p> <p>2 What difference there is of the free-will which is in God, and that which is in reasonable creatures, as Angels and Man.</p> | <p>3 Whether there be any liberty of mans will.</p> <p>4 What manner of liberty of will is in man; or how many are the degrees of free-will, according to the foure estates of man.</p> |
|---|---|

1 What the liberty of will, or free-will is.

Liberty sometime signifieth a relation or respect, to wit, the power or right, that is, the ordering either of person or thing, made either by ones will, or by nature, to deale at his own arbitrement or motion, according to honest lawes, or order agreeable to his nature, and to enjoy commodities convenient for him, without inhibition or impediment, and not to sustaine the defects and burdens or encombrances which are not proper to his nature. This liberty may be termed a liberty from bond and misery, and it is opposed unto slavery. So God is most free, because he is bound to no man: So the Romans and the Jewes were free, that is, stood not charged with forraigne governments and burdens: So a Citie is free from tyranny and servitude after a civill kind of freedome: So we, being justified by faith, are by Christ freed from the wrath of God, the curse of the Law, and Moses Ceremonies. But this signification of liberty appertaineth not to this present disputation of free-will; because it is agreed upon on all sides, that we all are the servants of God, and are obliged by his Law, either to obey him, or to suffer punishment. Our Will also willeth many things freely, the liberty or power of performing whereof notwithstanding it hath not.

Liberty from
bond, bondage,
and misery.

Secondly, liberty is opposed unto constraint, and is a quality of the Will, or a naturall power of a reasonable creature, concurring with the Will: that is, a faculty of chusing or refusing any object or action represented unto it by the Understanding, by it owne proper motion, without any constraint, the nature of the Will remaining still entire and free to doe this or that, or also to suspend, forbear, and deferre any action: as, a man may be willing to walk, or not to walk. And this is to put any thing in action upon mature deliberation, which is the proper manner of the working of the Will.

Liberty from
constraint.

This liberty of Will is in God, Angels, and men; and their free-will is called free Arbitrement. That thing is called free, which is endowed with this faculty and liberty of willing or nilling: But Arbitrement is the Will it selfe, as far as it followeth

eth or refuseth in her choice the judgement of the Understanding; for it compriseth both faculties of the mind: to wit, both the judgement of the mind, or understanding of the object, & the Will either receiving or refusing it. *Free Arbitrement* therefore is a faculty or power of willing, or nilling, or of chusing, or refusing any object represented unto it by the Understanding, by proper motion without constraint. And this faculty or power of the soule is called *Arbitrement*, in respect of the mind, shewing unto the Will an object to be chosen or refused: and it is called *free*, in respect of the Will following of her own accord, and without constraint, the judgement of the mind or understanding. For that is called *free* which is *voluntary*, and which is opposed to that which is *involuntary* and *constrained*; not which is opposed to that which is *necessary*: For that which is *voluntary* may well stand with that which is *necessary*, but not with that which is *involuntary*. As God and the holy Angels are *necessarily* good, yet not *involuntarily* and *constrainedly* against their will, but with most free will; because they have the beginning and cause of their goodnesse within themselves, I mean, *free-will*. But that is said to be *constrained*, which hath only an exterpall beginning and cause of motion, and not also an internal, whereby it may move it self to do on this or that manner. Wherefore, there is such a difference between *necessary* and *constrained*, as is between a *generall* and a *speciall*: For, *whatsoever is constrained is necessary*; but not contrariwise, *whatsoever is necessary is constrained*. Whence there ariseth a *double necessity*: A *necessity of Unchangeablenesse*, and a *necessity of Constrains*. The former may stand with that which is *voluntary*: the latter cannot. The like difference is between things *contingent* and *free*. For, *Whatsoever is free is contingent*; but not contrariwise, *all that is contingent is free*.

2. *What difference there is of the free-will which is in God, and that which is in reasonable creatures, Angels and men.*

Two things common to God and creatures in their will.

TWO things there are common to God and reasonable creatures, as touching the liberty of Will: 1. That God and reasonable creatures do things upon deliberation and advice; that is, they chuse or refuse whatsoever objects, with an understanding going before the action, and a will accompanying the action of chusing or refusing. 2. They chuse or refuse any thing of their proper and inward motion without constraint: that is, the Will being fit in it owne nature to will the contrary of that which it willet, or to suspend the action it intendeth, of it owne accord inclineth to the one part, Psal. 104. 24. & 115. 3. Gen. 3. 6. Isa. 1. 19. Mar. 23. 37.

Difference of liberty in God and his creatures: 1. In the Understanding.

But the differences also of this liberty in God and in the creatures are three: 1. *In the Understanding*; because God understandeth and knoweth all things of himself perfectly and from all eternity, without any ignorance or error of judgment: but the creatures know neither of themselves, neither all things, neither the same at all times; but they understand of God his will and works, so much, and at such time, how much, and when it pleaseth God to reveale unto them: And therefore many things they are ignorant of, and erre in many. The testimonies of this difference are: *Of that day and houre knoweth no man, no not the Angels of heaven, but my Father only. He giveth wisdom unto the wise, and understanding to those that understand: Who hath instructed the Spirit of the Lord? Neither is there any creature which is not manifest in his sight. He lighteth every man that cometh into the world.*

Mat. 24. 36.
Dan. 2. 21.
Isa. 40. 13.
Heb. 4. 13.
John 1. 9.
2. In the Will.

2. *In the Will*. The will of God is governed by no other, nor dependeth of any other cause but of it selfe. But the wills of Angels and men, are so the causes of their actions, that neverthelesse they are carried by the secret counsel of God and his providence to the chusing or refusing of any object; & that either immediately by God, or mediately by instruments, some good, some bad, which it seemeth good unto God to use; so that it is impossible for them to do any thing beside the eternall decree and counsell of God. And therefore the word *αὐτεξούσιος*, (that is, *to be absolutely his own, at his owne will, and in his owne power*.) whereby the Greek Divines expresse Free-will, agreeth more properly unto God, who perfectly and simply is his owne, and at his owne will. But of the creatures more rightly is used *ἐκούσιος*, (that is,

is, voluntary and free) which word the Apostle useth to Philemon, Ver. 14. Hebr. 10. 26. 1 Pet. 5. 2. The testimonies and arguments of this difference are laid down in the doctrine of Providence. And, that God indeed is the first cause of his counsels, these and the like sayings of Scripture doe testifie: *He hath done whatsoever he would. Who, according to his will, worketh in the army of heaven, and in the inhabitants of the earth.* But that the wils and counsels of the creatures depend on Gods beck and permission, these and the like speeches doe prove: *The Lord shall send his Angel before thee, &c. Goe and gather the Elders of Israel together, &c. Him, being delivered by the determinate counsell and fore-knowledge of God, ye have slaine: But God hath fulfilled these things. Herod and Pontius Pilate gathered themselves together, to doe whatsoever thine hand, and thy counsell had determined before to be done. I know, that the way of a man is not in himselfe, neither is it in man to walke, and to direct his steps. The Kings heart is in the hand of the Lord:* Therefore the wils of Angels and men, and all other second causes, as they were created of God their first supreme and soveraigne cause, so are they ruled of him; but the will of God is ruled by no one of his creatures: because as God hath no efficient cause without, and besides himselfe, so neither hath hee any moving or inclining cause; otherwise hee were not God, that is, the supreme and soveraigne cause of all his workes, and the creatures should be invested in Gods room. Moreover God ruleth and bendeth the wils of his creatures, and doth not draw or enforce them; that is, by objects represented to the mind hee effectually moveth, affecteth, and allureth the Will to will that which then the mind judgeth good, and refuse that which seemeth evill.

Psal. 115. 3.
Dan. 4. 32.

Gen. 24. 7.
Exod. 3. 16.
Acts 2. 23. & 3. 13.
& 4. 27, 28.

Jer. 10. 23.

Pro. 21. 1.

The wils of the
creatures are ruled
by God, not
inforced.

3. In the Understanding and Will both together: because God, as hee unchangeably knoweth all things, so also he hath determined from everlasting, and will unchangeably all things which are done, as they are good; and permitteth them, as they are sins. Now, as the creatures notions and judgements of things, so also their wils are changeable: so that they will that, which before they would not; and will not that, which before they would. For, seeing that all the counsels of God are most good, most just, and most wise; he never disliketh, correcteth, or changeth them, as oftentimes men do, when as they do perceive themselves to have determined any thing unadvisedly before. Hither appertain those sayings, *God is not as man, that hee should lie. I am the Lord, and change not.* Object. *Hee that cannot change his counsell and purpose, hath not free-will; but God cannot change his counsell and purpose, which he hath once appointed: Therefore his will is not free.* First, we deny the Major: For not he which doth not change his purpose which he hath once appointed, hath no liberty of will; but he which could not purpose any other thing, being let by some external cause: But the liberty of God consisteth not in the change of his will or purpose, but in this, that God will all things (whatsoever he will) altogether with his will, and of himselfe, and could have had otherwise decreed, or not decreed all things, which he decreed from everlasting, of the creation, preservation, and government of things, according to these sayings: *With men this is impossible, but with God all things are possible.* These and the like sayings shew, that God hath so appointed from everlasting with himselfe the creation of things, and the gathering and saving of his Church, not as if he could not have not done this, or not have appointed it otherwise; but because so it seemed good to him: neither must men seek any superiour cause then his will, of all his divine works which he exerciseth in his creatures; neither is there any other necessity to be found in them, then which dependeth of the most free appointment of God himselfe. For, as to resolve of such a purpose as is to be changed; so also to change it either to better or to worse, is rather servitude or bondage, then freedome & liberty: for it proceedeth of ignorance or impotency. For they change their counsels and purposes, who either erre in taking them, or are not able to perform the counsell which they have taken. But to resolve of such a purpose, as might alike either have been decreed, or not decreed; and which after it is decreed, is neither changed, nor to be changed at any time, this is perfect and divine liberty. Now God, whatsoever he hath decreed, could either not have decreed it at all, or have decreed it otherwise. And that he changeth not that which he hath

3
In the will and
understanding.

Num. 23. 19.

Mal. 3. 6.

The unchange-
ableness of Gods
purpose taketh
not away the li-
berty of his will.

Mat. 19. 26.
Luk. 18. 27.

once

once decreed, the perfectness of his nature, even his infinite wisdom and goodness is cause thereof. For most wisely and rightly doth hee decree all things, and constantly persisteth in that which is good and right. Wherefore the immutability in God doth as well not diminish his liberty, as his immortality, and other things which are proper unto his divinity. Secondly, if any man urge, *That it is a point of liberty, not only to resolve of any advice what he will, but after he hath resolved, to be able either to follow it, or change it:* We understand by those things which have been already spoken, that this doth agree to the creatures, which may erre in their purposes, and therefore stand in need of changes and alterations; but not to God, who can never erre, and therefore requires no change of his purpose. Lastly, if they reply, *That not to be able to alter a purpose once undertaken, is a defect of ability or power; and therefore against the liberty of God:* We answer, That the Antecedent of this reply is true, if the change of it be impossible by reason of some impediment, coming from some external cause, or by reason of defect of nature or ability; but the Antecedent is most false, if the impossibility of change proceed from a perfection of that nature, which is not changed, and from a wisdom and rightness of that purpose which is unchangeable, and from a perseverance and constancy of the will in that which is good and right: after which sort it is apparent to be in God.

Gods directing of
our will, taketh
not away the li-
berty thereof.

But against that, where it was said, That the wills of all creatures are so guided by God, that neither they are able to will what he from everlasting hath not decreed, neither *not to will* what he hath decreed for them to will, more question is used to be made: 1. *That which is ruled by the unchangeable will of God, doth not worke freely; the will of Angels and men is ruled by the unchangeable will of God: Therefore either it hath no liberty, or the choice which it maketh is not tied to the will of God.* Answer we make to the Major by a distinction: It is not a free agent which is so ruled by God, as it hath no deliberation and election of his owne. But that which God so ruleth, as he sheweth the object unto the understanding, and by it effectually moveth and affecteth the will to chuse it; that doth notwithstanding freely work, albeit it be inclined at the beck and will of God, whither hee will have it. For to work freely in the creatures, is not to work without any ones government, but with deliberation, and with a proper and selfe-motion of the will, although this motion be else-whence raised and ruled. Wherefore, it is not the immutability and operation of the divine will and providence, which is against this liberty, but a privation and constraint of judgement; which is an impulsion, or a motion proceeding not from an inward cause or faculty, but only from an outward cause, beside or against the nature of that which is moved. Now, such an impulsion falleth not into the will; but God moveth it, leading and bringing it on as it were by objects, to chuse that which he will. For the faculty or ability and power of the will cannot be brought into act, that is, to shew and expresse it self without an object; and, *We are, live, and move in God:* But, to be moved of no other cause but of himselfe only, this is exceeding and infinite perfection and liberty, agreeing to God alone, which the creature cannot desire, much lesse arrogate and challenge unto it selfe, without notorious blasphemy.

Act. 17. 28.

Necessity taketh
not away liberty
of will in us.
This necessity
proceedeth from
Gods working in
us, which rather
preserveth this
liberty.
Absolute neces-
sity doth not take
away in God
greater liberty:
much lesse can a
lesse absolute ne-
cessity take away
a lesse liberty in
us.

Further, it may easily be shewed, *That the necessity or immutability* which ariseth not from constraint, but from the nature of the will, or from the commotion of it, stirred by other causes, to chuse or refuse an object thought of by the mind, doth not at all withstand or hinder the liberty of will: 1. Because this necessity doth not take away, but effectuateth and perswadeth the judgement of the mind, and free or voluntary assent of the will, inasmuch as God doth cause and work in men both the notions & election of objects. 2. Because God, albeit he is by nature, that is, by exceeding and absolute necessity, good, and hath begotten his Son, and had his holy Spirit from all eternity: yet will he not by a constrained, but most free will, be, live, be blessed, and good, have his Son and holy Spirit, and will all his purposes and works to be good and just, although it be impossible that he should will any thing contrary to these which he hath already determined. If then this *absolute necessity* of willing things in God, doth not take away even the greatest liberty; there is no doubt

doubt but that necessity, which is but only conditionall, that is according to the decree and government of God, doth not take away that liberty, which agreeth unto the creatures, that is, judgment and election, free and voluntary. 3. The holy Angels and blessed men in the celestiall life, even by our adversaries owne confession, are indued with greater liberty of Wil, then we are in this life: But they *necessarily* will those things only which are right and just, and hate & abhorre all things, whatsoever are evil and unjust, because they are made such of God, and established by him, and are so illuminated and guided by the holy Ghost, that they cannot otherwise will or work neither by this necessity of Willing those things which are good and pleasing to God, is the liberty of Wil taken away or diminished in them; but rather is increased, and confirmed, as who with all willingnesse choose and doe those things only which are just. Fourthly, it is shewed by many testimonies of Scripture, that the Wils and voluntary Actions of good and wicked men, which our adversaries maintaine to be and have been free, and we also, according to the right meaning of this word *Liberty*, doe willingly confesse, are so guided by the secret and unchangeable purpose of God, that they neither can or could either doe, or be otherwise. Wherefore either so many manifest places of Scripture must be denied, or openly corrupted: or it must be granted, that one and the same Action of the Wil is free & contingent in respect of the Wil, and *necessary* in respect of Gods government. Fifthly, it is declared by many places of Scripture, that all contingent effects doe retain their contingency, which they have from the nature of their causes, although they be done by the unchangeable determination of the purpose or providence of God: But all voluntary effects or motions are contingent in respect of the Wil, which by nature was alike able to have done the plaine contrary unto them. They therefore retain their contingency, that is, their liberty (for this is the contingency of the actions of the Wil) although they be so determined of by Gods Wil, that there can be no other. The reason of the Major in this argument is, for that God so moveth the second causes, and by them bringeth to passe what he wil, that in the mean season by this providence he doth not destroy or abolish their nature which he gave them at their creation, but rather preserveth and nourisheth it: so that as concerning their nature, some work contingently, some necessarily, although in respect of the liberty of Gods purpose, all work *contingently*, and in respect of the unchangeableness of his decree, all work *necessarily*; so as they doe. For when God by the rising of the Sun lightneth the world, hee maketh not the Sun so, as if being risen it did not necessarily lighten, or were apt by nature not to lighten: and yet it is in the power of God, either to change the nature of the Sun, or that remaining as it is, not to lighten the world: as he shewed in Egypt, and at the passion of Christ. In like manner, when the Quails light at the Tents of the Israelites, and the Ravens carry meat to Elias, and one sparrow falleth on the ground, God doth not make the nature of these living creatures such, as could not be carried elsewhere: and yet that they can have no other motion then that which they have, by reason of the wil of God interposed & coming betweene, the Scripture plainly affirmeth. Whereof it is manifest, that as in other things, which work contingently, their contingency; so in the will, the liberty which is given it of God, is not taken away, but rather preserved by Gods government. Now then, if our adversaries in their argument understand that *Liberty* which consisteth in the deliberation of the mind and free assent of the wil; we do not only grant, but also better maintaine then they the liberty of wil in all actions thereof: and so the Major of their argument shal be false, to wit, that those things which are done by the unchangeable decree of God, are not done by the free-wil of men and Angels. For this liberty the providence of God doth so not hinder, but rather establish and confirm, that without this, that liberty cannot so much as be: for God both keepeth his order which he appointed at the creation by his perpetuall efficacy and operation, and doth inspire into all by his vertue true notions and right election. But if they challenge a liberty unto the creature depending of no other cause whereby it is guided, we deny their whole argument, as knowing such a liberty of creatures to stand against

Angels & Saints have greater liberty of will, and yet greater necessity.

Many places of Scripture confirm the necessity of those actions, the liberty of which yet both we and our adversaries acknowledge.

Contingent effects lose not their contingency, by reason of any necessity imposed by Gods decree. The same is to be said of the effects of the wil, which are in respect thereof contingent, that is, free, and might as well not be done, as be done.

gainst the whole Scripture, and that it onely agreeth unto God. For him alone doe all things serve: In him we live, and move, and have our being: he giveth unto all not onely life or power of moving themselves, but even breathing too, that is, very moving it selfe.

The will worketh together with God, and is not meere passive.

Object. 2. *If the will when it is converted by God, or turned and inclined to other objects, cannot withstand, it is even meere passive, and so worketh not at all.* Answ. This consequence deceiveth them, because in the Antecedent there is not a sufficient enumeration of those actions which the will may have, when it is moved of God: For it is able not onely to withstand God moving it, but also of it owne proper motion to assent and obey him. And when it doth this, it is not idle, neither doth it onely suffer or is moved, but it selfe exerciseth and moveth her owne actions; and yet this is to be understood of the actions of the Will, not of the new *qualities* or inclinations which it hath to obey God. For these the Will receiveth not by her owne operation, but by the working of the holy Ghost.

The will of man withstanding the revealed will of God, is yet guided by his secret will: and therefore resisting doth not resist.

Object. 3. *That which withstandeth the will of God, is not guided by it: But the will of men in many actions withstandeth the will of God: It is not therefore alwayes guided by the will of God.* Answ. The consequence here faileth, because there are four termes. For the Major is true, if both the *revealed* and the *secret* will of God be understood, so that simply and in all respects it bee withstood, and that bee done which simply and by no means it would have done: that which is impossible to come to passe, because of the omnipotency and liberty of God. But in the Minor, the will of God must bee understood, as it is *revealed*. For the secret decrees of Gods will and providence are ever ratified, and are performed in all, even in those who most of all withstand Gods commandements. Neither yet are there contrary wils in God: for nothing is found in his secret purposes, which disagreeeth with his nature revealed in his word: and God openeth unto us in his law what he approveth and liketh, and what agreeth with his nature and the order of his mind; but hee doth not promise or reveale how much grace hee will, or purposeth to give to every one to obey his commandements.

God, though the mover of wicked wils, yet not the mover of the wickednesse of the wils.

Object. 4. *If all motions, even of wicked wils, are raised and ruled by the will of God, and many of these disagree from the law of God, and are sinnes; God seemeth to bee made the causer of sinnes.* The answer is, That it is a Paralogisme of the Accident. For, they disagree from the law, not as they are ordained by, or proceed from the will of God (for thus farre they agree very well with the justice and law of God) but as they are done by men, or Devils: and that by reason of this defect; because either they doe not know the will of God when they doe it, or are not moved by the sight and knowledge thereof to doe it; that is, they doe it not to that end, that they may obey God, who wil so have it. For whatsoever is done to this end, it disagreeeth not from the law, seeing the law doth not, but with this condition, either command or forbid any thing, if God hath not commanded a man to doe otherwise. So doth the Law of God forbid to kill any man, except whom God had commanded any to kill. Whosoever then killeth a man, God not commanding it, he out of doubt doth sin, and offendeth against the Law. Neither doth God dissent from himselfe or his Law, when he wil have some thing done either by his revealed or secret will, otherwise then according to the generall rule prescribed by himselfe in the law. For he hath such ends and causes of all his purposes, as that they cannot but most exactly agree with his nature and justice.

Object. 5. *Liberty which is guided of another, cannot be an image of that liberty which dependeth on no other, which is in God. But the liberty of mans will is the image of the liberty which is in God: Therefore the liberty of mans will dependeth not, or is not guided by the will of God.* Wee deny the Major. For seeing that every thing which is like, is not the same with that unto which it is like; to conceive in some sort the liberty of God, it is enough that reasonable creatures doe worke upon deliberation and free election of wil, albeit this election in the creatures is both guided by themselves and others; in God, by no other then by his owne divine wisdom. The image of a thing is not the thing it selfe: and the inequality of degrees taketh not away

away the image, as neither the likeness and similitude of some parts taketh away the dissimilitude of others. Wherefore the liberty of reasonable creatures both is governed of God, and is notwithstanding a certain image of the liberty which is in God, because it chuseth things once known unto it, by her own and free, or voluntary motion. For as of other faculties or properties, so also of liberty, it is impossible that the degrees should be equall in God and his creatures; whereas all things are infinite in God, and finite in his creatures. Seeing therefore wisdom, righteousness, and strength in the creatures, is the image of the unmeasurable wisdom, righteousness, and power which is in God; a portion also of liberty agreeable and competent for the creatures may be the image of liberty which is in God.

Object. 6. *If the creature cannot but do that which God will have done, and cannot doe what God will not have done; the will hath no active force, but is wholly passive, especially in our conversion, which is the work of God: Likewise there is no use of lawes, doctrine, discipline, exhortation, threatnings, punishments, examples, promises, and lastly, of our study and endeavour.* We deny the consequence, because the first or principall cause being put, the second or instrumentall cause is not thereby taken away: For as God lightneth the world, and doth quicken the earth, bringeth forth corn, nourisheth living creatures, and yet are not the instruments of Gods working idle, as the sun, the rain, the earth, husbandmen and food: So God converteth men, ruleth their purposes, wils and actions, that is, teacheth and moveth them to approve and chuse what he will, by lawes, by magistrates, by doctrines, by rewards, by punishments, and lastly, by their owne will, all which he useth as instruments, not as if he could not without these enlighten the minde with notions, and incline the will; but because it so seemeth good to him to exercise his power by these. If they reply, that that would necessarily come to passe so which is done, and even without them, and therefore they are in vain used. Wee deny the Antecedent: For although God were able to move mens wils without these, and if hee had so decreed to doe, men doubtlesse should doe without these, what now they do being moved by these: yet whereas God hath once so decreed the effects, as he hath also appointed their second instrumentall and impulsive causes; that verily shall be done which God will have done, but yet not without middle and second causes, by whose means and working coming between and interposed, God will bring his purposes and decrees to passe. He will give his holy Spirit to those who ask him. Whom he hath predestinated, them hath hee also called. If they reply again, *Although it be granted that these are not in vain in those in whom God will shew his force, and be effectually by them; yet in others who are not moved by them there is no use of them:* Ans. 1. Although there were no use, yet because that it is not known unto us whom God will move or not move, wee are to labour in reaching and urging all, and to commit the event and fruit of our labour to God. Preach the word, be instant in season, &c. If thou warn the wicked, and he turn not from his wickednesse, he shall die in his iniquity, but thou hast delivered thy soul. Ans. 2. The consequence followeth not from the denyall of one particular, to the denyall of the generall, or from an insufficient enumeration: For although many obey not teaching and admonition, neither are moved with rewards and punishments; yet this use is great, that by this means their naughtinesse and stubbornnesse is opened, and so the justice of God made more manifest in their punishment. If I had not done John 15. 24. works among them which none other man did, they had not had sin. God hath shewed it unto Rom. 1. 19, 20. them, to the intent that they might be without excuse. Wee are to God the sweet savour of Christ in them that are saved, and in them who perish. Repl. External discipline is called 2 Cor. 11. 15. the righteousness of the flesh; Therefore it dependeth on mans will. The consequence of this reason is to be denied: which doth not hold from the position or putting of the second cause, to the removing of the first cause. For as it followeth not, The Sun causeth day, therefore God doth not; so neither doth this follow, The unregenerate perform outward discipline; therefore they do it, God not causing it in them, nor ruling and directing them.

Object. 8. They alledge testimonies also, Which confirme that men doe evil or good with free will: As, *The children of Israel offered free gifts unto the Lord. I have set before*

The will is not idle, or meer passive when God worketh by it; no more then the sun, rain, and such like instruments of Gods operation.

Albeit God was able to have wrought what he would without the will, yet because he will work by the will, the working of the will is not in vain.

Luke 11. 13.

Rom. 8. 30.

1 Tim. 4. 2.
Ezek. 3. 19.

John 15. 24.

Rom. 1. 19, 20.

2 Cor. 11. 15.

Exo. 35. 2. & 35. 3.
Deut. 10. 19.
How the Scri-
ptures admit li-
berty of will.

before thee life and death, good and evil, blessings and cursings: Therefore chuse life, that both thou and thy seed may live. But in these and all the like places, only that liberty of mans will is affirmed, which hath been spoken of before that is, that the Will obeyeth or withstandeth the precedent judgement of the understanding, with free and voluntary motion, without any constraint; but the government of God is not at all removed from voluntary actions: For it was shewed before, that this liberty of Will doth not stand against that necessity, which by the providence of God doth accompany it.

Levit. 22. 19.
Acts 5. 4.
1 Cor. 7. 37.

Object. 9. They bring forth testimonies also, in which necessity is removed and taken away from voluntary actions. Of these ye shall offer willingly. Whiles it remained, appertained it not to thee? And after it was sold, was it not in thine owne power? Hee that standeth firme in his heart, that he hath no necessity, but hath power over his owne will, &c. As every man wisheth in his heart, so let him give. Feed the flocke of God, caring for it not by constraint, but willingly. But these sayings speak of obligation or binding, which sometimes is signified by the name of necessity, as the freeing from any bond by the name of liberty, as Levit. 22. Act. 5. partly of coaction or constraint, as 2 Cor. 9. and 1 Pet. 5. or also of need, as 1 Cor. 7. which yet may be referred to obligation or bond, by which the Parents are bound to have regard of the infirmity of their children. So also the power of Will in the same place signifieth the right or power of determining any thing, no obligation or bond hindering it. But the removing of any obligation or coaction doth not at all take away the unchangeablenesse of voluntary actions, which unchangeablenesse hangeth on the decree of God. For as well his will, who is not bound, neither by any need or want constrained, is guided and moved by the purpose and counsell of Gods providence; as his, whom either bond or need constraineth to resolve of any purpose. Wherefore the Scripture denieth not, that the will is moved and ruled by God, when it is not driven by bond, or want, or feare, to do any thing: for there are besides these, many other reasons and causes by which God can move it, either to will, or not to will.

How in Scripture
God is said not to
will that which
yet he will.
Jer. 7. 13, 14.
Mat. 23. 37.

Object. 10. They bring places of Scripture which testifie, that men will, or doe somewhat, God bidding and willing otherwise. Because I have called you, and ye have not answered, I will doe unto this house as I have done to Silo. Jerusalem, Jerusalem, how often would I have gathered thy children, even as the hen gathereth her chickens under her wings, and ye would not? If then they did that which God would not, their actions did depend only on their owne will, and not of Gods. Answ. It is a fallacy, concluding that which is in some sort so, to be in all respects and simply so: For God will not the actions of sinners as they are sins; but hee will them as they are punishments of sins, and the execution of his just judgement. Wherefore this consequence holdeth not, God will not the actions of the wicked, as they are sinnes; Therefore simply he will not have them to be done, but they depend only on the will of the wicked: For if God simply would them not, they could by no meanes be done. And except there were somewhat in them, which did agree with his justice and nature, he would not by reason of his goodnesse, infinite and passing measure, suffer them to be done. If they reply, That God would things contrary to these which men doe, as it is said, How often would I have gathered thee? and therefore it is done only by the will of men whatsoever men doe: the same answer serveth, that God would the obedience of all his reasonable creatures towards his Law, as concerning his commanding and approving it: For he requireth it of all, and bindeth all to it, and approveth it in all, as being agreeable to his nature and purity; but neither will he alwaies it, nor in all, as concerning his working and grace, whereby they who are directed and guided, doe that which God approveth and requireth. The Lord hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day.

Deut. 29. 4.

2. Whether there be any liberty in us, and what it is.

THat there is liberty of will in men it is proved: 1. Because man was made to the Image of God; and free-will is part of the Image of God. 2. By places of Scripture,

ture: *Let us make man in our Image, according to our likenesse. God made man from the beginning, and left man in the hand of his counsell.* 3. By the definition of that liberty, which agreeth to man; for man worketh upon deliberation, that is, freely, knowing, desiring, and refusing this or that object. And because the definition agreeth unto man, therefore also doth the thing which is defined agree to him.

Gen. 1. 26.
Syrac.

Object. 1. *If there be in man liberty of will, the doctrine of Originall sin is overthrown; for these are contrary: Not to be able to obey God, and, To have liberty of will.* *Ans.* They are not contrary, because we have liberty to will, and do good only in part, to wit, as we are regenerated by the holy Spirit; but not in whole and full, neither in that degree in which before the fall we had it, and shall have it in the life to come. Again, although the unregenerate are only able to will those things which are evil; yet they will them upon deliberation, without constraint, even by their owne proper and inward motion; and therefore freely.

The doctrine of Originall sin not overthrown by that liberty, which we hold to be in man.

Object. 2. *He that hath not ability to chuse as well good as bad, hath not free-will and arbitrement; but man hath not ability to chuse as well good as evil: Therefore hee hath not free-will.* *Ans.* The Major consisteth of a bad definition of free-will: For the liberty of reasonable creatures consisteth in the judgement and deliberation of the mind or understanding, and in the free assent of the Will; not in a power to will as well good as evil, or contrary. The good Angels, by reason of the wisdom and rightnesse of their judgement, and of the great and constant propension or readinesse of their will to that which they know to be good and right, cannot will evil and unjust things, but only things good and honest; and yet notwithstanding they most freely chuse and doe those things which are just: Right so, men by reason of their in-bred ignorance, and corrupt judgement of those things which are to be done, and of the ends, as also by reason of the stubbornnesse & frowardnesse of their will, can will only those things which are evil, which also they follow and pursue with exceeding willingnesse and pleasure, untill they are regenerated by Gods Spirit.

Ability to chuse as well good as bad, is not necessarily joyned with free-will.

Object. 3. *That is free, which is ruled of none other but of it selfe only, or which is bound to none; Mans will is not ruled of it selfe only, but of another, and is bound to the Law: Therefore it is not free.* *Ans.* The Major is true, if it be meant of that liberty which is in God; but false, being meant of mans liberty: For, man to be ruled of none, is not liberty, but a shamefull barbarity, and a wretched slavery. But the true liberty of the creature is to be subject unto honest and just lawes, and to obey them: It is a power of living as thou wilt, according unto the Law of God. Object. 4. *That which is a servant, and in bondage, is not free; but our will is a servant, and in bondage: Therefore our will is not free.* *Ans.* There is an ambiguity in this reason; for it affirmeth that to be simply so, which is but in some respect and sort so: or the conclusion fetcheth in more, then was in the premisses. That which is in bondage, is not free, that is, not in that respect or consideration as it is in bondage: Our arbitrement or will is in bondage, to wit, under sin: Therefore it is not free, that is, from sin, which it is not able to shake off by any force which it self hath, except it be freed and delivered by the grace of God. But thereof it followeth not; therefore simply no way it is free. For it is free, as touching the objects represented unto it by the understanding: because it chuseth or refuseth them being once knowne; or suspendeth and forbeareth her action by her owne and proper motion, without constraint. The summe of all is: We grant the conclusion, if free be taken for that which hath ability to do those things which are good and pleasing to God: (for so far is it in servitude under sin, and hath power only to sin) but we deny the whole, if free be taken for voluntary, or deliberative, which chuseth the objects represented unto it by voluntary motion, not constrained or forced thereto by any externall agent.

The will of man is servant to sin, and yet inclineth to sin freely.

4. *What manner of liberty of will is in man, or how many are the degrees of free-will according to the foure estates of men.*

IT is farther questioned, and it importeth much to the knowledge of our selves to enquire, *What manner of liberty, or to what actions the liberty which was in*

mans will before the fall extended it selfe : and, *Whether it were any or none at all ; and if it were any, In what state it remaineth after the fall : and, Whether it be restored ; and, How, and by what meanes : and, How far forth it is restored.* Whence it is apparent, that the degrees of free-will may most fitly be considered and distinguished according to the foure estates of man : namely, of man not yet fallen into sin, or fallen ; or renewed and restored, or glorified : that is, what manner, and how great the liberty of mans will was before the fall ; what manner of liberty remaineth after the fall, before regeneration : of what condition it is in this life after regeneration, and what it shall be in the life to come after glorification.

The first degree of liberty before the fall.

The first degree of liberty in man not yet fallen, was a mind lightened with the perfect and certaine knowledge of God, and a will by the proper inclination and free motion thereof yielding perfect obedience unto God ; but yet not so confirmed in this knowledge and inclination, but that it could decline and defect from that obedience by her owne proper and free motion, if hope or shew of any good to come by defecting were offered unto it : that is, the Will of man was free to good and evil ; or freely chose good, but so, that it had an ability of chusing evil : so that it might persist in good, God preserving it ; and might also fall into evil, God forsaking it. The former is proved from the perfection of the Image of God in which man was created ; the latter is too evident by the event of the thing it selfe, and by testimonies of Scripture : *God hath made man righteous ; but they have sought many inventions. God hath shut up all in unbelief, that he might have mercy on all.* In which words Paul testifieth, that God of especiall deep wisdom confirmed not the first man against the fall, nor allotted him such a portion of grace, that he might not be seduced by the Divell, and moved to sin ; but that hee therefore permitted him to be seduced, and fall into sin and death, that as many as were saved out of the common ruine, might be saved by his mercy alone : For, if nothing be done without the everlasting and most good counsell of God, the fall also of our first Parents may be so much the lesse exempted from it, by how much the more God had precisely and exactly determined from everlasting concerning his chief work, even mankind, what he would have done.

Eccle. 7. 3.
Rom. 11. 32.

The creature can by no meanes retain that righteousness and conformity with God, except God, who gave it, keep it ; neither can he lose it, if God will have it kept : according to these sayings, *Every good giving, and every perfect gift is from above, and cometh downe from the Father of lights. In it was life, and the life was the light of men, which lighteth every man that cometh into the world. Take not away thy holy Spirit from me. If thou hide thy face they are troubled. The foundation of God remaineth sure, and hath this seale : The Lord knoweth who are his.* And of our confirmation and establishment in the life to come : *In the resurrection they are as the Angels of God in heaven.* As then man could not have fallen, except God had withdrawne his hand, and not so forcibly and effectually affected his will, and ruled it in temptation ; so neither could he persist in integrity, when he was tempted, except God had sustained and confirmed him, even as he confirmed the blessed Angels, that they should not defect and fall away together with the other Apostates. Seeing therefore such was the first mans estate, from which he wittingly and willingly fell ; the crime and fault of sin neither can, nor ought to be laid on God, but on man only, albeit notwithstanding he fell by the eternall counsell and will of God.

James 1. 17.
John 1. 4.
Psal. 111. &
104. 29.
2 Tim. 2. 19.
Mat. 21. 30.

The causes of humane reason refused, which lay the fault of the first sin on God.

Humane reason fancying her owne wit, deriving the blame of sin from her self, when she heareth these things, is troubled, and keepeth a stirre, and feigneth many absurdities to follow, except such a liberty of doing well or evil be given to man, that his perseverance or falling depend of his owne will alone : First, *That God was the cause of that first sin, and by consequent, of all other sins, as which came all of the first fall.* Likewise, *That he was the cause of the sin of the Divell seducing man : especially seeing the first sinne is not to be accounted a punishment, as other sins : for no sinne had gone before, which should be punished with that sinne ; and therefore, seeing God would not will that as a punishment he may seem to have willed it as a sin.* Answer. But although there be nothing to the contrary why sin may not be the punishment even of it selfe :

selfe: whereas in the same action both the creature, depriving himselfe of that conformity which he had with God, might sinne, and God depriving him of that good, which he of his owne accord casteth away, might punish, as it is said of covetousnesse, *There is nothing worse then when one envieth himselfe: and this is a reward of his wickednesse.* Yet notwithstanding there are other ends besides punishment, for which it was convenient for God to will the action both of the Divell and of man. God would *the temptation of man*, which was done by the Divell, as a triall of man, by which it might be made manifest, whether he would persevere in true piety towards God: even as God himselfe did tempt Abraham immediately, when hee commanded him to doe that which hee yet would not have done. God would that *assent of man*, by which he did yeeld unto the Divell against the will of God, as a manifestation of the weaknesse and feeblenesse of the creature, which cannot keep the gifts wherewith he was adorned by God, without Gods speciall instinct and aide. Likewise, he would have this done as an occasion or way, to manifest his justice and severity in punishing, and his mercy in saving sinners: as Exodus 9. Romanes 9. Now God, respecting and willing these things in that perswasion and enticement of Sathan, and in mans assenting and yeelding thereunto, did notwithstanding all this while hate the sinne of both; and therefore did not will it, neither cause it, but justly permitted and suffered it to be done: For first, *Whatsoever things God doth, they are alwaies just.* 2. *Hee was not bound unto man to preserve and confirme him in goodnesse.* 3. *He would have man to be tempted and to fall, that he might try mans perseverance in true piety towards God.* 4. *That hee might manifest the weaknesse of the creature.* 5. *That his fall might be an occasion and way to manifest Gods justice and mercy.* These things very well agree with the nature and law of God. Now that they say, *That man did not fall of his owne free-will, except hee had equall power as well to persist in obedience, as to fall: the consequence is not of force, because they reason from an ill definition of mans liberty, which they imagine cannot stand, if it be determined and ruled by God.* But the whole Scripture witnesseth, that it sufficeth for the liberty of the creature, if the will be inclinable of it selfe to the contrary of that which it chuseth, and doth of it owne accord chuse that which the mind either liketh, or disliketh.

How the first sin might be a punishment unto it selfe, and to that end permitted of God. Syrac. 14.

Other ends and causes why God would the action, though not the sin, both of Sathan and Adam.

And hence also is that dissolved that they say, *That man is not justly punished of God, if he could not avoid his fall:* For he that sinneth willingly, or doth draw on himself the necessity of sinning, is justly punished, his owne conscience accusing him; neither is it unjust that he is forsaken of God, and deprived of the grace of the holy Ghost, who wittingly and willingly casteth it away, and that he suffer the punishment of this ingratitude and contempt of God, although he cannot, God forsaking him, doe otherwise: For none is forsaken of God, except he be willing to be forsaken: As, *It must needs be that offences shall come, but woe be unto that man by whom the offence cometh.* Mat. 18.7.

At length they say, *That God is made cruell, envious, and far from bounty and mercie, if he did not bestow that grace upon man, without which he knew man could not stand or consist in temptation; and yet would have him tempted of the Divell.* But these and the like tauntings and reproachings of the workes and judgements of God, out of doubt are joynd with great impiety, because they over-turn the ground and principle, which is the first degree and step to godlinesse and reverence towards God, that is, that whatsoever God doth, it is good and just, and not disagreeing from his nature and law, whether the reason thereof be knowne unto us, or unknowne: Wherefore this answer should suffice, that it disagreeeth not from the mercy and goodnesse of God, whatsoever he doth. But there is not want also of other answers: As, that deniall of grace doth not disagree, but very well agreeth with the mercy & bounty of God, when God will have this to be an occasion of bestowing a greater grace and benefit; as it is apparent in the fall and restoring of man againe, that that is not disagreeing from mercy, or any other vertue, which doth appertaine to the manifesting of the glory of the chiefe good, which is God: For although it be mercy not to rejoyce in the ruine or destruction of his creature, yet mercy ought

Gods deniall of grace no cruelty, but a way to greater mercy.

not to fight with justice : now it is just , that more regard should be had of the chiefe good, that is, God (both by himselfe, and by others) then of all creatures. Wherefore very well doe agree together in God , his mercy, which will not the death of a sinner ; and his justice, which suffereth mankind to fall , that by his fall the severity and goodnesse of God may appeare.

The second degree of liberty after the fall.

The second degree of free-will is *in man fallen, borne of corrupt parents , and as yet not regenerate*. In this state the Will verily doth worke freely, but it is carried to evill only, and can doe nought else but sin. The reason is, because the privation of the knowledge of God in the understanding ensued on the fall, and the want of inclination in the heart and will unto obedience; in whose stead blindness and avernesse from God succeeded, which man cannot shake off, unlesse he be regenerated by the holy Ghost. Briefly, it is the fitnessse and pronenesse in man after his fall, being unregenerate, to chuse only evill. Of this blindness and corruption of mans nature after the fall it is said: *All the thoughts of man are only evill. Can the Blackmoore change his skin? &c.* Every man from his youth is given to evill , and their stony hearts cannot become flesh. *A corrupt tree cannot bring forth good fruit. We were dead in our sins : by nature the sons of wrath. Wee are not able of our selves to thinke any thing as of our selves.* With these testimonies concurrerth every mans experience, and the weary sense of conscience, which proclaimeth, that we have no liberty and pronenesse of will to doe that which is good ; but too great freedome and readinesse to practise evill, unlesse we be regenerate : as it is said, *Convert thou me, and I shall be converted* : Wherefore there is no love of God in us by nature ; and therefore we have by nature no readinesse to obey God.

Genes. 6.5.
Jer. 13.23.
Syrac. 17.14.
Mat. 7.18.
Ephes. 1.1,3.
2 Cor. 3.5.

Jer. 31.18.

The liberty which is in man now after his fall, and not yet regenerated, is the very bondage of sin.
Rom. 6.16.

This liberty of the unregenerate is the most wretched servitude of sin, and very death in sins, whereof the Scripture teacheth in many places : *Whosoever committeth sin, is the servant of sin. Know ye not, that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness? Promising unto them liberty, and are themselves servants of corruption.* Object. 1. *Nothing more easie, saith Erasmus, then to keep a mans hand from stealing.* Again, Socrates, Aristides, and many others have shewed and exercised many vertues : *Therefore they had free-will to doe good before regeneration.* Answ. This is an ill definition of a good worke and free-will to doe good, which is a power of yeelding obedience pleasing to God. The unregenerate steale within by their lust and desire , though not by outward fact : that the unregenerate containe their hands, that is, observe outward discipline, this is also Gods benefite , who by his generall providence governeth also the hearts of the wicked , and bridleth their in-bred wickednesse, that it break not forth, and affect that which it would. But hereof it followeth not, that it is easie to begin inward obedience, or that to containe their hands from stealing is simply a good worke. Neither are these good workes before God, that is, pleasing unto God, which have not joyned with them faith and inward obedience : But faith and inward obedience could not be in them, because they were not regenerated. Repl. 1. *The workes of the Law are good ; Hea-then men did the workes of the Law : Therefore the workes of the Heathen were good : And by consequence, Heathen men also, or unregenerate, had liberty of doing good.* We answer to the Major by a distinction : The workes of the Law are good ; true, by themselves : but they are made ill by an accident ; and so are the workes of the Law made ill by an accident of the unregenerate : because they are not done by them for that end , and after that sort which God commanded. Repl. 2. *There remaine also many true notions in the minds of the unregenerate concerning God and his will, and the right ordering of their life : Wherefore the Will working according to these notions, and the direction of true reason, doth not sin, but worketh well.* Ans. 1. Those legall notions, whether they belong to the first, or to the second Table of the Decalogue, they are not perfect and sufficient : And therefore God cannot be rightly worshipped, according to these remaines or reliques of spirituall light , except there come thereunto the knowledge of God, and his divine will out of the Word of God, which is delivered to the Church. 2. Men not brought up in the Church, doe patch many false things

2 Pet. 2.19.
Free-will to outward good actions, without an inward faith and obedience, is not free-will to good.

The outward actions good in themselves, are made evil by want of an inward faith.

The remnants of spirituall life in the unregenerate are not sufficient to make their workes good.

things with these true imprinted notions of nature, and do heap sins upon errors.
3. Such is the frowardnesse of the will and affections, even against the judgement of rightly informed and ruled reason, that they obey not so much as those naturall notions, much lesse those which are to be adjoynd out of the Word of God. Wherefore also are those complaints even of the Heathen: *I see the better, and I like them, but I follow the worse*: and that accusation of the Apostle, *The wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which withhold the truth in unrighteousnesse*: wherefore those notions, without the grace of the holy Ghost, do not engender true godlinesse in them.

Object. 2. *God commendeth us for good workes: Therefore good workes are in our power and will.* *Ans.* This is a fallacy, concluding of that which is no cause, as if it were a cause. God commendeth our good workes, not because they are or can be performed of us, without our renewing by the holy Ghost; but because they are agreeable unto his Law, and good and pleasing unto him: yea, because they are his own gifts and effects in us, and we his instruments, unto whom he communicateth himselfe and his blessings: according as it is said, *Whom he predestinated, them also he called.* *Repl.* Who doth not in such sort work well, as that it is in his owne power to doe either well or ill, hee deserveth neither commendation nor reward; but those good things which men doe, are not in their power and arbitrement: Therefore they deserve not either commendation or rewards for their vertues. *Ans.* If the question be of desert, we grant the whole argument: For it is true, that no creature can deserve or merit ought at Gods hands; neither ought the praise, or commendation, or glory be given to us, as if the good which we do were of our selves, it being God which worketh whatsoever is good in all. But if they say, that neither reward or commendation is justly given, more is in the conclusion then was in the premisses: For God, to testifie that righteousness please him, and to shew forth more and more his bounty and goodnesse, doth adorne it with free rewards.

Obj. 3. *What God doth wish and will to be done of us, that we are able to performe by our selves; but God doth wish and will our conversion, and our good workes: Therefore we are able to performe them by our selves: And so consequently, we need not the operation and working of the holy Ghost.* *Ans.* This reason is a fallacy, deceiving by the ambiguity of the word *wish*: For in the Major proposition it is taken, as it useth properly to signifie: in the Minor not so. God is said to *wish*, by a figure of speech called *Anthropopathy*, making God to be affected after the order of men: and therefore the kind of affirmation is divers in the Major, and in the Minor. But God is said to *wish* in two respects: 1. In respect of his commanding and inviting. 2. In respect of his love towards his creatures, and in respect of the torment of them that perish, but not in respect of the execution of his justice. *Repl.* Hee it is that inviteth others, and is delighted with their well-doing: it followeth thereof, that their well-doing is in their owne power, and not in his, who inviteth them; but God is he who inviteth us, and is delighted with our well-doing: Therefore it is in our selves to doe well. *Ans.* We deny the Minor, because it is not enough that God inviteth us: but our will also to do well must be adjoynd, which we cannot have but from God only. God therefore doth wish our conversion, and doth invite all unto it, that is, he requireth obedience towards his Law of all, he liketh it in all, and for the love which hee beareth unto his creature, hee wisheth nothing more then that all performe it, and all be saved; but yet a will to performe it they only have, whom God doth regenerate by his Spirit: *Ye have seen all that the Lord did before your eyes: yet the Lord hath not given you a heart to perceive, and eyes to see, and eares to heare unto this day.*

Object. 4. *That which cannot be avoided, is not sinne; The unregenerate cannot avoid sinne: Therefore their workes are not to be accounted sins.* *Ans.* We deny the Major: For it is enough to make sin, if it be voluntary. And how much the more necessarily men sin, with so much the greater will they sin. They cannot therefore pretend necessity to cloak their fault. This doth the example of the Divell prove, who sinneth so much the more grievously, how much the more necessarily hee sinneth, wittingly and willingly striving against God, and contumeliously despising him.

Rom. 1. 18.

The praise and commendation which is given of God to our good workes, doth not prove, that they proceed from our selves, but rather are his gifts. Rom. 9. 30.

How God is said to wish our conversion and good workes, and yet they not thereby proved to be in our power. Deut. 32. 39. Luke 19. 41.

Two waies God is said to wish any thing.

Deut. 32. 4.

The inevitablenesse of an ill action doth not take away sinfulness from it.

him. But they doe vainly and wickedly cavill, That the justice of God doth not impute those sins to the Divell, which he necessarily doth commit after his corruption. Likewise, That the Divell is now finally and without hope of pardon cast away of God, but men have power yet in this life either to persist in sin, or to forsake it; and therefore those actions only of theirs are sins, in which sin cannot be avoided: For God is wroth with all sins of men and Divels, and punisheth all sins with eternall paines, or with equivalent punishment unto eternall. Neither doth therefore necessary and inevitable or unavoidable sin cease to be sin, for that there is, or is not hope of obtaining recovery and pardon: For, what soever is committed against the Law of God, that is sin, whether it can be avoided, or not avoided, whether he who sinneth, forsaketh his sin, or persisteth in it.

Object. 5. *They who cannot but sin, are unjustly punished; but the unregenerate cannot but sin: Therefore God doth unjustly punish them.* *Ans.* They who necessarily sinne, are unjustly punished, except that necessity come voluntarily, and by their owne will. But men have drawne upon them that necessity voluntarily in the first Parents, and themselves also doe willingly sinne: Therefore God doth justly punish them.

They who necessarily sin, are justly punished, because they do it voluntarily.

Object. 6. *They who have not equall and like ability to chuse good or evill, must needs be either all good, or all evill; The unregenerate have not like ability to chuse good and evill, but only liberty to chuse evill: Therefore they must needs be all alike evill.* *Ans.* If the argument be understood of humane nature, as it is without the grace of the holy Spirit, it is wholly to be granted: for it is certaine, that all men before regeneration are alike, and equally estranged from faith and conversion; yea, neither would they observe outward discipline & behaviour, except God bridled them, that they should not commit outrage. *I kept thee, that thou shouldest not sin against me.* But if they conclude, that all must needs continue alike evill, when the holy Spirit moveth and inclineth their hearts and minds to conversion, there is more in the conclusion then in the former propositions: For as it is impossible, that they should be converted whom God moveth not; so it is not only possible, but also necessary, that they whom he vouchsafeth the grace of regeneration should be converted: *All that the Father giveth me, shall come unto me.* *Repl.* It is said, *Thy destruction cometh of thy selfe, Israel.* Your iniquities have separated between you and your God: Therefore the cause of this difference, that some are converted, and some not, is in the will of man, and not in the bestowing or withdrawing of Gods grace: that is, before the grace of regeneration is bestowed, so are some better then others, as that they take that grace which others refuse. But Hoseas addeth an answer: *In me only is thy help.* He sheweth that our safety doth so depend on God, that wee cannot have it without his singular mercy and grace: Wherefore destruction cometh of those that perish, as concerning the merit of punishment; but this taketh not away the superiour cause, that is, Gods reprobation: For the last cause taketh not away the first cause. The same is answered to that of Esaiah: *Sins separate the chosen from God for a time, the reprobate for ever;* but yet the divine purpose and counsell of God going before, by which God decreed to adjoyne those unto him, or to cast them from him, whom it seemed good to him so to deale with. *He hath mercy on whom he will, and whom he will he hardeneth.*

Gen. 32. 6.

John 6. 37.
Hos. 13. 9.
Isa. 59. 2.

Rom. 9. 18.

Object. 7. *He that hath no liberty to doe good, and eschew evill, is in vaine pressed with precepts and doctrine; but the unregenerate have not liberty to doe good workes and omit evill: Therefore obedience is in vaine commanded them.* *Ans.* The Major is to be denied; for when God doth suffer his will to be denounced to the wicked, either hee doth together lighten them, and move them within by his Spirit to obey his voice; or pricketh them with the pricks of conscience, either to observe externall order and discipline, or not so much to persecute the knowne truth, or he doth discover their hypocrisie and madnesse oppugning it; or hee maketh manifest their weaknesse and ignorance, and at length maketh them inexcusable in this life, and in the last judgement. *Repl. 1.* Whose conversion and obedience dependeth of the grace of God, hee hath no need of exhortations and precepts; but in them also who are converted, their conversion dependeth of grace: Therefore precepts are vaine and needlesse. We make answer

The Word of God not without good cause declared to the unregenerate.

to the Major by a distinction. If conversion depend of grace, so that the Spirit doth not adjoyne doctrine as an instrument, whereby to reach their minds, and move their hearts, let this verily be granted: although, as hath been before said, there remaine as yet other uses of doctrine. But when it hath pleased God by this instrument both to lighten, and move, or encline mens minds to faith and obedience, the Major is false: For it is written, *The Gospel is the power of God unto salvation to every one that beleeveeth.* Repl. 2. *It is not mercy, but cruelty to propound precepts and doctrine to those who are denied the grace of obeying, and who are by it more hardened, and more grievously condemned: God therefore doth not this, who is exceeding mercifull.* We deny againe the Major: 1. *Because Gods exceeding mercy doth not take away his justice.* 2. *Because he so will have them to be made inexcusable by the preaching of his heavenly doctrine, as that in the meane season he rejoiceth not at their destruction and punishment:* But for the manifestation of his justice, (whereof, that greater regard should be had then of all the creatures, even Gods justice it selfe requireth) he will that which otherwise he abhorreth in his mercy and goodnesse towards all creatures, *I will not the death of him that dieth.*

Rom. 1. 16.

Ezek. 18. 32.

Object. 8. *He that prepareth himselfe to receive grace, by which he may do good works, he now doth works pleasing to God; but men prepare themselves to receive grace: Therefore also before regeneration they do works pleasing to God.* We deny the Major, which yet these places seem to prove: *Prepare your heart unto the Lord.* The prayers and almes of Cornelius before he was taught and baptised of Peter, *come up into remembrance before God.* But in these and the like places, to prepare, or to have in readinesse, or to confirme the heart, is not to do works before the conversion, by which God may be invited to bestow the grace of regeneration upon men; but it signifieth, that a ready and firme will of obeying God, and persevering in true godlinesse, is shewed of those which are already regenerated and converted: For the people of Israel had repented, when Samuel said this unto them. For there goeth before in the same place, *All the house of Israel lamented and followed the Lord.* Likewise Cornelius, before he was taught of Peter, that Jesus was the Messias, is said to have been then *godly and serving God*, and so called and invocated on him, that his prayers pleased God, and were heard.

4. Readinesse of mind to receive grace, is not before conversion, but after. 1 Sam. 7. 3. A. 2. 10. 4.

A. 2. 10. 5.

Object. 9. *The works which are not in our power to performe, are not our works, neither are truly and properly said to be done by us; but good works are said to be ours, and to be done by us: Therefore it is in our will to do them, or not to do them.* We deny the Major: For they are not therefore said to be ours, or to be done by us, because they are of our selves; but because God worketh them in us, as in the subject, and by us as instruments: and that so, as our will doth them of her owne proper motion, although not except it be renewed, raised, and guided by the holy Ghost. For being regenerated and moved by him, wee are not idle, but hee worketh in us, wee our selves also work well, and that freely without constraint: For by regeneration the Will is not taken away, but corrected, as which before would onely that which is evil, will now that which is good. *We are his workmanship created in Christ Jesus unto good works, which God hath ordained that we should walk in them.*

Albeit good works are said to be ours, yet it followeth not, that we are authors of them, but the instruments whereby the author worketh them.

Ephes. 2. 10.

Object. 10. *He that is holpen by another in conversion and in beginning good works doth somewhat of them himselfe, before he is holpen: For he that hath help, beginneth the action; God helpeth us: wherefore it is of our selves to begin good works.* The Minor is proved, *Lord, I beleeve, help my unbelieve: the Spirit helpeth our infirmity.* Ans. Nothing can follow in conclusion of meere particular propositions: For the Major here is not universall, seeing not only he may help who beginneth a work, but he also in whom it is begun, and accomplished by another. Now so doth God help us, that himselfe doth first breed and engender in us true knowledge of him, and an inclination to obey him and the beginnings of good motions, and doth increase also and perfect the same begun by him. But he is therefore said so help us, because he doth so work in us, that we are not idle, but worke while hee worketh: and yet we are able no more to persist, or to bring it to an end, without him, then to begin it: And therefore we, being enclined, moved, and governed by him, will also of our selves of

God helpeth us in working, and yet beginneth our working in us.

Mar. 9. 24. Rom. 8. 26.

our

Phil. 1. 6.
& 2. 13.

No generall pre-
venting grace in
us, which we have
in our own power
to use or refuse;
but the speciall
grace of the Spirit
only worketh in
us conversion: the
want whereof
causeth our con-
tinuance in sin.

Zach. 1. 3.
Hie. 1. 19.
Jer. 7. 13.

our owne accord, and are able to work well, and do worke well, that is, because God worketh good things not onely in us, but also by us, as joynt-workers with him: *Hee that hath begun this good worke in you, will performe it untill the day of Iesus Christ. It is God who worketh in you both the will and the deed, even of his good pleasure.* Repl. *The beginning, and proceeding, and accomplishment of conversion is the free work, and gift of God: Therefore mans will, when he is converted, doth nothing, but is meere passive. There should be no use also (as hath been said before) of lawes, discipline, doctrine, exhortations, and such like.* Answ. We deny the consequence of this reason: because the reason proceedeth from the putting of the first cause, to the removing of the second or instrumentall cause. Again, it is a meere fallacy, concluding that to be simply so, which is but in some respect so: For, 1. *The Will*, as also the whole man renewed, is both the subject and instrument co-operating and joyntly working of his conversion, that is, is converted of God, and doth convert himselfe: For the action of God converting and enclining the Will, goeth before the assent of the Will, not in time, but in nature only. 2. *The holy Ghost* regenerating and converting us, worketh in us both new qualities, in receiving whereof we are meere passive, and worke not our selves (for we cannot make to our selves a fleshly heart of a stony, and God worketh in us even to will) and also new actions, in working which we are both passive and active: For we, being regenerated by Gods Spirit, are not stockes, but joynt-workers with him, because we are made of unwilling and unfit to do good, willing and fit, and able to do good. 3. *The holy Ghost* worketh this regeneration not without precepts, doctrine and other means, but by them; because it so pleased him. Wherefore they cannot be neglected without shewing an impious and wicked contempt of God himselfe. But here especially our adversaries will reply again, that indeed we cannot be converted to God, except his grace prevent us, and move us to conversion: but this grace, preventing those who are to be converted, is so far given to all, as it is in themselves, or in their owne power to use it or refuse it, that is, to be turned from, or to persist in sin. And then at length, they who have used rightly that first and universall grace preventing all men, that is, have by their liberty applied themselves to chuse that good, unto the chusing whereof they are solicited, but yet not effectually moved of God; unto these is given also the subsequent and joynt-working grace, so that what they could not have performed without this, this now coming between, they may do, that is, may truly turn unto God, and persevere. This they prove by sentences of Scripture, which seem to hang the grace of God upon the condition of mans will: *Turn to me, and I will turn to you. If ye consent, ye shall eat the good things of the earth. I called you, and ye answered not.* But it is certainly manifest out of the Scripture, that neither any man can be converted, except the holy Ghost be given him; neither is hee given to all men of God, but to those only, whom he of his free mercy vouchsafeth this benefit: so that the cause is not to be sought in men, but in God alone, why these, rather then they, beleeve Gods voice, and are turned unto him; and therefore all truly might be converted, as concerning the liberty and power of God, and the changeable nature of mans will: but not, both in respect of the averting of their nature from God, and of that in-bred corruption in all, which may indeed be taken away by God, but cannot without his working be laid aside or put off by us; & also in respect of the unchangeable decree of God, whereby God hath determined to leave some in sin and destruction, into which he hath permitted them to fall: and therefore either not to lighten their minds with his knowledge, or not to renew their hearts and wils with new inclinations or powers, nor effectually to move them to yeeld obedience to the known truth. Neither do the testimonies teach otherwise which the adversaries alledge: God willeth us to turne to him, that he may turne to us, that is, may turn away and mitigate our punishments, and bestow his benefits upon us; not as if our conversion were in our own power, but because he will effectuate & confirme these precepts and commandments in the hearts of his chosen. *He promisseth good things to those who will obey him*, not as if it were in our power to will obedience, but because he will stirre up by his promises that will in us. *Hee chargeth the stubborne with their wickednesse*, not as if it were in their owne power to put it off;

but

but because he will, by accusing their wilfull stubbornesse, take away all excuse from them when he judgeth them. Againe, they urge, *Although no man can be converted to doe well without grace, yet not only the consequent gifts and benefits of God, but the first grace also of his holy Spirit, whereby we are converted, all who are willing may have, seeing God promisseth that he will give to all that will: As, All yee that thirst, come to the waters; but all may will: Therefore all may be converted.* We deny the Minor. Repl. The will of receiving goeth before the receiving it selfe: Therefore they who as yet have not grace, may have will to receive it. We deny the Antecedent, as concerning the grace of conversion: for no man can desire this, except he have the beginning of it in him. For, *It is God who worketh in us both to will, and to doe.* Wherefore the will of beleeving and repenting is the very beginning of faith and conversion, the which whosoever have true and unfeigned, it is increased and perfected in them, as it is said, *Hee that hath begun this good worke in you, will performe it.*

The will of receiving Gods grace goeth not before faith and conversion, but is part and the beginning thereof. 1Jo. 5. 1.

Phil. 2. 13.

Phil. 2. 6.

Object. 11. They gather also & collect these sayings, which promise Gods bounty with a condition of our obedience: As, *If thou wilt enter into life, keep the commandments.* Likewise, *Do this, and thou shalt live.* Out of these thus they reason: *A promise which hath adjoynd an impossible condition, is unprofitable, and mocketh him unto whom it is made; but Gods promises have an impossible condition: Therefore they are all uncertain, yea never to be performed, and nothing but a mockery.* Ans. We deny the Major: For the promise, even in those who receive it not, hath this use, that it may be made manifest, that God doth not rejoyce at the destruction of any, and that he is just in punishing, when as he doth so invite them unto him, who through their ingratitude contemn and refuse Gods promises. 2. We distinguish, that unto them indeed the promise is unprofitable, to whom the condition adjoynd is never made possible through faith & grace of justification by Christ, & of regeneration of the holy Ghost; but so it is made possible unto the elect: Wherefore God deludeth neither, but earnestly declareth to both of them what they ought to be unto whom he giveth everlasting life, and how unworthy they are of Gods benefits; and shal never be partakers of them, unlesse by the free mercy of God they be exempted from destruction. Further also he allureth more and more, and confirmeth the faithful to yeeld obedience. Lastly, they cite all other sayings, which seem to place conversion and good works in the will of men: *I have applied my heart to fulfill thy statutes. He that is begotten of God keepeth himselfe.* These and the like sayings attribute the work of God unto men: 1. Because they are not only the object, but the instrument also of Gods working, which the holy Spirit exerciseth in them. 2. Because they are such an instrument, which being renewed and moved by the holy Spirit, doth also it self work together, and move it selfe: For there is not one effect ascribed unto the holy Ghost, and another to mans will, but the same to both; unto the holy Ghost, as the principall cause, unto mans will, as a secondary and instrumentall cause.

Mat. 19. 17. Luke 10. 21. Gods promises not unprofitable, though made with an impossible condition to the unregenerate, which yet is made possible to the regenerate by Christ.

Ps. 119.

John 5. 18.

Two causes why the workes of God are attributed to men,

The third degree of liberty belongeth to man in this life, as hee is regenerated, but yet not glorified; or in whom regeneration is begun, but not accomplished or perfected. In this state the Will useth her liberty not only to work evill, as in the second degree; but partly to do ill, and partly to do well. And this is to be understood two waies: 1. *That some workes of the regenerate are good and pleasing to God, which are done of them according to Gods commandment; but some evill and displeasing to God, which they doe contrary to the commandment of God: which is manifest by the infinite fallings of holy men.* 2. *That even those good works which the converted doe in this life, albeit they please God by reason of Christs satisfaction imputed unto them; yet are they not perfectly good, that is, agreeable to Gods Law, but unperfect, and stained with many sinnes: and therefore they cannot, if they be beheld without Christ, stand in judgement, and escape damnation.* The cause for which the Will beginneth to work well, is this: Because by the singular grace or benefit of the holy Spirit mans nature is renewed by the Word of God, there is kindled in the mind a new light and knowledge of God, in the heart new affections, in the will new inclinations, agreeing with the Law of God, and the will is forcibly and effectually moved to doe, according to these notions and inclinations,

The third degree of liberty in man regenerated.

The cause of the renewing and beginning of this liberty in man to good, is the Spirit working by the will.

Deut. 30.6.
Deut. 30.26.

Act. 16.14.

1 Cor. 3.17.
Why the Will in
the regenerate
useth liberty not
only to good, but
to evil also,

Rom. 9.18.

Mar. 9.24.

Phil. 5.11.

1 Th. 5.17.
1 Tim. 3.59.

Phil. 1.13.2.

1 Cor. 4.9.

Phil. 1.6. & 1.13.

John 15.5.

1 Cor. 1.8. and
10.13.

1 Pet. 1.5.

Reasons to prove
the former do-
ctrine.

I
Jam. 1.27.

2

Eph. 2.10.

Jer. 1.5.

tions, and so it recovereth both the power of willing that which God approveth, and the use of that power, and beginneth to be conformed and agreeable to God, and to obey him. The Lord thy God will circumcise thy heart, and the heart of thy seed, that thou mayest love the Lord thy God with all thine heart. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes. The Lord opened the heart of Lydia, that shee should attend to those things which were spoken of Paul. Where the Spirit of the Lord is, there is liberty. The causes for which the will useth her liberty not only to the chusing of good, but of evil also, are in number two: 1. For that in this life the renewing of our nature is not perfect, neither as concerning the knowledge of God, neither as concerning our inclination to obey God; and therefore in the best men, while they live here, remaine still many and great sinnes both Originall, and others. 2. For that the regenerate be not alwaies ruled by the holy Spirit, but are sometimes forsaken of God, either for to try, or to chastise and humble them; but yet are re-called to repentance, that they perish not. Of the first cause it is said, *I know that in mee, that is in my flesh, dwelleth no good thing: for to will is present with me, but I find no means to performe that which is good. I beleve, Lord, but help thou my unbelieve.* Of the second cause it is said, *Take not thy holy Spirit from me. O Lord, why hast thou made us to erre from thy waies, and hardened our heart from thy feare? Returne for thy servants sake. The Lord our God be with us; that he forsake us not, neither leave us.* Therefore the regenerate man in this life doth alwaies go either forward, or backward; neither continueth in the same state.

Hence are deduced these two conclusions: 1. *As man corrupted, before he be regenerated, cannot begin new obedience pleasing and acceptable unto God; so he that is regenerated in this life, although he begin to obey God, (that is, hath some inclination and purpose to obey God according to all his commandments, and that unfeigned, though yet weak and struggling with evil inclinations, affections, and desires; and therefore there shine in his life and manners a desire of piety towards God and his neighbour) yet can he not yeeld whole and perfect obedience to God: because, neither his knowledge, nor his love to God is so great and so sincere, as the Law of God requireth; and therefore is not such righteousness as may stand before God, according to that saying, Enter not into judgement with thy servant: for in thy sight shall none that liveth be justified.* 2. *They who are converted, can no farther retaine good inclinations, neither thoughts and affections, and a good purpose to persevere and goe forward therein, then as the holy Spirit worketh and preserveth these in them: For, if hee guide and rule them, they judge and do aright; but if he forsake them, they are blind, they wander, slip, and fall away: yet so, that they perish not, but repent and are saved, if so be they were ever truly converted. What hast thou that thou hast not received? If thou hast received it, why rejoycest thou as if thou hadst not received it? I am perswaded, that he who hath begun this good work in you, will performe it untill the day of Jesus Christ. It is God that worketh in you both the will and the deed, even of his good pleasure. Without me you can doe nothing. Who shall also confirme you to the end, that ye may be blamelesse in the day of our Lord Jesus Christ. God is faithfull, which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it. You are kept by the power of God through faith to salvation.*

This doctrine, that the regenerate neither perfectly nor continually can obey God, and that, as the beginning, so the continuance of our conversion dependeth of God, is confirmed, besides these testimonies, by evident reasons: as, 1. We receive all good things from God; much more then these good things, which are the greatest of all, that is, our conformity with God, and perseverance therein.

2. Nothing can be done besides the eternall decree of God; but the good works which the converted doe, God from everlasting did decree: *We are his workmanship created in Christ Jesus unto good workes, which God hath ordained that we should walke in them. Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe I sanctified thee.* Wherefore they are able to doe neither more, nor

not lesse of such workes, then God hath decreed to worke in them by his Spirit.

3. The gifts of the holy Spirit are not in the will and power of men, but in the power of the Spirit, who dispenseth them. *All these things worketh even the selfe same Spirit, distributing to every man severally as he will. Unto every one of us is given grace according to the measure of the gift of Christ. All men have not faith.* Now perseverance in true godlinesse, and a will and desire to persevere, and the craving of the confirmation, strengthening and aide of the holy Spirit, are no lesse the gift of the holy Spirit, then regeneration it selfe, and faith, and conversion, as hath been shewed before. Wherefore to persevere in faith, and conversion, is no more in our power, then to beleve, and be converted.

4. In whose power and arbitrement our perseverance is, he is the preservation of our safety: But God, and not we is the author and preserver of safety. *No man shall plucke my sheep out of my hand:* Therefore our perseverance is not in our owne power and arbitrement, but in Gods.

5. As our conversion, so also our perseverance is the free gift of God: that is, As God findeth no cause in us why to convert us: so neither findeth he cause in us whereby he should be moved to keep us being converted, that wee doe not deseste or fall. For neither is there cause in us why he should more keep us from falling away, then our Parents in Paradise: neither is the chiefe cause in the Saints themselves, why God should defend some rather then some, against temptations and sins, as Samuel, and Josaphat, rather then Sampson, and David. But if to persevere were in our power, or not to persevere, then the cause of this diversity should be in us. Wherefore, perseverance in godlinesse, and abstaining from sin, is not to be ascribed to our selves, but to the mercy of God.

But against the former sentence, to wit, that even the best workes of the Saints in this life are not perfectly good; and therefore are not able to stand in the judgement of God, and to please God, but by the imputation of Christs satisfaction, the Papists oppose themselves.

Object. 1. *The workes of Christ and the holy Spirit, say they, cannot be impure, and not please God. The good workes of the regenerate, Christ worketh in them by his Spirit. Wherefore it is necessary, and must needs be, that they are pure and perfect, and please God, even as they are considered in themselves. For God cannot condemne his owne workes, although he examine them according to the rigour of his judgement.* We answer to the Major: The workes of God are pure, and worthy no reprehension, as the workes of God, and such as God worketh; but not as they are depraved by the creature: neither are they alwayes pure, which are not the workes of God only, but the creatures also: For these, as they are of God, are voide of all fault: but as they are done by the creature, they are good also, and without reprehension, if the creature, by which God worketh them, be perfectly conformable to the will of God: but impure and imperfect, and according to the sentence of the Law, subject to damnation, if the creature, by which God worketh them, be corrupt and vicious, that is, depraved by the not knowing of God, and by averting from God.

Object. 2. *God cannot condemne the members of his Son. There is no condemnation to them that are in Christ Jesus. The regenerate are the members of Christ: Therefore, even as they are considered of themselves, they and their workes cannot be condemned in the judgement of God.* Answ. There is more in the conclusion then in the premises. For this only followeth, that the Saints cannot be condemned: but this cometh in respect of Christ his satisfaction imputed to them, not in respect of their owne obedience, which pleaseth God, not because it perfectly agreeth with the Law, but because the defects and fautes which cleave unto it, are pardoned through Christ.

Object. 3. *Christ in judgement will render unto every one according to his workes: But the severity of Gods justice doth not render good according to workes, which are not perfectly good: Wherefore the workes of Saints are so perfect, as that they cannot be condemned in the judgement of God.* We answer unto the Major: The justice of God doth not render good, but according unto perfect workes, if hee judge legally, according

1 Cor. 12. 11.
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1 Cor. 12. 11.
Ephel 4. 7.
2 Thes 1. 11.

John 10. 28.

The good workes of the regenerate are not perfect, so long as themselves, who work joyfully with the spirit, are not perfect.

Rom. 8. 1.

The imperfections of the regenerate and their workes are blotted out, and pardoned in Christ.

How Christ will
render unto every
one according to
his workes.

to the covenant of perfect obedience towards the law. But he rendereth good also according to the imperfect workes, and such as deserve damnation, except the sin that cleaveth unto them be pardoned, *when as he judgeth according to the Gospel*, that is, not according to the covenant of workes, or our owne obedience, which should satisfie the law, but according to the covenant of faith, or of the righteousness of Christ applied unto us by faith; and yet according to workes as according to the tokens or testimonies of faith, from which they proceed, and which they, as effects thereof, doe shew to be in men.

Psal. 119. 10.
Psal. 119. 2.
Genes. 6. 9.
2 Chro. 15. 17.
Matth. 5. 48.
In what sense the
Scripture some-
times ascribes
perfection of
workes to the re-
generate in this
life.

Object. 4. *The Scripture in many places ascribeth perfection of good workes to Saints, even in this life, and saith that they are perfect, and did walke with their whole and perfect heart before God. I have sought thee with my whole heart. And in the same Psalm, Blessed are they that keepe his testimonies, and seeke him with their whole heart. Noah was a just and upright man in his time. The heart of Asa was perfect in all his dayes. Be ye perfect, as your Father in heaven is perfect.* Answ. First, these and the like speeches speake of that perfection which is not of degrees, but of parts, or of the integrity and sincerity of the obedience begun in them. Perfection of degrees, or obedience perfect in degrees, is that which hath not only all the parts of obedience, but that degree also which the law requireth in us. Such a perfection have not the regenerate in this life: They have indeed all the parts of obedience begun in them, but yet weakly; so that they are here daily more and more perfected, but attaine not to the chiefe and due degree thereof, untill they enjoy the life to come. *The perfection of parts*, is the integrity of obedience, or whole obedience begun according to the whole law; or it is a desire and endeavour to obey God, and withstand corrupt lusts, according not to some onely, but to all the commandments of his law. *The perfection of sincerity*, is a desire or study of obedience and godlinesse, not feigned, but true and earnest, albeit somewhat be wanting to the parts, as touching the degree. This perfection, to wit, both the integrity and sincerity of obedience, is in all the regenerate. For unto them it is proper to submit themselves to the commandments of God, even to all without exception, and to begin in this life all the parts of true godlinesse or obedience. This is called also *the justice of a good conscience*, because it is a necessary effect of faith, and pleaseth God through Christ. And albeit in all men, even in the most holy, much hypocrisie remaineth, as it is said, *Every man is a liar*: yet there is a great difference betweene them who are wholly hypocrites, and please themselves in their hypocrisie, having no beginning or feeling of true godlinesse in their hearts; and those, who acknowledging and bewailing the remnants of hypocrisie which are in them, have withall the beginning of true faith and conversion unto God. Those hypocrites are condemned of God: these are received into favour, not for this beginning of obedience in them, but for the perfect obedience of Christ, which is imputed unto them. And therefore to this declaration or exposition another is also to be added: That they who are converted, are perfect in the sight of God, not only in respect of the parts of true godlinesse which are all begun in them, but also in respect of the degrees of true and perfect righteousness of Christ imputed unto them, as it is said: *Ye are all complete in him. With one offering hath he consecrated for ever them that are sanctified.* But they reply, *That the perfection also of degrees is attributed unto the Saints in the Scripture. Wee speake wisdom among them that are perfect. Be perfect in understanding. Till wee all meet together in the unity of faith and knowledge of the Sonne of God unto a perfect man, and unto the measure of the age of the fullnesse of Christ.* But these places also doe not call them perfect in respect of the law of God, that is, in respect of the degree of knowledge and obedience which the law requireth in us: but in respect of the weaker, who have lesse light, and certaintie and readinesse, confirmed by use and exercise to obey God, to resist carnall lusts, and to beare the crosse. For so is this perfection expounded, *That we be no more children, wandring and carried about with every winde of doctrine. Not as though I had already attained to it, or were already perfect.* They oppose against these answers a place out of John, *Herein is the love perfect in us, that we should have boldnes in the day of judgment*:

Colos. 3. 10.
Heb. 10. 14.
1 Cor. 13. 6. & 14.
20.
Ephes. 4. 13.

Ephes. 4. 14.
Heb. 5. 14.
Phillip. 3. 12.

1 John 4. 17. 18.

judgement: for as he is, even so are we in this world. There is no feare in love, but perfect love casteth out feare; for feare hath painfulnesse: and he that feareth is not perfect in love. But S. John meaneth not that our love towards God, but Gods love towards us is perfect, that is, declared and fully known unto us by the effects or benefits of God bestowed upon us in Christ: Or, as Saint Paul speaketh, Rom. 5. where hee saith, *That the love of God, shed abroad in our hearts by the holy Ghost, is the cause, why wee doe without feare, and with boldnesse expect the day of Judgement; and of this mercy and free love of God towards us, he signifieth, that by this token or testimony we are assured, because in this life we are reformed by the holy Spirit to his Image: For, by our regeneration we are assured of our justification, not as by the cause of the effect, but as by the effect of the cause. Now, though regeneration be not perfect in this life, yet if it be indeed begun, it sufficeth for the confirmation and proving of the truth of our faith unto our consciences. And these very words, which S. John addeth, Love casteth out feare, shew, that love is not yet perfect in us, because wee are not perfectly delivered in this life from feare of the wrath and judgement of God, and eternall punishment: For these two contrary motions are now together in the godly, even the feare and love of God in remisse and low degrees, their feare decreasing, and their love and comfort, or joy in God increasing, untill joy get the conquest, and perfectly cast out all trembling in the life to come, when God shall wipe away every teare.*

Our regeneration and newnesse of life doth assure us of justification, as being an effect thereof.
Rom. 5. 5.

John 3. 21.
1 John 3. 23.
Plal. 119.

Object. 5. *Hee that doth truth, cometh to the light, that his deeds might be made manifest, that they are wrought according to God. If our heart condemne us not, then have we boldnesse towards God. I have not declined from thy Law: Therefore the good workes of the regenerate may be alledged, and stand in Gods judgement as perfectly answerable unto his Law. Answ. These and the like sayings doe not challenge to the godly in this life perfect fulfilling of the Law; but the uprightnesse of a good conscience, without which faith cannot consist or stand: as neither can a good conscience without faith. As it is said, Fight a good fight, having faith and a good conscience. And, Then being justified by faith, wee have peace towards God through our Lord Jesus Christ. For, a good conscience is a certaine knowledge that we have faith, and a purpose to obey God according to all his commandements, and that wee and our obedience, though maimed and scarce begun, please God; not for that it satisfieth his Law, but because those sins and defects which remaine in us, are forgiven us for the satisfaction of Christ which is imputed unto us: For as new obedience is begun by faith, so by faith also it pleaseth God. Wherefore the godly slake not to bring forth their life into the light, neither shake and shiver they at the Tribunal of Christ, but comfort themselves with the conscience, or inward knowledge thereof.*

These places of Scripture are to be understood of the uprightnesse of a good conscience, not of any perfect fulfilling of the Law in the godly.

1 Tim. 1. 18, 19.
Rom. 5. 1.

Object. 6. *Give diligence to make your calling and election sure: for if you do these things, ye shall never fall. Whatsoever is borne of God, sinneth not. Answ. These sentences in times past the Pelagians also and Cathariits, and now the Anabaptists abuse, to establish perfection of new obedience in the regenerate: but to fall and to commit or doe sin, signifieth in those places of Peter and John to have reigning sin, and to yeeld unto it, and persevere in it: and in this sort the regenerate sin not. But that there remaine notwithstanding remnants of sin and defects in them, is expressly shewed: If we say we have no sin, the truth is not in us.*

2 Pet. 1. 10.
1 John 3. 9.

Object. 7. *The light of the body is the eye: if then thine eye be single, thy whole body shall be light: hereof they gather, That the minds of the regenerate are so purged in this life, that the whole heap and multitude of their workes is light and pure, that is, perfectly answerable to the Law. But seeing the speech of Christ is conditionall, it is manifest, that neither the Antecedent nor Consequent, but only the sequelle thereof is affirmed; and that the Antecedent also being supposed, the Consequent is no otherwise put then the Antecedent: Wherefore Christ doth not affirme by this similitude of the eye guiding the body, that the minds of men are lightsome, and so all their actions to be well directed, and without sin; but rather he accuseth the frowardnesse of men, who goe about to oppress and put out even that light which is left them*

1 John 10.

Mat. 6. 22.
Luke 11. 34.
The similitude which is used by Christ, calling the eye the light of the body, doth not enforce the lightsomnesse of the mind.

Rom. 1.18.

by nature, and doe *with-hold the truth*, as S. Paul speaketh, in *unrighteousnesse*; and therefore are wholly, that is, in all their actions, darke, corrupt, and worthy of damnation. Furthermore, the purity of actions can be but so far supposed, as the purity and light of mens minds is supposed: For the light of nature being supposed, actions morally good follow; spirituall light supposed, actions also spiritually good, or good workes follow: imperfect illightning supposed, imperfect obedience; perfect illightning supposed, perfect obedience also followeth. Seeing then in this life perfect light and knowledge of God and his will, and as much as the Law of God requireth, is not kindled in the regenerate, but is deferred untill the life to come. (For we know in part, and we prophesie in part, but when that which is perfect is come, then that which is in part shall be abolished) therefore neither in other parts perfect conformity with the Law can be in this life: yet nevertheless, even now concerning imputation of perfect purity, it is true, that the godly are pure and without sin in the sight of God, when he beholdeth them in Christ, which is then, when the light of faith is kindled in their hearts. So also that is to be taken: Christ

1 Cor. 13. 9, 10.

Ephes. 5. 25, 26, 27.

gave himselfe for the Church, that hee might sanctifie it, and cleanse it by the washing of water, through the word, that he might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blame: For the Baptisme of water, by reason of the word of promise adjoynd, signifieth and sealeth to the faithfull a cleansing by the blood of Christ, which is most perfect, and presenteth us in this life unblameable before God: and a cleansing by his Spirit, which is begun in this life, and perfect in the life to come; and therefore cannot pacifie and quiet our conscience.

2 Cor. 3. 17.

There are also objections against the second part of the former doctrine, concerning the third degree of liberty; by which objections they contend, that it is in the power of the regenerate, either to persevere in righteousness, or to depart from it. Object. 1. *They who have liberty (say they) to chuse good, have liberty to persevere: The regenerate have liberty to chuse good. Where the Spirit of the Lord is, there is liberty: Therefore they have power to persevere.* Answ. If the conclusion of this reason be rightly meant, the whole reason may be granted, to wit, *That the regenerate have so farre forth liberty to persevere, as they are lightned and guided by the holy Ghost:* For the liberty which they have to chuse good, dependeth upon his working and motion. But if it be meant, that the godly have this liberty either alwaies, or so, that this perseverance dependeth of themselves, there will be more found in the conclusion, then was in the premisses: and that for two causes: 1. Because they have liberty alwaies to persevere, who are never destitute of the guiding of the holy Spirit: which shall be in the life to come. 2. Because their liberty alio to good, who are never forsaken of the holy Spirit, yet dependeth not of themselves, but of God. But here they reply: *Hee that is not forsaken of the holy Ghost, except himselfe first with-stand the motion of the holy Ghost, hath alwaies the aide and assistance of the holy Ghost ready, that hee may persist in that good which hee purposeth; But the godly are not forsaken of the holy Ghost, unlesse themselves first with-stand him: Therefore they have alwaies the assistance of the holy Ghost ready, that they may persevere. But hee who hath this, hath in his owne power to persevere, or to decline: because the cause is in his owne will alone why he doth either obey or resist the Spirit moving him.* When wee deny the Minor of this reason, they prove it thus: *The justice of God doth not inflict punishment, but on those who sin; but to be forsaken of the holy Ghost, is a punishment of sin and unthankfulness: Therefore no man is forsaken of the holy Ghost, but who hath first deserved that forsaking through his owne stubbornnesse.* The answer hereof is double: 1. The argument may be granted, as concerning the regenerate:

The regenerate deserve the departure of Gods Spirit from them through their manifold sins, which yet the mercy of Christ and his power preserveth in them.

For in them, as long as they are in this life, there is alwaies such remaining of sin, as they deserve not onely temporall, but eternall desertion and forsaking: and although, because the sinne which remaineth in them, is forgiven them of Christ, therefore they are freed from everlasting punishment; yet are they not free from chastisement, so long as the remnants of sinne abide in them. There is therefore in respect of their sinnes also alwaies most just cause why sometimes for a season

God

God would bereave them of the grace and guiding of the Spirit : As it is said, *And the wrath of the Lord was againe kindled against Israel, and hee moved David against them, in that he said, Goe and number Israel and Judah.* 2. We answer to the Minor, *That every forsaking is not a punishment, or done to that end as to punish : but sometimes also for triall, that is, for to make knowne and open the weaknesse even of the best and holiest, both to themselves and others, that they may learne, that they cannot for one instant or moment stand against the tentations and assaults of Satan, if they be not presently sustained and ruled by the conduct of the holy Spirit ; and that so they may be made more watchfull, and more earnest to call hereafter for the assistance of the holy Spirit, and to beware of relapses and fallings.* Lastly, that both in this life, and in the world to come, they may the better know and let forth their own unworthinesse, and the mercy of God towards them, who hath reclaimed and re-called them out of so many and grievous sins unto himself, and having deserved a thousand times death and destruction, hath not yet suffered them to perish. For these causes it is said, *Left I should be exalted out of measure through the abundance of revelations, there was given unto me a prick in the flesh.* And, *God hath shut up all in unbeliefe, that he might have mercy on all.* Against this they say, *That God doth promise the assistance of his holy Spirit to all that aske it.* But this is generall only concerning finall perseverance, but not so as touching continuall perseverance : For God promiseth no where that he will to guide his Saints by his Spirit in this life, that they shall never fall.

2 Sam. 24. 2.
Every forsaking, or rather sleeping as it were of the holy Ghost in the regenerate, is not a punishment, neither done to that end.

2 Cor. 12.

Rom 11.

By this which hath been said, that objection also vanisheth to nothing, when they say, *That the converted, seeing they have in their own power to depart from that which is right, and to resist, have also perseverance in their owne power :* For although he constraineth not, or violently draweth their wils, but maketh them of rebels and enemies, willingly and of their own accord to become the Sons of God ; and as concerning mens wils in this life, there is nothing more prone then they to evil : yet as touching the counsel, purpose, and working of God, evidence of truth constraineth even the adversaries themselves to confesse, that it cannot be, but that the will of man must then obey, when God, according to his everlasting counsels, hath decreed forcibly to move and encline it either to conversion or to perseverance. Neither doth this immutability and efficacy of Gods purpose take away the liberty of will in the converted, but rather increaseth and preserveth it ; and how much the more effectually God moveth it, with so much the greater propension and readinesse it both will and doth good, which the example of the blessed Angels confirmeth. This is also more frivolous that they say, *That the godly are made carelesse and slothfull, and the desire to persevere is diminished in them, if they heare that their perseverance dependeth of the grace of the holy Spirit alone :* For we may very well invert this, and returne it upon our adversaries ; seeing nothing doth more give an edge unto the Saints, and those who are indeed godly, to a desire and endeavour to beware of falling, and to a daily and earnest calling upon God, then if they knew, that they cannot so much as one moment stand against the temptation of the Divell and their flesh, except by the vertue and instinct of the holy Spirit they be withdrawn from evil, and be forcibly moved to good : but contrariwise that opinion, as experience teacheth, maketh men carelesse and lesse minding to beware of sin, by which men imagine, that it is in their own power to depart from God, listning a while, and yeelding to their owne lusts, and to returne again to God, as oft as themselves think good so to do. Now, if so be this sentence concerning true perseverance, depending on the grace of the holy Spirit, breed in the reprobate and profane men a carelesse and contempt of God ; it is both foolish and injurious to judge of the elect and godly by their humour, or for their frowardnesse to hide and smother the truth.

Lastly, against the defects of liberty in the second and third state of degree of man, they object after this sort : *If the whole conversion and perseverance doe so depend on Gods will, and be the worke of God in men, that neither they can have it in whom he doth not worke it, neither they cannot but have it, in whom he will worke it : then not*

The working of the instrumentall cause, which is our will, is not taken away, when we put the working of the principall cause, which is God.

only the liberty, but all the action and operation of the Will is taken away, and there remaineth only that it be constrained, and suffer : which is against the Scripture, experience the inward strife and combate of the godly, & our own confession. But we answer, that the Will is not therefore taken away, when as it doth not resist the Spirit forcibly moving it: For to assent also and obey is an action of the Will. But when they reply, *That we make that obedience of the Will in conversion and perseverance wholly the work of God, and so leave nothing to the Will what to do;* they run into another Paralogisme of consequent, whereas they remove the working of the second or instrumentall cause, for that the first cause or principall agent is put: For that which is so wholly the work of God in man, that man is onely as the subject in which God worketh, in that we grant the Will is only *passive*, and suffereth, and doth work nothing; as imprinting, or working, or maintaining in the Will and heart new qualities or inclinations: But that which is so the work of God, that the Will of man is not only the object, but the instrument also of Gods working, and an agent by it own force given it of God in producing an effect, in that the Will is *not only passive, but both active and passive*, forasmuch as it is to this end moved of the Spirit to worke, that it selfe might doe that, which God will work by it: which also cometh to passe in all the good actions of the Will; even as in ill actions also, when it is incited either by the Divell or other causes, it selfe is not in the meane season idle. Wherefore in Ezekiel it is added, *I will cause you to walke in my statutes, and ye shall keep my judgements, and doe them.*

The fourth degree of liberty is in man perfectly regenerated after his glorification.

Two reasons of our perfect liberty after glorification.

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This last degree of liberty after mans glorification greater then the first before his fall, because this excludeth all possibility of falling, the other did not.
Mat. 22. 30.

The use of this doctrine concerning the diversity of liberty which is in God, and in man, and of the divers degrees of mans liberty.

- I

The fourth degree of liberty is in man perfectly regenerated after his glorification, or after the end and consummation of this present life. In this liberty the Will shall be only free to chuse good and not to chuse evil: and this shall be the perfect liberty of our will, by which we shall not only not sin, but shall abhorre nothing more then sin, and also shall not be able to sin any more. The reasons thereof are these: 1. *Because in the mind shall shine the perfect knowledge of God, and his will; in the will and heart a most perfect and exceeding inclination to obey God, an exceeding love of God, and a joy resting in God, and an agreeablenesse or conformity with God:* Wherefore no place shall be for ignorance, for error, or any doubting of God; yea, or for the least stubbornnesse against God. 2. *That conformity in the elect, of all their inward powers and faculties with God, and the effectuall guiding of the holy Ghost shall be continued to all eternity:* For the blessed Saints are never forsaken, but continually ruled by the holy Ghost in all their actions, in the celestiall life. For which cause it cannot possibly be, that any motions or actions of man there should once swerve from righteousness. And therefore it is said, *They are as the Angels of God in heaven.* Neither by this meanes is the liberty of will taken away, or diminished, but is truly confirmed and perfected in the blessed Angels and men: Forasmuch as both the understanding is free from all error, ignorance, and doubtfulnesse, and lightened with the perfect knowledge of God: and the heart & will free from all stubbornnesse, and without all soliciting or suggestion to withstand God, is carried with an exceeding love of God, and an alacrity to obey the known will of God. And hence it appeareth also how much more excellent our state shall be, then was Adams before his fall. Adam truly before his fall was perfectly conformed to God, but hee could will both good and evil; and therefore had some infirmity joyned with his excellent gifts. even a power to depart from God, and lose his gifts: that is, hee was *changeably good*. But we shall not be able but to will good only. And as the wicked are only carried to evil; because they are wicked; so shall we also onely love and chuse good, because we shall be good. It shall be then impossible for us to will any evil, because we shall be preserved by Gods grace, in that perfect liberty of will, that is, we shall be *unchangeably good*.

It is necessary that this doctrine, *Of the similitude and difference of free-will which is in God, and his creatures, and in divers states and degrees of mans nature,* delivered hitherto out of the Scripture, should be manifest and known in the Church for many and weighty causes: 1. That this glory may be given to God, that he alone is the most free agent, whose liberty & wisdom dependeth of no other: and that all the creatures

creatures are subject to his government. 2. That we may remember, that they who wittingly and willingly sin, or have cast themselves into a necessity of sinning, are not at all excused: and so not God, but their own wils declining of their owne accord from Gods commandements, to be the cause of their sins. 3. That wee may know God alone to be of himselfe, and unchangeably good, and the fountaine of goodnesse: but no creature to be able neither to have, nor to keep more goodnesse then God of his free goodnesse will work and keep in him; and therefore he must desire it of him, and ascribe it received to him. 4. That we knowing God to be a most free governour of all things, may confesse that hee is able, for his glory and our safety, to change those things which seem most unchangeable. 5. That we, knowing from what excellency of our nature we have fallen by our owne fault, may the more deplore and bewaile our unthankfulnesse; and magnifie Gods mercy, who advanceth & lifeth us up even to a greater excellency. 6. That knowing the misery and naughtinesse of our nature and disposition, if once God forsake us, we may be humbled in his sight, and ardently desire to wade and come out of these evils. 7. That having knowledge of that liberty, into which the Son of God restoreth us, we may the more desire his benefits, and be thankfull unto him for them. 8. That knowing wee are by the mercy of God alone severed from them that perish, that we rather then they might be converted, we be not lifted up with an opinion of our goodnesse or wisdom, but ascribe the whole benefit of our justification and salvation, not to any cause appearing in us, but to the mercy of God alone. 9. That acknowledging the weaknesse & corruption which remaineth even in us regenerated, we may seek for justification in Christ alone, and may withstand those evils. 10. That knowing our selves not to be able to stand against tentations without the singular assistance of the holy Spirit, we may ardently & daily desire to be preserved and guided by God. 11. That understanding that we are not preserved against our will, but with our wils, we may wrestle with tentations, and endeavour to make our calling and election sure. 12. That understanding the counsell of God concerning the converting of men by the doctrine of the Gospel, and ministry of the Church, we may embrace earnestly and desirously the use thereof.

Quest. 9. Doth not God then injury to man, who, in the Law, requireth that of him, which he is not able to performe? On the fourth Sabbath.

Ans. No: ^a For God hath made man such a one as hee might performe it, ^b but man, by the impulsion of the Divell, ^c and his own stubbornnesse, bereaved himselfe, and all his posterity of those divine graces.

^a Eph. 4. 24.
^b Gen. 2. 13.
^c 1 Tim. 2. 13.
Wisd. 2. 23.
^c Gen. 3. 6.
Rom. 5. 12.
Luk. 10. 30.

The Explication.

His question is an objection framed by humane reason against the question here proposed: For, if man be so corrupt, that he is no way apt to do any thing well, in vain God seemeth and unjustly to require at his hands perfect obedience to the Law. Object. *He that requireth or commandeth that which is impossible, is unjust; God in the Law requireth of man that which is impossible, to wit, perfect obedience, which hee is not able to performe: Therefore God seemeth to be unjust.* Ans. The Major is to be distinguished. He is unjust that commandeth things impossible: 1. Except himselfe first gave an ability to perform those things which he commanded. 2. Except man, who is commanded, covet that impotency and unability, and of his own accord hath purchased it unto himselfe. 3. Except the commandement, which is impossible, be a spur unto him, who is commanded, of acknowledging and bewailing his insufficiency. But God, by creating man after his Image, gave him *possibility*, that is, a power of performing that

God commanding things impossible, doth yet command them for good causes, and to good ends, both in the godly and ungodly.

In the godly.

Rom. 3. 20.

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4

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In the ungodly.

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Luk. 12. 47.

2

3

De vna perfect. cap. 20.

that obedience which in right hee requireth of him : Wherefore, if man, by his owne fault and folly, lost and cast away this his good ability, and procured unto himselfe this inability of obeying God ; God hath not therefore lost his right to require due obedience of him. Nay rather, because wee have rejected this good, by transgressing Gods commandement, and because God threatned punishment to the transgressors, therefore he justly punisheth us. Repl. *But not wee, but Adam drew on us this sin.* Answ. Our first Parents, being fallen, lost this ability both unto themselves and to their posterity ; like as they received it for themselves and their posterity. If a Prince give unto a noble man a Lordship, and he traiterously rebell against him, he loseth his Lordship not only from himself, but also from his posterity : neither doth the Prince any injury to his children, if hee restore not unto them the Lordship lost by their fathers fault and disobedience ; and if he doe restore it, he doth it of free grace and mercy. Repl. *He that commandeth things impossible, doth in vaine command them ; but God commandeth things impossible to be performed by man now after his fall : Therefore in vaine he commandeth them.* Answ. 1. In this reason there is a fallacy from that which is spoken and verified but in part : as, God doth not in vain command, though wee performe not that which hee commandeth ; because there are other ends besides of the commandement, both in the godly and ungodly : For the commandement requireth of the godly, 1. That they acknowledge their owne weaknesse and impotency : *By the Law cometh the knowledge of sin.* 2. That they know what they were before the fall. 3. That they know what they ought chiefly to ask of God, to wit, the renewing of their nature. 4. That they understand and conceive what Christ hath performed on their behalf, I mean, that he hath satisfied for us, and regenerateth us. 5. That a new kind of obedience be begun in us : because it teacheth us how wee ought to behave and carry our selves towards God in lieu of this benefit of freedome ; or what God requireth again on our part. Again, the ungodly are commanded obedience : 1. That the justice of God in condemning them may be made manifest and conspicuous, because they know what they ought to do. Whereas then they doe it not, they are justly condemned ; *That servants that knew his Masters will, and did it not, &c.* 2. That at least outward order and discipline might be observed amongst them. 3. That such amongst them as are to be converted, may be converted. Answ. 2. We answer to the Major of this syllogisme, thus distinguishing : *In vaine he commandeth, who commandeth things impossible ; if w^h shall he give not the possibility.* But God, commanding the elect the performance of these things, giveth them also power of obeying. beginning it now by the doctrine of the Gospel. and in the end perfecting it, Augustine, Give, Lord, what thou commandest, and command what thou wilt : and thou shalt not in vaine command it. Therefore this impossible exigent is the greatest benefit, because it is the high-way to attaine possibility.

Quest. 10. Doth God leave this stubbornnesse and falling away of man unpunished ?

^a Gen. 2. 27.
Rom. 5. 12.
^b Psal. 20. and
21. and 5. 6.
Nah. 1. 2.
Exod. 20. 5.
and 34. 7.
Rom. 1. 18.
Ephes. 5. 6.
^c Deut. 25. 16.
Gal. 3. 10.

Answ. No : but is angry in most dreadfull manner, ^a as well for the sins wherein we are borne, as also for those which our selves commit ; and in most just judgement punisheth them with temporall and eternall punishments ^b, as himselfe pronounceth, *Cursed be he that confirmeth not all the words of this Law to doe them.* ^c

The Explication.



IN this question is handled the other part of mans misery, even the evil of paine and punishment: and it is said, that God doth most grievously, most justly, and most certainly punish sin. Most grievously: that is, with present and eternall paines for the greatnesse of sin, because the infinite good is offended thereby. Most justly; because every, even the least, sin violateth Gods Law; and therefore by the order of Gods justice meriteth eternall punishment and abjection. Most certainly; because God is true, and never changeth his sentence denounced in the Law: *Cursed is hee that continueth not in all, &c.* Object. *But the wicked flourish here,* Galat. 3. 10. *and carry many things cleere without punishment: Therefore all sins are not punished.* Ans. Yea, but they shall at length be paid home for them; yea, and in this life they are punished: 1. *In conscience,* with whose gnawings the wicked are tortured. 2. *In those good things which they use with greatest pleasure;* and verily so much the more, how much the lesse they know and acknowledge themselves to be punished: For it is a most grievous punishment, not to receive Gods gifts in respect of Gods promise, not to know the right use of them, neither with his gifts to receive a will and ability also to use them well: For if these things concur not in the fruition of good things, mens sins and punishment must needs be the more increased and exasperated; and thereby, except there come conversion, eternall destruction or death is certainly purchased. 3. *They are afflicted with other punishments also most grievous oftentimes,* yet with more grievous in the life to come, where it shall be a continuall death, not to be dead. Object. 2. *God made not evil, and death: Therefore hee will not so grievously punish sin with them.* Ans. He made them not in the beginning; yet when sin was committed, he in his just judgement inflicted death as a punishment on sinners, according to his commination, *Thou shalt die the death.* Whence it is also said: *Shall there be evil in a City, and the Lord hath not done it?* Obj. 3. *If God punish sin with present and everlasting punishments, he punisheth the same twice, and is unjust; but he is not unjust, neither punisheth he the same offence twice: Therefore he will not punish sin with temporall and eternall paines.* Ans. The Major is denied: For the punishment which God inflicteth on the wicked in this life, and in the life to come, is but one punishment, but hath severall parts: For present punishments are but the beginnings of everlasting; neither are they a distinct or entire punishment severally, because they are not sufficient to satisfie Gods justice. Object. 4. *If God punish sins with eternall punishments, then either all of us perish, or Gods justice is not satisfied.* Ans. If God should punish our sins in us with eternall punishments, wee should all perish indeed: but he doth not punish them in us with eternall paines, neither yet is his justice impeached or violated, because hee punisheth our sins in Christ with a punishment temporall, but yet equivalent to everlasting. This equability doth the Gospel adde unto the Law. Repl. *If he punish them in Christ, and be just, he ought no further to punish them in us: Therefore the godly are unjustly afflicted in this life.* Ans. The afflictions of the godly are not punishments and satisfactions for their finnes, but only fatherly chastisements, and the Crosse, whereby they are brought to humility. Which that it may be the better understood, we are here necessarily to speak of afflictions or calamities: but first, the next question is to be expounded.

Quest. 11. *Is not God therefore mercifull?*

Ans. Yea verily he is mercifull, ^a but so, that he is also just. ^b Wherefore his justice requireth, that the same which is committed against the divine Majesty of God, should also be recompenced with extreme, that is, everlasting punishments both of body and soule.

^a Exo. 34. 6, 7. and 20. 6.
^b Psal. 10. 7.
Exod. 20. 5. &
23. 7. & 34. 6.
Psal. 5. 5, 6.
Nah. 1. 2, 3.

The

The Explication.



His question of the Catechisme is an objection against that doctrine, *That God punisheth all and every sin with everlasting paines*; and thus it is framed. Object. *It is the property of him that is exceeding mercifull, to remit somewhat of extreme justice*; but God is exceeding mercifull: Therefore he will remit somewhat of extreme justice, and will not punish sin with eternall paines. *Answ.* We answer to the Major on this wise: It is the point of him that is mercifull to remit something, but without breach of justice, if he be exactly just. Now God is so exceeding mercifull, that he is also exactly just: Therefore he will so exercise mercy, that notwithstanding he will not impair his justice. And the justice of God exacteth, that all sins committed against his soveraigne majesty should be punished with most exquisite, that is, everlasting paines both of body and soule, that there may be some proportion between the crime and the penalty. Repl. 1. *Exceeding strict justice doth not stand with exceeding mercy; in God there is exceeding mercy: Therefore in God exceeding strict justice standeth not with it.* *Answ.* The Major is denied. Repl. Thus it is proved, *Exceeding mercy admitteth mitigating equity*; but strict and exact justice, such as is in God, admitteth not this: Ergo, &c. *Ans.* Yes, the justice of God admitteth mitigating equity and favourable-nesse, not by omitting, but by transferring the punishment on some other. Repl. 2. *With him that followeth extreme or strict justice, mercy and equity hath no place; but God doth strictly execute his Law: Therefore with him mercy hath no place.* Or thus, *He who remitteth nought of extreme right, he is not mercifull, but only just; but God remitteth nought of his right, because he punisheth all sin with sufficient punishment.* *Ans.* 1. We deny the Minor: For God remitteth a great deale of his strict right, though he punish sins with eternall paines. For, as touching the reprobate, he useth much favourable dealing towards them, whilst he both now deferreth their punishments, & inviteth them by many benefits unto repentance, and in the eternity it self of their punishment wil punish them more mildly then they deserved. And as touching the elect, he useth much toleration againe towards them, because he giveth us his Son, and subjeeth him unto punishment on our behalf of his meer mercy, obliged & bound thereto by no right or merit of ours. 2. The Major is denied as false in respect of him, who for his wisdom knoweth means of exercising mercy without breach of his justice: also in respect of him, who whilst he executeth his justice, yet rejoyceth not in the destruction of man, but had rather he were saved: As, when a Judge condemneth a robber to the wheele, and yet rejoyceth not in his punishment; hee, though hee seem to execute the extremity of Law, yet useth lenity. Much more God minglith marvellous equity with his justice: For he is not delighted with the destruction of the ungodly (because hee will not the death of a sinner) and though hee punish all sins with everlasting paines, yet he also taketh pity on us, in deriving the punishment from us, and laying it on his Son. Repl. 3. *The Prophet Jeremy saith, Forgive not their iniquity, neither put out their sinne from thy sight: The mercy therefore of God is not extended to the Reprobate.* *Answ.* 1. It is true, when God denieth his mercy unto them repenting; and except hee have just cause why hee doth not save all. But God hath most just cause why he suffereth them to perish, even the manifestation of his justice and power in punishing the wicked. 2. It is to be understood of that degree of his mercy, which hee sheweth towards his chosen, even of his mercy, whereby he giveth them remission of sinnes, his holy Spirit, and life everlasting: but it is not to be granted, concerning that generall mercy, whereby he guideth and governeth all creatures. Repl. 4. *The Lord saith in Isaiah: Ah, I will ease mee of mine adversaries: Therefore God is delighted with the destruction of his enemies.* *Answ.* These and the like speeches are spoken after the order of men, by an *Anthropopathy*, or humane affection, and by them is signified, that God will the execution of his justice, but is not delighted with the death or destruction of men, as being his creatures. Repl. 5. *Nay, neither on the penitent doth God exercise*

Ezek. 33. 11.

What mercy God extendeth to the wicked.

exercise mercy: For if God punish all sins with sufficient punishment in Christ, hee is not mercifull. *Answ.* I deny the consequence of this Proposition, because he gave us his Son freely, who should satisfie for us. This satisfaction did the Gospel adde.



OF AFFLICTIONS.

Three principall questions there are touching afflictions.

1. How many kinds of afflictions there be.
2. What be the causes of them.
3. What comforts are to be opposed against them.

1. How many kinds of afflictions there be.



Some afflictions are temporall, and some eternall: Eternall are the torments of the soule and body, ever to endure, and never to have end; into which all the Devils are to be thrown, and all wicked men, who are not converted in this life. They are called in Scripture *hell-fire, a worme, torment, everlasting death*, because the tortures shall be perpetuall, and such as men endure at the point of death, who by dying daily, can never dye: For this shall be everlasting death, alwaies to die and never be dead; or a continuance of death with infinite excesse of torments. The testimonies of Scripture which demonstrate that there are eternall paines, are these: *Their worme shall not die, and their fire shall not be put out. It is better for thee to enter into life maimed, then having two hands to go into hell, into the fire that never shall be quenched, where their worme dieth not, and the fire never goeth out. Depart into everlasting fire which is prepared for the Devell and his angels. If the righteous scarcely be saved, where shall the ungodly and sinner appeare? The reason is evident; because for sin committed against the infinite good, an infinite punishment is justly exacted, whereas by any temporall punishment of a meere creature, there could not be made sufficient satisfaction unto Gods infinite & eternall justice. That eternall punishment is both of soul and body, Christ testifieth; Feare him who can cast both soule and body into hell fire. The soule is the cause and fountain of sins. The body, as a thing without reason and brutish, doth execute that which the soule sheweth and commandeth: Wherefore both the author and instrument of sin shall be punished. Object. He that is exceeding mercifull cannot behold the eternall torments of his creatures, much lesse inflict them. Gods mercy is great, and far exceedeth our sins: Therefore he cannot behold the eternall torments of his creatures. *Answ.* We answer to the Major, that it is true, unlesse the same also be exceeding just: But God is so exceeding mercifull, that he is also exceeding just; as before hath been declared.*

Two sorts of afflictions.
1. Temporall.
2. Eternall.

1. Cor. 13.
Mar. 9. 43.
Mar. 35. 41.
1 Pet. 4. 18.

Mat. 10. 28.

Temporall afflictions are incident both to the godly, and to the ungodly: as diseases, poverty, contempt, reproach, oppression, banishment, wars, and other miseries of this life, and lastly, temporall death it selfe: These are either punishments, or the Crosse. The punishment is either destruction or torment, inflicted by order of justice on the person guilty of sin. And this is proper unto the reprobate, because it is inflicted on them to this end, that Gods justice may be satisfied: For the Law bindeth all men either to obedience or to punishment.

Temporall afflictions belong both to the godly and ungodly. Punishment. In the wicked they are punishments, in the godly the Crosse.

Object. But the evils which the wicked suffer in this life, are lighter then that they should satisfie Gods justice. *Answ.* They are a part of their punishment, and a beginning of satisfaction which shall be exacted through all eternity, though they be not their whole punishment. Now, as every part of the aire is called aire; so every part of punishment is punishment. Howbeit, there are degrees of punishment. The first degree

Degrees of punishments of the ungodly.

- gree is in this life : For when the conscience of their misdeeds dorth gnaw, vex, and terrifie them, then beginneth their hellish and infernall worm. The second degree is in temporall death : For then they begin to feele the wrath of God, when the soul is separated from the body without all consolation, and is plunged into the place of torment. The third degree is at the day of the last judgement, when both body and soule shall be cast into hell fire, and the everlasting paines of hell shall fall in troups together on all the wicked.

The Crosse.

1. Chastisements.

2. Trials.

3. Martyrdome.

4. Ransome.

The Crosse is the affliction of the godly, which properly is not a punishment, because it is not inflicted, that thereby Gods justice should be satisfied for their sins. Now the Crosse is of foure sorts, which are all distinguished by their ends : 1. *Chastisements*, which God layeth on the godly for their sins, but according to his mercy, as a father gently chastiseth his son, with much toleration ; and therefore they are not properly punishments, but fatherly corrections, whereby they are admonished of their uncleannesse, their private sins, and peculiar falls, and stirred to repentance, and brought again into the way ; as David was expelled his Kingdome for his fall : For, even in the Saints, singular and grievous corrections accompany singular and severall sins. But they are not a recompence for sin, but effects of Gods divine justice, by which God ascertaineth us and others of his justice, that he verily is angry with sin, and will punish it not only in this life, but in that other also with death, unlesse we make a speedy returne unto him. 2. *Provas and trials* of faith, hope, invocation, feare of God, and patience in the Saints, that they may goe forward in these vertues : and oftentimes that their infirmity may be laid open to themselves and others. Such was the affliction of Job. 3. *Martyrdomes*, which are testifications of the Saints concerning their doctrine, when they confirme and seal with their blood the doctrine which they professe, that it is true, and that they in the middest of death thence feele and have experience of the comfort which they did promise in teaching it unto others, and that there remaineth another life, and another judgement after this life. 4. *Ransome* is the obedience of Christ alone, which is a satisfaction for our sins, consisting of his whole humiliation ; from the very first point of his conception in the womb, to his last agony on the Crosse.

A briefe type or table of mans afflictions.

<p>Afflictions are some</p>	<p>1. Temporal in the 2. Eternall</p>	<p>Wicked : as punishments properly, and in speciall so called. Godly : as the Crosse ; and that is</p>	<p>1. Chastisements.</p>
			<p>2. Trials.</p>
			<p>3. Martyrdome.</p>
			<p>4. Ransome.</p>

2. What are the causes of affliction.

The causes of punishment in the wicked are : 1. *Sinne*, the impellent cause ; that sin may be recompenced with punishment. 2. *The justice of God*, the principall efficient cause, inflicting punishment for sinne. 3. *Instrumentall causes* thereof are divers : Angels and Men, both good and bad, and other creatures, which are all armed against sin, and fight under Gods Banner.

Eight causes of
the afflictions of
the godly.

The acknowledg-
ing and purging
out of sin.
1 Cor. 11. 31.
Psalm 51.

The causes of the Crosse of the godly are : 1. *Sin* ; but otherwise then in the wicked : For the godly are afflicted for sin, not to satisfie Gods justice, but that sin may be acknowledged by them, and purged out from among them by the Crosse. They are fatherly chastised for the acknowledgement of their fals, and these chastisements are unto them Sermons of repentance : *When we are judged, we are chastised of the Lord. It is good for me, O Lord, that thou hast humbled me.* But God giveth the reins to the wicked, that they may gallop to destruction ; he endoweth them with the commodities of this life, & suffereth them to enjoy a short joy, thereby to shew his love towards them, as being his creatures, and to convince them of unthankfulnesse, and

and to take away all excuse from them. Now contrariwise, by the Crosse he amendeth the godly. 2. That we may learn to hate sin, the Divell, and the world; *If ye were of the world the world would love you. We wrestle not against flesh and blood, but against principalities, against powers. Love not the world, neither the things that are in the world.* 3. *Our exercise or triall*; that we may go forward, and increase in faith, hope, patience, obedience and prayer; or that we may have occasion of exercising and trying our selves, and that both unto our selves and others our hope, faith, and patience may be made known: For it is an easie matter to glory of our faith in prosperity, but in adversity the glory or grace of vertue is conspicuous and eminent. *He that hath not been tempted, what knoweth he? Experience bringeth hope.* 4. *Particular defects and failings in the Saints*; Manasses had his faults, Josaphat his, and others have other defects; therefore Gods chastisements are also divers, wherein he sheweth, that he is angry also with the sins of the godly, and will more severely revenge them unlesse they repent: *The servant which knew his masters will and did it not, shall be beaten with many stripes.* 5. *The revealing and setting forth of Gods glory in the deliverance of the Church and the godly*; for God often times bringeth his into extreme dangers, that their delivery may be the more glorious; as appeareth in the slavery of the Israelites in Egypt, and their captivity in Babylon, &c. that he may, I say, gloriously deliver them, and shew that he hath found a way of delivery where no creature could hope or look for it: *The Lord bringeth down to hell, and raiseth up againe.* 6. The conformity of the members with their head Christ in affliction and glory: *If we suffer with him, we shall also reigne with him. Those which he knew before, he also did predestinate to be made like to the image of his Son. The servant is not greater then his Lord, neither the disciple above his Master.* 7. *The confirmation and testimony of their doctrine in their martyrdoms*; For when faithfull and godly men suffer any evils, and death it selfe for the confession and maintenance of their doctrine, they give ample testimony to the world, that they are so verily perswaded of the truth of this doctrine, that by no means they can forgoe it: and moreover, that this doctrine yeeldeth and ministreth true and solid comfort in death it selfe; and therefore of necessity is the very truth: Peter is foretold by what death he should glorifie God. 8. *The afflictions of the godly are a confirmation and testimony of the judgement and life to come*: For the justice and truth of God requireth, that at length it goe well with the good, and ill with the bad; But this cometh not to passe in this life; Therefore there is remaining yet another life; which is a token of the righteous judgement of God. Out of these causes we are to answer the argument which the world useth against the providence of God. Object. *The Church is oppugned throughout the whole world, and trodden under foot of all men: Therefore it is not the true Church, nor protected by God.* Ans. Nay rather, because it is persecuted by the wicked ones of this world, it is apparantly the true Church: For if it were of the world, the world would love her owne. But the causes of the afflictions of the Church are manifest and evident, and the event and end of things shall one day convict the world.

3. Comforts to be opposed against afflictions.

OF comforts in afflictions, some are proper unto the Church; some are common unto it with Philosophy. Proper are the first, and the two last of those which shall be recited; the rest are common, and that but in outward shew only, and in name; but not being farther entred into and discoursed of. 1. *Remission of sins.* This is the ground and foundation of the rest, because without this the rest minister no comfort unto us whilest we doubt of our reconilement to God; for otherwise we alwaies doubt whether the promise of grace belong unto us: But if this be once surely grounded, the rest are soon built upon it; for if God be our Father, he will then no way endamage us, but be our guardian in what soever distresse: *If God be with us, who can be against us?* The reason is, because, Take away the cause, and you take away the effect: take away sin, and the punishment of sin is also taken away.

L

2
The hatred of the Divell and evil men.

John 15. 10.
Ephes. 16. 12.
1 John 3. 15.

3
Exercise of godlineffe.

Syrac. 34. 10.
Rom. 5. 4.

4
Particular defects in the godly.

Luke 12. 47.

5
Gods glory in their deliverance.

1 Sam. 2. 6.

6
A conformity between them and Christ.
1 Tim. 3. 12.
Rom. 8. 29.
Matth. 10. 34.

7
Confirmation and testimony of the truth by their martyrdoms.
Joh. 11. 18.

8
A confirmation of the life to come.
2 Thess. 1. 5.

Comforts in affliction.

1. Remission of sins and reconciliation unto God.

Rom. 8. 31.

2. The necessity of obeying God and the love which we owe him.

Job 13. 15.
Job 1. 21.
Psal. 39. 10.

3. The worthinesse of vertue.

Mat. 10. 37. & 16. 25.

4. A good conscience.

3. The finall causes of their afflictions.
1 Cor. 2. 32.
Act. 5. 41.

6. The comparing of ends & events.

7. The hope of recompence.
Mat. 5. 12.

Mar. 10. 29, 30.

Psal. 39. 17.
Rom. 5. 3.
John 15. 30.
Phil. 2. 5.
1 Cor. 8. 9.

8. The example of Christ and his Saints, who have suffered before us.

away. 2. *The will and providence of God*; or the necessity of obeying God in prosperity and adversity, because either of these is according to his will and good pleasure. The reason of this consequence of obedience is not only because we are unable to resist God, but especially we must therefore obey him: 1. *Because he is our Father.* 2. *Because he hath so deserved of us, that for his sake we ought to suffer far greater evils.* 3. *Because the miseries he sendeth us are his fatherly chastisements.* This comfort calmeth our storming stomachs, because it intimateth, that it is our Fathers pleasure we should so suffer: *Loe, though hee slay mee, yet will I trust in him. As it pleased the Lord, so it is come to passe; blessed be the name of the Lord. I became dumb and opened not my mouth, for it was thy doing.* The Philosophers say, that it is patiently to be suffered which cannot be altered and avoyded. They establish a fatall necessity, and therefore foolishnesse it were to kick against the pricks: but in the heat of calamities they submit not themselves to God, nor acknowledge his indignation and wrath, nor suffer adversity to that end as thereby to obey him, but because they cannot shake them off nor wrest themselves out of them at pleasure. This is a miserable cold comfort. 3. *The worthinesse of vertue*; that is, of obedience towards God, which is true vertue, for which a man is not to cast away his courage in bearing the crosse. Temporall goods are great blessings of God; but farre greater benefits are obedience, faith, hope, &c. Wherefore let us not preferre lesse things before greater; neither let us take away the things of greater value to redeem the losse of things of lesse worth. *Hee that hateth not his father and mother for my sake is not worthy of me. He that seeketh to save his soule shall lose it.* This dignity of vertue do the Philosophers most of all urge, but coldly, because they are destitute of true vertues. 4. *A good conscience*; which is not really and tru'y but in the godly, who perfectly know that God is at peace with them by and through Christ the Mediator: Now if God be favourable and gracious unto us, we cannot but enjoy tranquillity and quietnesse of mind. The Philosophers comfort not theirs on this manner: for the Philosopher being once afflicted, thinketh, *Why doth not good fortune follow a good conscience?* and therefore he murmureth against God, and fretteth, as did Cato and others. 5. *The finall causes*; which are, 1. Gods glory, which shineth in our delivery. 2. Our salvation; for, *We are chastened of the Lord, because we should not be condemned with the world.* 3. The conversion of others, and the enlarging of the Church. For this cause the Apostles rejoiced, that they were counted worthy to suffer rebuke for Christs name; namely the conversion of others, and strengthening of many in the faith. The Philosophers say, It is a good end for which thou sufferest, that thou maist save thy Country, and attain unto everlasting renown and glory: But yet in the mean season, wretched man, he thinketh, What will these things profite me when my selfe perish? 6. *The conference and comparing together of events*: It is better for a short time to be chastised of the Lord, then to live in plenty and abundance of all things, and to be pulled from God, and to run into everlasting perdition. The Philosophers conferring and comparing evils together, find but little good arising out of so many evils: but the principall good, for the obtaining whereof we ought to suffer whatsoever evils, they are wholly ignorant of. 7. *The hope of recompence or reward in this and another life*: *Your reward is great in heaven.* Wee know that there remaine other blessings for us after this life, nothing to be compared with the momentany afflictions of this present world: Even in this life also the godly receive greater blessings then other men; for they have God pacified and pleased with them, and other spirituall gifts. Corporall blessings, though they be small, yet are they profitable for their salvation: *There is no man that hath forsaken house, or, &c. but he shall receive an hundred fold now at this present, and in the world to come eternall life.* A small thing that the righteous hath is better then great riches of the ungodly. *We rejoyce in afflictions, &c.* A recompence in small evils doth in some sort comfort the Philosophers, but in great evils not at all: because they think that they had rather want that recompence then buy it so dear; because it is but uncertain, small, and transitory. 8. *The example of Christ and his Saints*: *The servant is not greater then his Master.* And God will have us to be made like to the image of his

his Son. Let us accompany therefore Christ in ignominy and glory. This the thankfulness which we owe requireth, because Christ died for our salvation. Holy and godly Martyrs have suffered, and have not perished in afflictions. Wee are not to challenge any peculiar estate unto our selves, or better then theirs, sith that we are not better then they, but much worse. They have endured the crosse, and have been preserved by God amidst their afflictions; let us then expect the like event, because the love of God towards his is immutable, and knoweth no change. So did they persecute the prophets which have been before you. Resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world. 9. The presence and assistance of God in afflictions; God is present with us by his Spirit, strengthening us, and comforting us in our crosse, not suffering us to be tempted above that wee are able, but even giving the issue with the temptation, and alwaies posing in equall balance and proportion the affliction and our power, that thereby wee may be able to endure unto the end. We have the first fruits of the Spirit. I am with him in tribulation. He shall give you another Comforter, that he may abide with you for ever. I and my Father will come unto him, and dwell with him. I will not leave you comfortlesse. Can a woman forget her childe, and not have compassion on the son of her womb? Though she should forget, yet will I not forget thee. 10. The final and full delivery is the period of all the rest. The first is the ground and principall, but this is the end and consummation: for as of punishments, so also of delivery, there are three degrees; 1. In this life, where we have the beginning of eternall life. 2. In our bodily death, when the soul of poor Lazarus is carried into Abrahams bosome. 3. In the resurrection of the dead, and their glorification after the resurrection, when we shall be both in body and soul perfectly blessed: Then shall God wipe away all tears from their eyes. Wherefore, as the first consolation is the foundation and beginning; so this last is the finishing and accomplishment of all the rest.

Matth. 5. 12.

1 Pet. 5. 9.

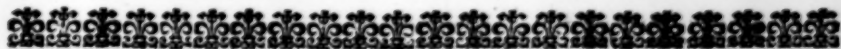
9. The certaine
presence & assistance of God.

Rom. 8. 23.

Gal. 5. 22.

John. 14. 16, 18, 23.

11. 2. 4. 15.

10. The final and
full delivery.

THE SECOND PART. OF MANS DELIVERY.

Quest. 12. Seeing then by the just judgement of God, we are subject both to temporall and eternall punishments; is there yet any means or way remaining, whereby we may be delivered from these punishments, and be reconciled to God?

ON THE 5.
SABBATH.

Ans. God will have his justice satisfied: & wherefore it is necessary, that we satisfie either by our selves, or by another.

1 Gen. 3. 37.

Exod. 20. 5.

& 23. 7.

Ezek. 18. 4. Matth. 5. 26. 2 Thess. 1. 6. Luke 16. 2. Rom. 8. 3.

The Explication.

After it hath been shewed in the first Part, that men are become obnoxious unto everlasting paine and punishments, by reason of obedience not yeilded unto the Law, a question by and by ariseth, Whether there is, or may be granted any escape or delivery from these punishments? To this question the Catechism maketh answer, that delivery is granted, so that perfect satisfaction be made unto the law and justice of God by sufficient punishment paid for the sins committed: for the law bindeth either to obedience, or, that being not performed, to punishment: the performance of both which is perfect righteousness and justice: and on both followeth the approbation and allowing of him, in whom that righteousness is. Now the means and manner of satisfaction by pu-

Legall satisfaci-
on.
Galat. 3. 10.
Evangelicall sa-
tisfaction.
Rom. 8. 3.
John 3. 16.

nishments are two: One by our selves, which the law reacheth, and the justice of God requireth; *Cursed is every one that continueth not in all things, &c.* this is *legall*. The other means of satisfying is by another; which the Gospel revealeth, and Gods mercy admitteth: *That that was impossible to the law, God sending his own Son, &c.* So God loved the world, that he gave his only begotten Son, &c. this is *evangelicall* satisfaction. Indeed in the law it is not taught, but it is no where therein disallowed or excluded, neither is it repugnant to the justice of God: For so there be satisfaction performed by man through a sufficient punishment for the disobedience of man, the law resteth contented, and the justice of God permitteth that the party offendant be absolved, and received into favour: This is the summe of all. Furthermore, by this question of the Catechism here propounded, two things are taught concerning mans delivery: 1. *That delivery is possible.* 2. *By what means it may be achieved.* That these may be more fully understood, we are to consider:

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| 1. <i>What mans delivery is, and in what things it consisteth.</i> | 3. <i>Whether it be necessary and certain.</i> |
| 2. <i>Whether any such delivery be possible, or might be wrought after the fall.</i> | 4. <i>Whether wee may expect that it be perfect.</i> |
| | 5. <i>By what means it may be wrought.</i> |

1. *What mans delivery is, and wherein it consisteth.*



His word *Delivery* is *respective*: For all delivery and liberty hath a respect of the thing *from which* it exempteth, and of the thing *into which* it freeth or delivereth: as, delivery from captivity and bondage, into liberty and freedome, respecteth *captivity*, whence it absolveth; and *liberty*, whereof it gives us possession. Now men are by nature the slaves of sin, Sathan, and death. We can therefore no way better conceive and understand what *mans delivery* is, then by a serious meditation and examination what his *miserie* is. Mans *miserie* consisteth, 1. *In his losse of righteousness, and his inbred corruption, to wit, sin.* 2. *In the punishments of sin.* His *delivery* therefore from this *miserie* requireth, 1. *A perfect pardoning and abolishment of sin, with a renewing in us the righteousness we have lost.* 2. *An immunity from all penalties and miseries, which are the wages of sin.* As then there are two parts of mans *miserie*, I mean, *Sin* and *Death*: So there are on the other side two parts of his *delivery*, to wit, *from sin*, and *from death*. His *delivery* from *sin* is both a *pardoning of the sin*, that it may not for ever be imputed; and an *abolishing of it in us by the renewing of our nature*, that it reigne not in our mortall body. His *delivery* from *death* is first, a *delivery from desperation*, or the feeling of Gods wrath, which being in the wicked here begun, shall continue everlastingly, and is called *everlasting death*: and secondly, *from all calamities and miseries of this life*; and lastly, *from temporall and eternall death*. Hence it appeareth what, and of what quality mans *delivery* is; to wit, *A perfect acquittal of man, being fallen, from all the misery of sin and death, and a full restoring by Christ of righteousness, holiness, life, and everlasting felicity or perfect blessednesse; which in all true beleevvers is begun here in this life, and shall be perfected in the life to come.*

Heb. 1. 14.
1 Tim. 3. 16.

What mans deli-
very is.

2. *Whether any such delivery be possible; that is, might be wrought after the fall.*

THis question is necessary: for if there be no delivery of us out of misery, in vain make we question of the rest. Again, there is some cause to doubt thereof, to them especially unto whom the doctrine of the Gospel is unknown. The *delivery* therefore of man, being fallen, is possible; and the causes of the possibility thereof are in God alone, declared in the Scripture, which are these: 1. *Gods immeasurable goodnesse and mercy*, which would not suffer all mankind to perish for ever. 2. *Gods infinite wisdom*, whereby he was able to find out such a way of delivery, whereby

Three causes of
the possibility
of mans delivery.
1. Gods goodnesse
2. Gods wisdom.

whereby he might shew his exceeding mercy towards mankind, and yet no whit impeach his justice. 3. *Gods omnipotency*, whereby as he had power to create man of nothing after his owne image; so he had equall ability to restore him after his fall, and free him from sin and death. To deny then the possibility of mans delivery, is to spoile God of infinite wisdom, goodnesse, and omnipotency; whereas verily in him there is no defect at all of wise counsell, immeasurable goodnesse, and infinite power, as it is said; *The Lord bringeth downe to the grave, and raiseth up. To the Lord God belong the issues of death. The Lords hand is not shortned.*

3. Gods omnipotency.

1. Sam. 2. 6.
Psal. 138. 20.
Isay 59. 1.

But the question is moved especially concerning us, *Whence we know this delivery to be possible*; and, *whether mans reason, without the word of God, may attaine unto the knowledge thereof*; and, *whether Adam after his fall could have a perfect knowledge and assured hope of the same.* Answ. That our delivery was possible, is now evident by the event and accomplishment thereof, and we know it by the Gospel or divine revelation: But humane reason knoweth no one tittle or jot of this delivery, or the manner whereby it was effected although probably it may be conjectured, that in humane reason it was not simply impossible; whereas there is no likelihood at all, 1. *That so glorious and excellent a creature should be framed to eternall misery*: or, 2. *That God should authorise such a Law, as could never be fulfilled.* Which two arguments of mans brain are in themselves powerful and invincible: but mans reason, through her corrupt and weak judgment, giveth no credit to so apparent a truth, neither assenteth unto it, without the promise and grace of the holy Ghost; that is, is not able out of these two axiomes and principles certainly and necessarily to infer, that he knoweth and hopeth for his deliverance out of paine and misery. As then they who are sequestred from the Church, and are ignorant of the Gospel, can have no knowledge or hope of delivery: so Adam after his fall, by the meere instinct and conduct of naturall reason, without Gods especiall revelation, and peculiar promise, could not possibly have intelligence or confidence thereof. For, sin being once committed, nothing could be conversant in his mind and understanding, nothing obvious to his eyes, but the severe and *exact justice* of God, which suffereth not sin to escape unpunished, and Gods *unchangeable truth*, which had pronounced, *In what day soever thou eatest thereof, thou shalt die the death.* Adam well perceived, that this Gods justice and truth must needs be satisfied with the perpetuall ruine and destruction of the transgressor; and therefore out of this contemplation and consideration could collect no hold or hope of liberty. He might indeed probably gather, that a delivery might be compassed, if by any meanes this Gods justice and truth might be satisfied; but he could neither hope for it, nor conceive what manner of delivery it should be, or by whom it should be performed. Nay, the very Angels themselves could not at any time have comploted or devised the means whereby this delivery might be wrought, had not God of his unmeasurable wisdom and goodnesse invented it himselfe, and revealed it unto men by his Gospel. But some man may except and say; *If delivery seemed impossible unto Adam, by reason of Gods justice and truth, then now also it may seeme impossible: (For Gods truth and justice may no more be impeached now, then heretofore) But a sinners recovery and escaping out of punishment and misery would impeach the justice and truth of God.* Ans. The escaping of a sinner should impeach the justice and truth of God indeed, if it hapned without sufficient satisfaction mediating for the offence. This resolution unto the objection proposed, if Adam saw, he had good ground why he should not simply despaire of delivery, especially if withall he considered the nature of God, that is, his unlimited bounty, wisdom, and power, and if he uprightly weighed the end of mans creation; that it was not meet that so gracious & good a God, so wise, & so mighty, should make so excellent a creature as man, to sustain perpetuall misery: or, that he should deliver such a Law to man, as could never perfectly be performed by him: yet on this could he ground no constant perswasion or immoveable hope; because, as hath been said, before the publishing of the Gospel, neither he, nor any creature was able, or should for ever have been able of himselfe to perceive, or so much as imagine unto himselfe a maner of escaping punishment not repugnant to

Humane reason
how it might
know, or not
know ought touching
our deliverie.

Genes. 3. 19.

How Adam after
his fall might not
despaire of, and
how he could not
assuredly hope for
delivery, before
by speciall revelation
he was assured
of the promise.

the iustice of God, except God had declared and revealed the same by his Son. The summe of all is this: Man being fallen, could hope for no delivery from sin and death, before the joyfull and glad some promise of the seed of the woman, which should crush and break in peeces the head of the Serpent: yet neither ought hee hereupon, neither indeed simply could he despaire thereof, as of a thing impossible. For, howsoever he could not conceive any necessary ground or reason, whereby he might infallibly infer and conclude his future delivery; neither yet could understand the manner and meanes of making satisfaction; nevertheless in consequent it is, that, *If no creature could invent it, then neither could God devise it.* It behoved him therefore to depend and rely on Gods profound wisdom, exceeding goodnesse, and mighty power; and not in any case despaire hereof, though indeed all things seemed to sollicite and to provoke him to despairation. Notwithstanding, except the voice of the Gospel had also sounded in his eares, nothing could have sufficiently comforted and sustained him against the Divels temptations: But when once the sweet promise sounded in his eares, then he understood the meanes of satisfaction by Christ; and then he might not only wax confident of his delivery, but by vertue thereof resolve all doubts to the contrary, such as are these here following:

Arguments against the possibility of mans delivery.

Object. 1. The justice of God suffereth not those to escape unpunished: who deserve eternall damnation. But we have deserved eternall damnation: Therefore in regard of Gods justice, our delivery is impossible. Ans. Adam saw an answer to the Major of this Syllogisme; namely, That the justice of God absolveth not, neither dismisseth unpunished those that deserve everlasting damnation, except there be interposed a full and perfect satisfaction by condigne punishment of the offence.

Object. 2. When that is not executed which the justice of God requireth, and his truth menaceth, they are both impeached. But if man escape out of misery, that is not executed which the justice of God requireth, and his truth menaceth, to wit, due punishment, and everlasting death is not inflicted: Therefore mans escape and wading out of misery cannot be without the impeaching of both; which impeachment is impossible. Ans. Here againe Adam perceived that the Minor was only true, if no punishment at all were inflicted either on the sinner himselfe, or on some other, who offered himselfe to sustaine the penalty in the sinners place. Now knowing thus much, he had also further learned out of Gods promise, that in mans behalfe, Christ, the seed of the woman, should breake the head of the Serpent.

Object. 3. What the unchangeable truth and justice of God requireth, that is necessary and unchangeable. But the unchangeable justice and truth of God requireth the casting away of a sinner into everlasting paines: Therefore the casting away and perdition of a sinner is necessary and unchangeable. Ans. He discerned here also what might be answered to the imperfection of the Major, namely, that that is unchangeable which the justice of God requireth, to wit, simply, and without all condition; not that which is required with condition, and by way of exchange in this sort; that either there be a casting away of the sinner into everlasting punishments, or a satisfaction made by Christ.

Object. 4. Whence we have no ability to come out, all delivery thence is impossible: But to shake off sin and death, and come out of them we have no ability: Therefore this escape is impossible. Ans. Here also he descrieth the falshood of the Major, that the escape is indeed impossible, unless God know the meanes, and lay open the way of escaping out of these evils, which in it selfe to humane reason, and to all creatures is utterly unknowne, and impossible to be found out. These and the like darts of Satan, Adam had learned by the promise of the Gospel to ward and shiver in peeces. But we at this day more clearly see and perceive the vertue and efficacy of these solutions, then heretofore Adam could; whereas we out of the Gospel, and by the event and accomplishment thereof, and by the sense and feeling of our private consciences, have an infallible knowledge, that the delivery of man is possible, and should one day be performed, as Adam saw, but that it is already finished and achieved by Christ. Mans delivery therefore now is, and alwayes was possible unto God.

3. Whether delivery be necessary and certaine.

Although God was not bound at all to deliver man out of his thralldome of misery, but it remained free unto him to relinquish and leave all men in the power of death, and save none; (For, *Who hath given unto him first, and he shall be recompenced?*) yet we may well say, that *Mans delivery was, and now is necessary, not by any absolute necessity, but by such as is called necessity by supposition*, that is, with supposall of some speciall condition it was alwaies necessary: 1. Because God hath most freely and unchangeably decreed and promised this delivery published; and impossible it is that he should lie, or be deceived: *As I live, I desire not the death of a sinner, but that the wicked turne from his way, and live.* 2. Because God in the beginning created man, that he might for ever be magnified of him: *He hath made us to the praise of the glory of his grace. And, Hast thou made all men for nought?* 3. Because God did not in vain send his Son into the world, neither did Christ die to no purpose: *I came downe from heaven to do his will that sent me. And this is the Fathers will which sent me, that of all which he hath given me, I should lose nothing. I am come to call sinners to repentance. The Son of man is come to save that which was lost. He died for our sins, and is risen again for our justification. If righteousness be by the Law, then Christ died without a cause.* 4. Because God more enclineth to the exercising and setting forth of his mercy, then of his anger. But he sheweth his anger in punishing the wicked: therefore much more will he shew his mercy in saving the godly.

1. The necessity of mans delivery not absolute, but depending on the unchangeable will & decree of God, Exod. 33. 11.
2. From the end of the Creation. Ephes. 1. 6: Phil. 2. 6. 4.
3. From the end of sending his Son into the world. John 6. 39, 40.
Mat. 9. 13.
Mat. 18. 11.
Rom. 4. 25.
Gal. 3. 21.
4. From the nature of God.

4. Whether we may expect and hope for perfect delivery.

The delivery and setting of man at liberty is in this life complete and perfect, but as by a beginning onely, and in some measure or degree: in the next it shall be perfect by a small consummation, and in all competent degrees. Our delivery is now perfect, but as concerning the parts thereof from both evils, both of crime and paine; that is, all the parts of obedience are begun in the redeemed or beleever, so that as long as we live here, it is daily augmented by new accessions and increasing: but then it shall be perfect also in degrees, when all teares shall be wiped from our eyes, the perfect Image of God renewed in us, and God shall be all in all; that is, shall immediatly blesse us with exceeding happinesse, so that nothing shall remain in us repugnant to God, but whatsoever shall be in us, that shall be of God. This is proved: 1. Because God is not a deliverer in part only, but saveth and loveth perfectly those whom he saveth. *The blood of Jesus Christ cleanseth us from all sinne:* to wit, as touching both the formall parts thereof, the guilt and the corruption of sinne. 2. Because he will perfectly punish the wicked, that they may exactly satisfie his justice by their punishments: Therefore will he likewise perfectly deliver the godly from punishment, because hee is more inclined and propense to mercy, then to anger: For Christs benefit is not imperfecter, or of lesse force then the sin of Adam; which it would be, if he did not perfectly deliver: because we have all lost all our righteousness, salvation, and blessednes in Adam. We must therefore expect and look for perfect delivery, but by degrees, as hath been declared: namely, in this life perfect; in the resurrection more perfect; and in our glorification most perfect.

How our delivery is perfect.

1 John 17.

5. By what meanes delivery may be wrought.

This our delivery may be wrought and accomplished: 1. By a full and sufficient satisfaction for our offence committed; that is, by eternall punishment, or such a temporall punishment, as is correspondent and equivalent with eternall. 2. By a purging, and abolishment of sinne in us, and a renewing of our nature, that is, a restoring of the righteousness we have lost, and new fashioning of the Image of God in us, or a perfect regeneration of our corrupt nature: both these are necessary for our delivery. 1. Satisfaction is necessary, because the mercy of God (as heretofore hath been

Two necessary meanes of our delivery.

1. Satisfaction.
2. Regeneration.

Why satisfaction is necessary.

Why regenerati-
on is necessary.

been shewed) overthroweth not his justice, which must be satisfied; and the Law bindeth us either to *obedience* or *punishment*. Now by obedience satisfaction cannot be made, because our *precedent obedience* is already impaired by the fall, and our *obedience* (were it any) *which hath followed since the fall*, cannot satisfy for the former offence, whereas man is every moment obliged thereunto, as to a present debt. Therefore obedience being once defective, there remaineth, according to the commination, *If thou shalt eate thereof, thou shalt die the death*, no other satisfaction, but by enduring punishment; which punishment being once sufficiently payd, God is reconciled with the offender, and delivery may follow thereon. 2. *The cleansing from sinne, and renewing of our nature is likewise required*: For God will on that condition accept of this satisfaction, and for it pardon our sin, so that we leave off to offend him hereafter through our sins, and be thankful unto him for our reconciliation. For to be willing to be received into Gods favour, and yet not to be willing to cease from sinning, is to mock God. But we cannot cease from sinning, unless our nature be renewed. Thus then mans delivery is possible to be effected, to wit, if such a satisfaction be made, whereby condigne punishment and equall to the fault is suffered, and which no after-slip and offence annihilate or make void.

Quest. 13. Are wee able to satisfy by our selves?

Ans. Not a whit. Nay rather we do every day encrease our debt.

The Explication.



It is out of doubt that the meanes of our delivery consisteth in the satisfaction and cleansing of our sin; it is further demanded, *by whom* this satisfaction and cleansing of sin may be performed; *whether by us, or by some other*; and if by some other, *whether by any meere creature*; and if by no meere creature, *by what then, and what kinde of Mediator*. To the first of these interrogatories answer is made in this thirteenth Question: to the other two which follow, in the fourteenth and fifteenth Questions of the Catechisme.

Satisfaction cannot be performed of us and by us, neither *by obedience* nor by *punishment*. Not by obedience; 1. *Because what good soever we do, by vertue of present bond and obligation we owe it unto God*. By it therefore we cannot satisfy for our former faults. For we can deserve nothing at Gods hands for the present, much lesse for time to come: neither can a double merit for the time both present and to come issue out of one satisfaction. 2. In the Catechisme a more familiar reason is yeelded, *Because we daily heap up offences and debts*. For we sin incessantly, and by sinning heap up and increase our guilt, and Gods wrath. Now he who goeth on still in offending, never appeaseth the party offended; as the debtor never riddeth himselfe out of debt, who without any acquittance of ancient Bills, entreth daily new bonds and covenants. Neither yet can we satisfy *by our punishments*, because *our offence being infinite, deserveth infinite punishment, that is, eternall; or if temporall, yet answering in equality to eternall*. For all sin is an offence against the infinite good, and meriteth everlasting damnation, or at least such a temporal condemnation, as yet is equal to eternal. *Eternal punishment* we cannot sustaine; because then we should never be delivered or recovered thence. We should indeed be alwaies satisfying Gods justice, but it could never be said that we had *satisfied*; our satisfaction would never be perfect, we should never returne with conquest of sin & death, but our satisfaction continuing stil imperfect, should be prorogued to all eternity: which satisfaction is such as is the punishment of the Devils and reprobate men, which never shall have end. Now for a *temporal punishment*, which should be answerable & equal to eternal, such as is required to the intent that the satisfaction may prove a victory over death,

Two causes why
we can make no
satisfaction by o-
bedience.

We can make no
satisfaction by suf-
ficient punish-
ment.

Not by eternall
punishment.

Not by temporal

and a quelling and suppressing thereof, there is no creature (as shortly shall be proved) by reason of manifold imperfection, who can perform it. Sith then wee are not able by our selves, if we covet our delivery, we must needs make satisfaction by another. Hence we easily deduce an answer to this objection: Ob. *We never satisfie the law, neither by obedience, neither yet by punishment: Therefore this manner of delivery by satisfaction is vain and imaginaty.* *Ans.* It is no way frivolous; because though we be not able to satisfie by obedience, yet we are by paying the full penalty, not in our own person, but in the person of Christ, who amply satisfied the law, both by obedience, and by punishment. Repl. 1. *The law requireth Our obedience or punishment, because it is written; Hee which doth these things, shall live by them.*

Cursed is hee who continueth not in all. *Ans.* Verily the law requireth our obedience, or our punishment, but not exclusively: to wit, so, that it doth not admit it to be performed by another for us: for it no where excludeth or disalloweth anothers satisfaction on our behalfe, albeit it teach not, or know not the same. But this the Gospel revealeth, and pointeth it out unto us in Christ. Repl. 2. *That another should be punished for offenders, is unjust: Therefore Christ could not undergoe our punishment.*

Ans. That another should be punished for offenders, is not disagreeing with Gods justice, if these conditions concur withall: 1. *If hee who is punished be innocent.* 2. *If he be of the same nature with the offenders.* 3. *If of his own accord he offer himselfe to punishment.* 4. *If of himselfe he be able to recover out of punishment.* And this is the cause that men cannot justly punish ones offences in another, because they cannot bring to passe, that the party punished should not perish in the punishment. 5. *If hee wish and attain unto that end which Christ respected, even the glory of God, and salvation of men.*

The conditions to be respected in him who may be punished for another.

Quest. 14. *Is there any creature able in heaven or in earth, which is only a creature, to satisfie for us?*

Ans. None: For first, God will not punish that sin in any other creature, which man had committed ^a. And further, neither can that which is nothing but a creature, sustain the wrath of God against sin, and deliver others from it ^b.

^a Ezek. 18. 4.
^b Gen. 3. 17.
Nah. 1. 6.
Psal. 130. 3.

The Explanation.

THe exclusive particle *only* is added to the question, that the negative answer may prove true: For it was behoovefull that a creature should satisfie for the sin of a creature, but not such a one as was meerly or only a creature; because such a one could not satisfie, as hereafter shall appeare. Whereas, when we are to satisfie by another, the question is,

1. *Whether that other by whom wee must satisfie may be any creature besides man.* 2. *And that a meer and bare creature.* Both of these is on good reason denied. The reason of the former is; *Because God will not punish that in another creature which man hath committed: and this he doth according to the inviolable order of his justice, which permitteth not, that one creature offend, and another bear the punishment: The soule that sinneth shall die.* This reason demonstrateth, that no creature but man could satisfie for man: that God could not be satisfied for the sin of man, no not by the utter and eternall destruction of heaven and earth, or the Angels themselves, and all creatures else what soever. The reason of the latter is; 1. *Because the power and vigour of no creature is such, that it may sustain a finite and temporall punishment equivalent to infinite and eternall, due to the infinite crime of man: For sooner should the creature be wasted and consumed to nothing, then it could satisfie God by this means: For God is a consuming fire. If thou shalt mark what is done amisse, O Lord, who may abide it? Because the law was not able to justifie, in as much as it was weak through*

1. No other creature but man could satisfie for man.
Ezek. 18. 20.
2. No meer creature could satisfie for man.

Deut. 4. 24.
Psal. 130. 4.
Rom. 8. 3.

the flesh, God sent his Son in the similitude of sinfull flesh, &c. This reason proveth, that no creature in the whole frame of nature was able to satisfie God by enduring punishment, that it could it self wade out of the brunt and perill thereof; which escape is necessary to the accomplishment of delivery: By reason therefore of the infirmity and weaknesse of the creature, there would not be any just proportion between the punishment and the sin. 2. Because the punishment of a meer creature could not be a price of sufficient worthinesse and value for our redemption. 3. Because a bare creature could not have purged humane nature from the contagion and corruption wherewith it was infected, neither yet could effect, that from henceforth we should sin no more: all which it behooved our Deliverer to perform.

Quest. 15. What manner of Mediatour then and Deliverer must we seek for?

a 1 Cor. 15. 21.
b Heb. 7. 26.
Ils. 7. 14. & 9. 6
Jer. 23. 6.
Luke 11. 22.

Ans. Such a one verily as is very man^a, and perfectly just^b, and yet in power above all creatures; that is, who also is very God.

The Explication.

Meerley God
could not satisfie
for man.

Ith then wee our selves are not able to satisfie God, but have need of some other to become a satisfier and mediatour in our beha^{ve}; the question is, What kind of Mediatour he ought to be that should make satisfaction in our stead. For of force and necessity he must be either a creature alone, or God alone, or both in one. A sole creature he may not be, for the causes before discovered and expressed. Meerly God he could not be, both 1. Because not God, but man sinned: and also 2. Because it behooved the Mediatour to suffer and die for the sin of man; neither of which are incident to the Deity; so that God can neither suffer, nor die: It remaineth therefore that we stand in need of such a Mediatour as is both in one, that is to say, which is both God and man. The causes hereof shall be assigned in the questions immediately following.

ON THE 6.
SABBATH.

a Eze. 18. 4, 20.
Rom. 3. 18.
1 Cor. 15. 21.
He. 2. 14, 15, 16.
b Heb. 7. 26, 27
Psal. 49. 7, 8.
1 Pet. 3. 18.

Quest. 16. Wherefore is it necessary that he be very man, and perfectly just too?

Ans. Because the justice of God requireth, that the same humane nature which hath sinned, doe it selfe likewise make recompence for sin^a: but he that is himselfe a sinner cannot make a recompence for others^b.

The Explication.

I.
Our Mediatour
must be man.
Rom. 5. 12.
1 Cor. 15. 21.

Gen. 3. 19.
Heb. 9. 22.

II.
He must be true
man.

I
Ezek. 18. 20.
Gen. 2. 17.

It behooved our Mediatour to be 1. man, 2. and indeed very man, 3. and that man also perfectly just.

I. He ought to be Man, 1. Because it was man that sinned; therefore man must make recompence. As by one man sin entred into the world, and death by sin, and so death, &c. Such by man came death, by man also came the resurrection of the dead. 2. That he might suffer death: for he ought to make satisfaction for us by dying and shedding his blood; because it was said, Thou shalt die the death. Without shedding of blood is no remission.

II. He ought to be True man; that is, descending and springing of mankind which had sinned; not created of nothing, or coming from heaven, but every way subject to all our infirmities, sin only except: 1. Because of Gods justice, which requireth that the self same humane nature which had sinned, should pay for those sins: For, The soule which sinneth shall die. And, In the day that thou shalt die thereof thou shalt die the

the death. Wherefore true man, of the posterity of Adam which transgressed, ought to pay for men that which was required at their hands. Hitherto tend those sayings; Since by man came death, by man came also the resurrection of the dead. There is one God, and one Mediatour between God and man, which is the Man Christ Jesus. He took the seed of Abraham. Wherefore in all things it became him to be made like unto his brethren, &c. Hereof the Apostle also saith, that we are buried with Christ through baptism, in whom we are also raised up together, &c. And Augustine, in his book of true religion, saith, The same nature was to be taken which was to be delivered. 2. For the truth of God; who often by the Prophets describeth our Mediatour to be such a man as is poor, weak, contemptible: And of Isaiah especially is he described to be such a one. 3. For our comfort; for except we knew him to have come out of Adams loyns, and sprung of his blood, we should never be able to resolve that he is the promised Messias and Saviour, and our naturall brother. For it is registred in Scripture, that The seed of the woman should break the head of the serpent. In thy seed shall all nations of the earth be blessed. Whence the Apostle teacheth, that Hee that sanctifieth, and they that are sanctified are all of one; (that is, of the same humane nature) wherefore he is not ashamed to call them brethren. Now therefore that he might be our brother, it was requisite that he should be born of Adam: For, Forasmuch as the children were partakers of flesh and blood, he also himselfe likewise took part with them, &c. 4. That he might be a faithfull high Priest, and might help and relieve our infirmities. For, It became him in all things to be made like unto his brethren, that he might be a mercifull and a faithfull high Priest in things concerning God, that he might make reconciliation for the sins of the people. For in that he suffered and was tempted, he is able to succour them that are tempted.

III. It is necessary that he be a man perfectly just; that is, defiled with no spot of originall or actuall sin, that he might worthily be our Saviour, and his passion and sacrifice be a ransom not for himself, but for us: for had he himself been a sinner, he must have satisfied for his own sins. Hence the Scripture testifieth of him; My righteous servant shall justify many. Who did no sin, neither &c. Christ hath once suffered for sin, the just for the unjust, that he might bring us to God. Yea, if the Mediatour himselfe had been subject to any sin, he should not have been able to have avoyded the wrath of God, much lesse to have merited for others freedome from punishment, and the favour of God: neither could his passion and death, who had not suffered as an innocent, have been the price and ransom of others sins. Therefore God made him to be sin for us (that is, to be a sacrifice for sin) which knew no sin, that wee should be made the righteousness of God in him. For such an high Priest it became us to have, which is holy, harmlesse, undesired, separate from sinners, and made higher then the heavens; which needeth not daily, as those high Priests, to offer up sacrifice, first for his own sins, and then for the peoples. Now four manner of wayes was the man Christ perfectly just, or hath perfectly fulfilled the law. 1. By his own righteousness; For Christ alone performed perfect obedience, such as the law requireth. 2. By paying sufficient punishment for our sins. It was necessary that this double fulfilling of the law should be in Christ: for had not his righteousness been full and perfect, hee could not have satisfied for the offence of others. And except his suffering of punishment had been sufficient, we by it should never have been delivered from everlasting punishment. The former of these is called, The fulfilling of the law by obedience, whereby himself was conformable in all points to the law: The latter is termed, The fulfilling of the law by punishment; to wit, which he suffered for us, lest we should remaine subject unto everlasting death. 3. He doth fulfill the law in us by his Spirit, when as he regenerateth us by the same Spirit, and by the law traineth us to obedience both outward and inward, which the law challengeth of us, and wee begin it in this life, but shall perform it wholly and fully in the life to come. 4. Christ filleth the law, by teaching it, and purging it from errors and corruptions, and by restoring the true sense, doctrine and understanding thereof: as it is said; I came not to destroy the law, but to fulfill it. For (as it appeareth by the Evangelist Saint Matthew) the Scribes and Pharisees had so corrupted the spirituall meaning of the law, wholly

1 Cor. 15. 21.
1 Tim. 2. 5.
Heb. 2. 16, 17.
Col. 2. 12.

Aug. lib. de vera Religione. cap. 53.

3

Gen. 3. 15.
Gen. 22. 18.

Heb. 2. 14.

4
Heb. 2. 17, 18.

III.
He must be perfectly just.

Isa. 53. 11.
1 Pet. 2. 22.
1 Pet. 3. 18.

3 Cor. 5. 21.

Heb. 7. 26, 27.

Christ said to be perfectly just four wayes.

1
2

3

4

Matt. 5. 17.

wholly restraining it to *bodily* actions, that Christ was enforced thereby to give the right sense of many places thereof, and so by the light of the truth to scatter the mist of their corruptions.

Quest. 17. *Why must he also be very God?*

a Isa. 9. & 63. 3.
b Isa. 53. 4, 11.
c Deut. 4. 24.
Nahum 1. 9.
Psal. 130. 3.
d Isa. 53. 5, 10.

Ans. That he might by his God-head ^a sustain in his flesh ^b the burden of Gods wrath ^c, and might recover and restore unto us that righteousness and life which we lost ^d.

The Explication.

Our Mediatour
must be true God.



I
Because of the
grievousness of the
punishment hee
was to endure.

Which punish-
ment was of infi-
nite value.

But finite in time.

2
Because of the
worth of the ran-
some he was to
pay.

Which worth
consisted 1. In the
worthiness of the
person paying.

T was requisite that our Mediatour should be not only *man*, and that *true* and *very man*, and that *man perfectly just*; but besides all this, that he should be *God* also; and that a true and mighty *God*, not an imaginary, and only adorned with excellent gifts above all the angels and saints, as hereticks decipher him. The reasons hereof are these which follow: 1. *That by the power of his divinity hee might sustain in his flesh the infinite wrath and indignation of God against sin, and endure such a punishment, as in durance should indeed be temporall, but infinite in weight, worth, and value.* For certainly he had been brought to nothing by reason of infirmity, who soever, being but meer man, had adventured to undertake the huge heap and heavey burthen of Gods indignation. It was therefore behoovefull that our Mediator should be of infinite strength, and so to be God, who should suffer, without falling into despair, or being brought unto nothing, so unmeasurable punishment. Now it was necessary that the punishment of the Mediator should be of infinite value, and equivalent to eternall, that there might be a proportion betwixt the sin and the punishment thereof. For there is no one sin amongst all the sins committed from the beginning of the world to the end thereof so little, as that it deserveth not everlasting death: they are all so exceeding evill, that they cannot be expiated and done away by the endless destruction of any creature. Notwithstanding this punishment ought to be *finite in respect of time*; because it behooved our Mediatour not to be shut up in death for ever, but to wrest himself out of the power thereof, to the intent that he might accomplish the benefit of our redemption; that is to say, that he might merit perfectly for us our redemption; and now, when it was perfectly merited, apply it, or bestow it upon us by his forcible working, and effectually save us. For it became our Mediator to perform both; namely, to *merit* first, and then to *bestow* righteousness, that thence he might prove a perfect Saviour as well in *efficacie and fruit*, as in *merit and desert*. These things could not have been done by a meer man, who, of what soever strength he be, cannot by his own force or power wrestle out of the hands of death. Wherefore it was requisite, that he which was to save others from death, should by his power overcome death, and first depell it and shake it off from himself; which thing he could not accomplish except he were God.

2. *It was needfull that the price or ransom which our Mediatour paid should be of infinite value, that it might be a sufficient and full worthy ransom for the redemption of our souls; that is, that it might be reputed sufficient in Gods judgment for the purging and putting away of our sins, and for the repairing of that righteousness and life which wee had lost.* Therefore it became the person also that should pay this price to be of infinite worthiness, to wit, *very God*. For the worth of this price, for which it is acceptable unto God, and is of infinite estimate, though it were but temporall, consisteth in two things: 1. *In the worthiness of the person paying it.* 2. *In the grievousness and extremity of the penalty endured.* The worthiness of the person. Herein appeareth, that the person which suffered is God, himselfe the Creator of

of all things. For that he should die for the sins of the world is infinitely more then the death and destruction of all creatures, and is at higher rate and reckoning then the conformity or correspondence of all the Angels and holy men with God. Wherefore the Apostles when they speak of Christs passion, ever almost make mention of his God-head: *God hath purchased the Church with his blood. The blood of Jesus Christ cleanseth us from all sin. Behold the Lamb of God which taketh away the sins of the world. Yea, God himself in Paradise joyneth these two; The seed of the woman shall break thine head, and thou shalt bruise his heel. The grievousnesse of the punishment was, that Christ sustained the dreadfull torments of hell, and the heavey wrath of God against the sins of the whole world: The pains of hell came about me. God is a consuming fire. The Lord hath laid upon him the iniquity of us all. Whence it is understood why Christ did so greatly tremble at death, whereas many Martyrs have without fear or trembling offered their throats to the persecuters. Ob. The perfect fulfilling of the law by obedience might have been a satisfaction for our sins: But a meer man, so he were absolutely just, might by his obedience have perfectly fulfilled the law: Therefore meer man, being perfectly just, might satisfy for our sins; and by force of consequent, it was not necessary that our Mediatour should be God. Answ. 1. The Major is false, because, as hath before been shewed, obedience being once forsaken and shaken off, Gods justice could not be satisfied for our offence, but only by sufficient and due punishment, in regard of his commination once uttered; In the day that thou eatest thereof thou shalt die the death. Answ. 2. Though we grant the Minor, that forsooth, a meer man by his obedience might perfectly fulfill the law; yet this obedience could not have been a price for anothers debt, since every man is bound to perform the same. It was required therefore that our Mediatour should pay a sufficient punishment for us, and in regard hereof, be armed with the power of the God-head: for the devils themselves are not able to sustain the weight of Gods wrath against sin, much lesse should man be able to do it. Repl. But all the devils and wicked men bear and sustain, and are constrained to bear and sustain the everlasting wrath of God. Answ. They indeed bear the immeasurable wrath of God, but so that they never satisfy Gods justice, neither recover out of punishment; for their punishment is extended to all eternity. But it becomed the Mediatour so to bear the burthen of Gods wrath, that after he had satisfied for our sins, he might shake off that burthen, and take it away both from himself and from us.*

Acts 20.28.
1 John 1.7.
John 1.26.
Gen. 3.15.

In the grievous-
nesse of the pu-
nishment.
Psal. 12.4.
Deut. 4.34.
Isa. 5.36.

Gen. 2.17.

Wicked men and
devils satisfy in
never satisfying.

3. Our Mediatour must be God, That he might reveal and make known unto us the secret will of God concerning the redemption of mankind, whereof except he were God, he could have no knowledge. For no creature could at any time have searched out the bottomlesse depth thereof, and conceived so intricate a mystery, had not the Son of God displayed, and laid it open unto us. *No man hath seen God at any time: the only begotten Son which is in the bosome of the Father, he hath declared him.*

3
Because of revea-
ling Gods will
unto us.
John 1.18.

4. Our Mediatour must be God, That he may give the holy Ghost, by whom he may gather in one his Church, be present with it in the world, and bestow on us, maintain and perfect in us the benefits purchased by his death; remission of sins, righteousness, new obedience, and life everlasting. For it is not sufficient for our Mediatour to be made a sacrifice for us, to break the bonds of death, and make intercession with God for us: but it is necessary also that he promise on our behalf that we shall imbrace the decree concerning our redemption by our Mediatour, and cease at length to offend God through our sins; which is the other part of the Covenant made between God and us, and is performed by us, that the Covenant may remain firme and ratified: But this, by reason of our corruption, could be promised of no man in our behalfe, except he have the power also of giving the holy Ghost, by whom he might work in us to assent, and to be more and more conformed to the image of God. Now to give the holy Ghost, and by him to regenerate our hearts, and work forcibly in us faith, conversion, and salvation, belongeth to God alone, whose also is the Spirit; *Whom I will send you from the Father.* For only the Lord of nature is able to reforme nature.

4
Because of giving
the Spirit.

John 15.26.

5. Lastly, it behooved the Messias to be the Lord our righteousness. Object. The

5
party Jerem. 23.6.

Ans. 10. 27.

party offended cannot be Mediatour: Christ is the Mediatour: Therefore he cannot be the party offended, that is, God. *Ans.* The Major proposition is true, if the party offended be such a one, as in whom there are not more persons: But a most cleer testimony, whereby are taught in few words those three former, to wit, that the Mediatour is both true man, and perfectly just, and true God, is extant, when it is said, God hath purchased the Church with his blood: for he is true man, who sheddeth his own blood: Hee is perfectly just, who sheddeth it for the redemption of others: Hee is true God, to whom both the name and properties of true God are given, which is, to be a Redeemer both by his merit, and also by his efficacy and power, and that, of the Church, that is, the elect and chosen.

a 1 Joh. 5. 20. *Quest.* 18. And who is that Mediatour which is together both very God ^a, and a very ^b perfectly just man ^c?
 Rom. 9. 5.
 Gal. 4. 4.
 Isa. 9. 6. Jer. 23. 6. Mal. 3. 1. ^b Luke 1. 24. & 2. 6, 7. Rom. 1. 3. & 9. 5. Phil. 2. 7. Heb. 2. 14, 16, 17. & 4. 15. ^c Isa. 53. 9, 11. Jer. 23. 5. Luke 1. 35. Joh. 8. 46. Heb. 4. 15. & 7. 26. 1 Pet. 1. 19. & 2. 22. & 3. 18.
 d 1 Tim. 2. 5. *Ans.* Even our Lord Jesus Christ ^d, who is made to us of God, wisdom, & 3. 16. righteousness, sanctification, and redemption ^e.
 Matth. 1. 23.
 Heb. 2. 9. Luke 2. 11. ^e 1 Cor. 1. 30.

The Explication.

The Mediatour
 was to be God; yet
 not the Father,
 nor the H. Ghost,
 but the Son only.
 Eight reasons
 hereof.



John 8. 36.
 John 1. 12.

Ephes. 1. 5, 6.
 3

John 1. 3.
 2 Cor. 5. 17.
 Gal. 6. 15.
 Ephes. 2. 10.
 Col. 1. 16.
 Heb. 1. 10.

4

What kind of Mediatour is necessary for us hath already been declared. Now the question is of the person who is such a Mediatour. This Mediatour therefore is Jesus Christ alone, the Sonne of God manifested in the flesh; which position is proved by these reasons: 1. Our Mediatour must be true God, as heretofore hath been evidently shewed: But God the Father could not be Mediatour, because he worketh not by himselfe and immediatly, but mediately by the Son and the holy Ghost. Neither is he the messenger; because he is sent of none, but he sendeth the Mediatour. Neither yet could God the holy Ghost be Mediatour; because he was to be sent of the Mediatour into the hearts of the elect: therefore necessarily the Son, and he only was to be our Mediator. 2. That which our Mediatour should impart unto us, he must needs first have it himself: But it belonged unto him to confer and bestow on us the right and title of the sons of God whence we were fallen; that is, to work that through him we might be adopted of God to be his sons, because this was in his power alone, sith he alone had the sole claim and interest herein: For the holy Ghost had it not, because he is not the Son; neither had God the Father it, because he also is not the Son, and was to adopt us by his Son to be his sons: The Word therefore only, which is that naturall Son of God, is our Mediatour, in whom, as in the first begotten of God, we are adopted to be the sons of God; as it is said, *If the Son shall make you free, ye shall be free indeed.* As many as received him, to them he gave power to become the sons of God. Who hath predestinate to be adopted through Jesus Christ unto himselfe: With his grace he hath made us accepted in his beloved. 3. The Son alone is the Word, his Fathers ambassador and delegate, and that person which is sent unto mankind, by whom the Father openeth his will, by whom he worketh, and giveth his holy Spirit, by whom also is made the second creation; for by the Son we are made new creatures. Therefore the Scripture joyneth every where the first creation with the second, because the second creation was to be made by the same party by whom the first was wrought: By the Son were made all things. But this was proper to the Mediatour, to be a messenger and truce-man between God and us, and to regenerate us by his Spirit: Therefore only the Son must be this Mediatour. 4. It belongeth unto the Mediatour immediatly to send the holy Ghost: But the Son alone immediatly sendeth the holy Ghost. The Father also indeed sendeth the holy Ghost, but mediately

mediately by the Sonne : the Sonne immediately from the Father, as himselfe testifieth ; whom I will send unto you from the Father. 5. It belongeth to the Mediatour to suffer and die for us : But the Sonne only is he, who taking our flesh on him, hath suffered in it and died : God is manifested in the flesh, &c. Christ was put to death concerning the flesh, &c. Therefore hee only is the Mediatour. 6. That the Son is the Mediatour is proved by conference of revelations and prophecies in the old Testament, and by the fulfilling of the same in the new. 7. The same is proved by the works and miracles which Christ wrought ; *The works that I do bear witness of mee, that the Father sent mee. When Christ cometh, will hee doe more miracles then this man hath done ? Believe my works. Goe and shew John what things yee have heard and seen : the blind receive sight, &c.* 8. By testimonies of Scripture : *There is one Mediatour between God and man, which is the man Christ Jesus. Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption ; that is to say, he is made unto us a teacher of wisdom, a Justifier, and Sanctifier, and Redeemer, to wit, a Mediatour and Saviour in full merit and efficacy : For in this speech of the Apostle the Abstracts, wisdom, justification, sanctification, and redemption, are put for the Concretes, a teacher of wisdom, a Justifier, a Sanctifier, a Redeemer.* In this sentence of the Apostle that is worthy observation, whereas hee saith that the Mediatour was made unto us of God, he meaneth, was appointed and given. A Mediatour should have been given unto us, and proceeded from us : because we were the offenders : But we were unable to supply any from amongst our selves, because we were all the sons of wrath : Wherefore it was necessary that a Mediatour should be given us of God. Here we are to note farther, that justice or righteousness, and sanctity or holiness in us before the fall, were one and the same thing, to wit, an inherent conformity in us with God and the law ; as at this day in the holy Angels they are one and the same. But now since the fall, they continue no longer the same in us : For now Christ is our righteousness, and our justification is the imputation of Christs righteousness, whereby we are accounted righteous before God. Holiness also is our inchoative or new begun conformity with God ; and sanctification is the working of a conformity with God in us, which is here imperfect, and shall be perfected in the life to come, where holiness and righteousness shall be again one and the same even in us. Now followeth a brief recapitulation of the whole doctrine touching the Mediatour.

John 15. 26.

5

1 Tim. 3. 16.

1 Pet. 3. 18.

6

John 5. 36.

John 7. 31.

John 10. 38.

Matth. 11. 4. 5.

8

1 Tim. 2. 5.

1 Cor. 1. 30.

The Mediatour was given us by God.

How justification and sanctification, and justice & sanctity are now since the fall different and diverse in us.

OF THE MEDIATOUR.

THE doctrine touching the Mediatour (whereas it so neerly concerneth Gods glory and our comfort) is to be held and diligently considered for these causes : 1. That we may acknowledge and magnifie the mercy and goodness of God towards us, in that he hath given us his Son to be our Mediatour, and to be made a sacrifice for our sins. 2. That we may know that God is just, and doth not of any lenity pardon sins ; but is so grievously offended therewith, that he granteth no pardon to them, except the satisfaction of his Son mediate and come between. 3. That we enjoying such a Mediatour may be assured of eternall life ; because this our Mediatour is both willing and able to grant it. 4. Because it is the foundation and short summe of Christian doctrine. 5. Because of Hereticks, who at all times most grievously oppugne this doctrine, that against them we may be able to defend it. The doctrine concerning the Mediatour seemeth to belong to the place of Justification ; because there also the office of the Mediator is declared : But it is one thing to teach, what, and what manner of benefit the benefit of justification is, and how it is received, which is performed in the common place touching Justification : another thing to shew whose that benefit is, and by whom it is bestowed, which is proper to this present place here handled : and these are different and diverse propositions ; Justification belongeth to the Mediatour, or, is wrought by the Mediatour : and, remission of sins is our justification. In the former proposition Justification is the subject ; that is, it is that where-

The causes why this doctrine of the Mediatour is to be in the Church.

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2

3

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5

of another thing is affirmed : in the latter it is the *Attribute* or *Predicate* ; that is, justification it self is affirmed of another thing, even of remission of sins.

The principall Questions touching the Mediatour are these:

- | | | |
|---|---|--|
| 1. <i>What in generall a Mediatour is.</i> | } | 4. <i>What manner of one is necessary.</i> |
| 2. <i>Whether wee need any Mediatour with God for us.</i> | | 5. <i>Who, or what person is, or may be our Mediatour.</i> |
| 3. <i>What his office is.</i> | | 6. <i>Whether there may be moe Mediatours.</i> |

1 *What a Mediatour is.*

What a Mediatour is in generall.

To reconcile hath four parts,

- 1
- 2
- 3
- 4

A Mediatour in speciall.



Mediatour in generall signifieth him who reconcileth two parties at variance, by interposing himselfe and mitigating the offence, or appeasing the offended by *intreatie*, *satisfaction*, and *caution*, lett the like offence be again occasioned and committed. For, to reconcile, is, 1. To make intercession for him who offendeth, unto him who is offended. 2. To make satisfaction for the injury offered. 3. To promise and to bring to passe that the party who hath offended offend no more: For except this be brought to passe and effectuated, the fruit and commodity of the intercession is lost. 4. To bring them to an attonement and agreement who were before at enmity. If one of these conditions be wanting, there cannot be any true reconciliation. But in speciall and as here it is used and meant of Christ, *A Mediatour* is a person reconciling God who is offended and angry with sin, and mankind offending and subject to eternall death for the same; and that by the satisfying of Gods justice by his death, by praying and intreating for the guilty, and by applying forcibly and effectually his merit through faith on them that beleeve, and regenerating them by his holy Spirit, effecting that they cease from sinning, and lastly, bearing their groines and petitions when they call on him. Or, *A Mediatour* is a pacifier or reconciler of God and men, asswaging Gods wrath, and restoring men into Gods favour by intercession and satisfaction for their sins, and by causing God to love men, and men to love God, so that hence issueth an inviolable peace and agreement between God and man.

How a middle person and a Mediatour differ: & how Christ is the one & the other.

A middle person and a *Mediatour* are different; because that is the name of the person, this of the office: both which Christ is between God the Father and us. He is a *middle person*, because in him both natures, divine and humane, are united personally: And a *Mediatour*, because he reconcileth us to God his Father; albeit in some sort hee is also in the same respect the *middle person*, in which he is a *Mediatour*, because in him two extremes are joyned, God and man. It is demanded, *Whether Adam had need of a Mediatour before his fall?* Answer is to be made by distinguishing of the divers meanings and significations of a *Mediatour*: If a *Mediatour* be meant to be such a one through whose mediation, or by whom God doth bestow his benefits, and communicate himself unto us, Adam verily even before his fall had need of a *Mediatour*, because Christ ever was that person by whom God the Father createth and quickeneth all things: For, *In him was life*, to wit, all both corporall and spirituall life; and the life was the light of men. But if the *Mediatour* be understood to be him who performeth both these and all other parts of a *Mediatours* office, Adam did not stand in need of a *Mediatour* before his fall. We must observe notwithstanding, that in the Scriptures this phrase is not found, whereby Christ is said to have been the *Mediatour* also before the fall of man.

John 1.4.

2. *Whether we need any Mediatour with God for us.*

No reconciliation without a Mediatour.

A Mediatour is necessary for us, 1. *Because the justice of God admitteth no reconciliation without the recovery and new purchase of his grace and favour*; therefore it is very requisite that we have an *Advocate*: neither yet without intercession; therefore we

we have need of an intercessor: *neither without satisfaction*; therefore a satisfier is necessary for us: *neither without an applying of these severall benefits*; (for the benefits must be received) therefore it became us to have such an applier: Lastly, *not without a purging of sin, and a restoring of Gods image in us, to the end we may cease to offend him*; therefore of force we ought to have such a cleanser of our sinfull corruption, and renewer of a better nature. Now we are not able to perform this, to wit, to appease God being offended with us, and to make our selves acceptable unto God: we have need therefore of another Mediatour who may perform this for us. 2. *God required a Mediatour of the party offending*: for God, as God, would not receive satisfaction of himself, but would, for his justice sake, that the party offending should perform the same, or else obtain favour by a Mediatour, and should himselfe present such a one as should be able to make perfect satisfaction, and also should be most acceptable unto God, lest he might suffer a repulse: and farther, such a one as might easily by his favour, whereby he should prevaile with God, reconcile us unto him through satisfying, and making intreaty and intercession for us. Now, wee were not able to beare this person, neither yet to supply any of our race and line sufficient to sustaine the same; because wee were all the children of wrath. Therefore we stood in need of a third Mediatour, which third God tendered unto us, even such a one as was both a man, and a man most acceptable to God. 3. *They who to procure their deliverie must necessarily satisfie Gods justice, either by themselves, or by another, and are not able by themselves, have need of a Mediatour*: But we, to purchase our freedome, must satisfie Gods justice either by our selves or by another; and by our selves we are not able: Therefore wee have need of a Mediatour. But exception is made against the distinction of the Major proposition of our reason, in appointing either our selves, or another, thus: *Ob. Where only one means of satisfying is set down, there no other may be enquired after or proposed: But the law acknowledgeth and assigneth onely one means and way of satisfying, to wit, By our selves: Therefore wee must not set down any other, neither must wee say, Either by our selves, or else by another.* *Ans.* We grant the whole reason, being understood of the law, or according to the declaration of the law: For in the law one onely means of satisfying is prescribed, and in vain is any other sought after: yet so the law assigneth one means, that it denyeth not another. For the law verily saith, that we must satisfie *by our selves*; but it no where saith, *Only by our selves*: therefore it no where excludeth the means of satisfying by another. And albeit God did not expresse this other means in the law: yet in his secret counsell hee understood it, and afterwards revealed it in the Gospel. Wherefore certainly the law discloseth no such means, but leaveth it to be discovered by the Gospel. *Rep. The doctrine then of the Gospel is disagreeing from the law.* *Ans.* It is not disagreeing: for what the Gospel propoundeth, that the law denyeth not; because the law no where addeth the *exclusive particle*, namely, that *Onely by us* satisfaction ought to be made. 4. That a mediatour with God is necessary for us, many other things declare: 1. The tremblings and torments of conscience in us. 2. The pains of the wicked. 3. The sacrifices obtained by God, whereby was deciphered Christs only and perfect sacrifice. 4. The sacrifices of the heathen, and Papists, whereby they labour to pacifie God, because they perceive that we stand in need of satisfaction before God.

The law requireth our selves to satisfie: the Gospel sheweth, & Gods mercy admitteth another to satisfie.

3. What is the office of a Mediatour.

THe office of a Mediatour is to deal with both parties, both the offended, and the offender. So Christ our Mediatour treateth with either party: *With God who was offended* he doth these things: 1. He maketh intercession for us unto his Father, and craveth pardon for our fault. 2. He offereth himself to satisfie for us. 3. He in very deed maketh this satisfaction by dying for us, and suffering sufficient punishment, finite indeed in time, but of infinite worth and value. 4. He becometh our surety, and promiseth on our behalf that hereafter we shall no more offend him: For without this suretiship or promise, intercession findeth no place, no not with men, much

What our Mediatour doth with God,

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What our Mediatour doth with us.

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Philip. 2. 13.

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6

Christ a Mediatour both in merit and efficacy.

John 10. 15, 28. & 5. 20, 26.

John 15. 5.

The benefits of the Mediatour.

1 Cor. 1. 30.

1. Wiſdome.

1

1 Cor. 3. 3.

1 Cor. 1. 33, 34.

2

Christ the author of our wiſdome three wayes.

1

2

3

2. Righteouſneſs.

3. Sanctification.

4. Redemption.

leſſe with God. 5. He worketh this covenant and promiſe on our part in us by giving us his holy Spirit, and life everlaſting. *With us alſo, as being the party offending.* he doth theſe things: 1. He preſenteth himſelf unto us as his Fathers meſſenger and embellaſſadour, opening and ſhewing this decree of the Father, that hee ſhould give himſelf to be our Mediatour, and that his Father accepteth of his ſatiſfaction. 2. He performeth this ſatiſfaction, and imputeth, granteth, and applieth it, being performed, unto us. 3. He worketh faith in us by giving us his holy Spirit, to agniſe this ſo great a benefit, and to imbrace, and not to reject it: for no reconcilement or amity can be between parties which are at variance, except both parties accord. *He worketh in us both to will and to do.* 4. He by the ſame Spirit cauſeth us to leave off to ſin, and to begin a new life. 5. He preſerveth, maintaineth, and ſhieldeth us in this reconcilement, faith, and obedience begun in us againſt the Devils, and all enemies, yea, againſt our own ſelves, leſt we revolt again. 6. He will raiſe us up again from the dead, and gloriſie us, that is, will perfect and finiſh our ſalvation which is begun, with all the gifts, both which we have loſt in Adam, and thoſe which himſelf hath merited for us. All theſe things Chriſt worketh, accompliſheth, and perfecteth not onely by his merit, but alſo by the efficacy and powerfull operation of the ſame: whence he is termed a Mediatour in regard both of merit and efficacy of merit; becauſe he not only meriteth for us by his ſacrifice, but alſo by vertue of his Spirit doth effectually impart unto us his benefits, righteouſneſſe, and life everlaſting: witneſſe thoſe ſayings; *I lay down my life for my ſheep. I give unto them eternall life. As the Father hath life in himſelf, ſo likewise hath he given to the Son to have life in himſelf. As the Father raiſeth up the dead and quickeneth them, ſo the Son quickeneth whom he will. Without me ye can do nothing.*

Now when queſtion is made of the office of the Mediatour, queſtion is made with all concerning his benefits. For the office enjoyned of God unto the Mediatour, is to beſtow benefits on his Church; which Paul ſummarily compriseth in theſe four generall heads as it were, when he ſaith, *Ye are of him in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption.* He is made unto us wiſdome, 1. Becauſe he is the matter or ſubject of our wiſdome. *I eſteemed not to know any thing amongſt you, but Jeſus Chriſt, and him crucified. We preach Chriſt crucified unto the Jews even a ſtumbling block, and unto the Grecians fooliſhneſſe: But unto them which are called both of Jews and Grecians, we preach Chriſt the power of God, and the wiſdome of God.* 2. Becauſe he is the cauſe or authour of our wiſdome, and that three wayes; 1. Becauſe he hath brought forth out of the boſome of the eternall Father wiſdom, that is, the doctrine of our redemption. 2. Becauſe he hath ordained, and preſerveth the minitery of his word, by which he informeth us of his Fathers will, and his office. 3. Becauſe he is forcible and effectual in the hearts of the choſen, and maketh them to yeeld their aſſent unto the word or doctrine, and to be reformed by it according to his image. Shorter thus; *Chriſt is called our wiſdome, becauſe he is, 1. The ſubject, 2. The authour, 3. The means of our wiſdom.* He is made unto us righteouſneſſe, that is, our juſtifier: for in him our righteouſneſſe is, as in the ſubject, and is made ours by his merit, and forcible operation: For, 1. *He ſuffered the puniſhment of our ſins, which is juſtice and righteouſneſſe, and the merit for which we are reputed juſt and righteous.* 2. *He by his power maketh us righteous in the ſight of God, by imputing unto us his righteouſneſſe, and by giving us faith, whereby our ſelves alſo receiving it, may apply it unto us.* He is made unto us ſanctification, that is, our ſanctifier; becauſe he doth regenerate and ſanctifie us by his holy Spirit. He is made unto us redemption, that is, our redeemer; becauſe he finally delivereth us: for the word *ἐμλυτρωσις* (which we interpret redemption) doth not only ſignifie the price, but alſo the effect and full complement thereof.

4. What manner of Mediatour ours ought to be.

THIS queſtion hath good and orderly dependance of the former: for whereas it appeareth, 1. *That we muſt ſatiſfie.* 2. *That we muſt ſatiſfie by another.* 3. *That we muſt*

must satisfie with that satisfaction of our Mediatour, which hath already been discoursed of, and described at large. It is well demanded next, 4. *What manner of Mediatour is required.* Our Mediatour therefore must be, 1. *Man.* 2. *True man,* deriving his nature of our kind, and retaining it for ever. 3. *A man perfectly just.* 4. *True God.* In a word, hee must be such a person as is God and man, having both natures divine and humane, in the unity of his person, so that he may be truly middle and Mediatour between God and men. Now the demonstrations and proofs concerning the person of the Mediatour are drawn from his office: for, because such is his office, himself also ought to be such a one. They have been already handled in the Explication of the 15, 16, 17, & 18. Questions of the Catechisme, where they may be reviewed.

5. *Who is this Mediatour God and man.*

Hitherto the Mediatour hath been described to be the very Sonne of God, our Lord Jesus Christ, as hath been lively expressed before in the Explication of the eighteenth Question of this Catechisme: the summe is, that the Scripture ascribeth to one Christ, and him only, these three things: 1. That he is God: *The Word was God.* All things were made by it. God purchased the Church with his blood. Who was declared mightily to be the Son of God, touching the spirit of sanctification. Whosoever believeth in him shall not be ashamed. There are three which bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one. To these also are to be added those places in which is attributed to Christ, divine worship, invocation, hearing of our prayers, and works proper to God alone. In like manner, those which attribute unto Christ the name of *Jehovah.* Likewise those, in which those things which are spoken of *Jehovah* are applied to Christ. 2. That he is true man: Hitherto belong those places which call Christ *man,* and the son of *man,* the son of *David,* and *Abraham,* the fruit of *Maries womb.* Also when he is said to be made of the seed of *David* according to the flesh, to have a body of flesh, to have come in the flesh: Hitherto belong all those places which attribute unto Christ things proper unto man; as, to grow, to eat, to drink, to be ignorant of some things, to rest, to be weary, to be circumcised, to be baptized, to lament, to rejoyce, &c. 3. That two natures in Christ make one person: Hither are referred the places, which by the communicating of the properties of each nature, attribute those things to the person of Christ, which are proper to either his divine or humane nature: *The Word was made flesh.* He was made partaker of flesh and blood. God purchased the Church with his blood. Before *Abraham* was, I am. I am with you alwayes, unto the end of the world. He spake unto us by his Son, by whom he made the world. *Jesus Christ* is come in the flesh. Who is God over all praised for ever. Had they known it, they would not have crucified the Lord of glory.

Three things in the person of the Mediatour.

I

John 1. 1, 3.
Act 10. 38.
Rom 1. 4. & 10. 11
1 John 5. 7.

2

Jerem 23. 6.
Zech 3. 10.
Malac 3. 1.
Ila 9. 6.
John 12. 40.
1 Tim 3. 5.
Mat 26. 2 & 16. 13.
Matth. 1. 1.
Luke 1. 42.
Rom 1. 3. & 9. 5.
Coloss 1. 13.
1 John 4. 2.

3

John 1. 14.
Job 3. 14.
Act 10. 38.
John 8. 25.
Matth. 28. 20.
Heb 1. 1.
1 John 4. 3.
Rom 9. 5.
1 Cor 3. 2.

6. *Whether there may be more Mediatours.*

There is only one Mediatour between God and man: the reason is, because the Son only is Mediatour, and can perform the office of the Mediatour. And there is but one only naturall Son of God. Object. *The Saints also make intercession for us; therefore they are Mediatours.* Answ. There is great difference between the intercession of Christ, and of the Saints, who live in the world, and pray for themselves and others, yea, for their persecuters and enemies: for the Saints depend upon the merit of Christ. Christ on his own merit; and Christ only offered himself a surety and a satisfier, sanctifying himselfe for us; that is, presenting himself in our stead before Gods judgment seat: which thing can no way be said of the Saints. Object. *Where are many means, there is not one Mediatour: But there are many means of our salvation: Therefore there is not one only Mediatour.* Answ. The Major proposition we deny: For it is one thing to be the means, another thing to be the Mediatour of our salvation.

There can be but one Mediatour, because there is but one naturall Son of God.

Of the COVENANT of God.

IT was said, that the *Mediatour* is a person reconciling parties which are at variance, to wit, God and men. Now this reconciliation in the Scriptures is termed, *The Covenant and Testament*, which is the *Correlative*, that is, hath a mutuall respect to the Mediatour: for every Mediatour is the Mediatour of some covenant, and a reconciler of parties who are at enmity. Wherefore the doctrine which treateth of the Covenant of God, is linked with the Place concerning the Mediatour. The chief Questions heretofore are these:

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| <p>1. <i>What a Covenant is.</i>
 2. <i>Whether it can be made without a Mediatour.</i></p> | <p>3. <i>Whether there be but one and the same Covenant, or more.</i>
 4. <i>In what the old and new Covenant agree, and in what they differ.</i></p> |
|---|---|

1. *What a Covenant is.*

What a Covenant
in generall is.



Covenant in generall signifieth a mutuall contract or agreement of two parties joyned in the Covenant, whereby is made a bond or obligation or certaine conditions for the performance of giving or taking something, with addition of outward signes and tokens, for solemn testimony and confirmation, that the compact and promise shall be kept inviolable. Hence we easily collect the definition and nature of Gods Covenant: For it is *A mutuall promise and agreement between God and men, whereby God giveth men assurance, that he will*

What Gods Co-
venant with us is.

*be gracious and favourable to them, remit their sins, bestow new righteousness, his holy Spirit, and life eternall for and by his Son our Mediatour: And on the other side, men bind themselves to faith and repentance; that is, to receive this so great a benefit with true faith, and to yield true obedience unto God. This mutuall compact between God and men is sealed and confirmed by outward badges and tokens, which we call Sacraments; that is, sacred signes, testifying Gods good will towards us, and our thankfulnesse and obsequious dutifullnesse towards him. A Testament is the last will of a Testator, whereby hee at his death disposeth of his things what hee would have done concerning them. In Scripture the name of Covenant and Testament, to expresse significantly this Gods Covenant, are used and taken alike for one and the same thing: for both of them shew our reconciliation with God, or the mutuall agreement between God and man. This agreement and reconcilment is called a Covenant, because God promisseth unto us certain blessings: and on the other side, demandeth of us, as a pledge, our obedience, using withall certain solemn ceremonies to the confirmation and strengthening of the contract. It is called a Testament, because this reconciliation was made by the death of the Testator Christ coming betweene, that so it might be firme and ratified: or, because Christ hath purchased this our reconcilment with God by his death, and hath left it unto us, even as parents at their decease deliver their goods unto their children. This reason is alledged in the Epistle to the Hebrews: For this cause (saith the Apostle) is he the Mediatour of the new Testament, that through death they which were called might receive the promise of eternall inheritance. For where a Testament is, there must be the death of him that made the Testament. For the Testament is confirmed when men are dead: for it is yet of no force, as long as he that made it is alive. For while the Testator liveth, he retaineth a right to change, detract, or add any thing. The Hebrew word *Berith* only signifieth a Covenant, not a Testament: yet the Interpreters translate it by the word *διαθήκη*, which word with the Greeks signifieth*

Sacraments the
signes of the Co-
venant
A Testament.

Testament and
Covenant of like
signification.

Why our reconcili-
ation is called
a Covenant.

Why it is also
called a Testa-
ment.

Heb. 9. 15, 16, 17.

signifieth both a covenant and testament; whence it is gathered, that that Epistle was not written in Hebrew (as some think) but in Greek. Obj. *A Testament is ratified by the death of the Testator: But God cannot die: Therefore his Testament is not ratified, or at leastwise this reconcilment may not be called a Testament.* Ans. The Minor is to be denyed, because God is said to have redeemed the Church with his blood, therefore he died; but he died according to his humanity: for Christ is the Testator, who is both God and man; but he died according to his humanity only: witnesse Peter, who saith, *He was put to death concerning the flesh.* Repl. *But Christ is the Intercessor, and God the Testator: Therefore the reconcilment is not of force.* Ans. They differ in person and offices: the person of Christ differeth from the person of the Father, and the holy Ghost in office, not in efficacy and power; and in respect of him it is an *intercession*; in respect of us, a *reconcilment*, or receiving into favour.

Acts 20.28.

1 Pet. 3.18.

The same is called an intercession in respect of Christ, who by intercession worketh it: and reconcilment in respect of us, who are reconciled.

2. How a Covenant may be made between God and men.

THAT Covenant could not be made without a Mediatour: for we could neither satisfie, nor come again in favour with God, no nor receive the benefit of reconcilment procured by another. Furthermore, God in his justice would not admit of us without sufficient satisfaction: we were the enemies of God, therefore the entrance and access to God lay not open to us before he was pacified by the merit of our Mediatour, as it hath been shewed more at large before in that question, *Why a Mediatour is necessary for us.* The reconcilment could not be plenarily accomplished without the satisfaction and death of the Mediatour. Again, without the Mediatour regenerating us, we should not have been able to stand to the conditions; and so had the Covenant been made of no force.

3. Whether there be one or moe Covenants.

THE Covenant of God is but one in *substance* and *matter*, but two in *circumstances*: that is, it is one in respect of the more generall conditions by which God combineth or compoundeth with us, and we with God: but it is two in respect of lesse principall conditions, or (as some speak) it is two, as touching the manner of the administration thereof. There is but *one in substance*, 1. Because there is but one God; one Mediatour between God and men, Christ Jesus; one mean of reconcilment; one faith; one way of the salvation of all who are saved, and have been saved from the beginning. It is a great question, *Whether the ancient Fathers were saved by any other means then we are*: which, except it be well and circum-spectly construed, obiectureth with palpable darknesse the light of the Gospel. But these testimonies of Scripture doe lesson and schoole us the truth herein; *Jesus Christ yesterday, and to day, and the same also for ever.* God hath appointed him over all things to be the head of the Church. *By whom all the body is coupled and knit together, &c.* No man hath seen God at any time: the only begotten Son, which is in the bosome of the Father, he hath declared him. There is given no other name under heaven whereby we must be saved. No man knoweth the Father but the Son, and he to whom the Son will reveale him. I am the way the truth, and the life; no man cometh to the Father but by me: Hee meaneth, I alone am the way by which even Adam attained salvation. *Many kings have desired to see these things which ye see, and have not seen them. Abraham rejoiced to see my day, and he saw it, and was glad.* All therefore, as well under the Law as under the Gospel, who were to be saved, had respect to the onely Mediatour Christ, by whom alone they were reconciled unto God, and saved: Therefore there is but one Covenant. 2. The Covenant is only one, because the principall conditions, which are termed the substance of the Covenant, are the same, both before and since Christs incarnation: for in both Testaments, before and after the exhibiting of Christ, God promisseth remission of sins to beleevers, and repentant sinners: and men bind themselves to belife and repentance. There are said to be two Covenants, the old and the new, as concerning the circumstances, and those conditions which are lesse

There is but one Covenant in substance, two in circumstance.

How one in substance.

Heb. 1.3. Eph. 1.22. & 4.10.

John 1.18.

Acts 4.12.

March. 11.32.

John 14.6.

Luke 10.24.

John 8.56.

How two in circumstance.

The diversity of Covenants is known by the diversity of their conditions.

lesse principall, which are the forme of administration serving for the principall conditions, that the faithfull may attain unto them by the help of these. Now, what these principall conditions are, shall appear out of that which followeth. A rule here may be observed: *In all Covenants their conditions are ever to be considered; which if they be the same, then are the Covenants also the same; if diverse, then the Covenants also diverse; if partly the same, and partly diverse, then the Covenants are also in part the same, and in part diverse, as in this Covenant.*

4. In what the old and new Covenant agree, and in what they differ.

The old and new Covenant agree in three things: 1. In their Author and Mediatour.

2. In the promise of grace.

Gen. 2. 18.
Gen. 3. 15.
Gen. 17. 7.
John 1. 36.

3. In their condition in respect of us.
Gen. 17. 1.
Mark 1. 15.

The old and new Covenant differ, 1. In promises of corporall benefits.

2. In the circumstance of the promise of grace.

3. In the signes of the promise of grace.

4. In cleernesse and evidence.

5. In gifts.

Jer. 31. 31.
1 Cor. 3. 9.
Joel 2. 28.
6. In continuance.
Jer. 32. 40.

7. In their manner of binding.

Whereas the Covenant is one, and yet the Scripture speaketh thereof as of two, we are to consider wherein the old and new Testament concur and agree, and wherein they differ. They agree, 1. *In their Author*, which is God; and *in their Mediatour*, which is Christ. Object. But some man will say, *Moses was the Mediatour of the old Covenant.* Ans. True, as in a type, adjoynd to the Mediatour which was signified, who then also was Mediatour, but now is sole Mediatour without that typicall Mediatour: For he is manifested in the flesh, and is no more covered with types. 2. *In the promise of grace*, touching remission of sins, and life everlasting to be given freely by and for Christ the Mediatour, to those only who beleeve; which promise was common to the old Church, as well as to us: For God promised the same grace and mercy unto all who beleeve in the Mediatour; *In thy seed shall the nations of the earth be blessed. The seed of the woman shall break the head of the serpent. I will be thy God, and the God of thy seed. He that beleeveeth in the Son hath life everlasting.* We beleeve, through the grace of our Lord Jesus Christ to be saved, even as they doe. Now here wee speak not in particular of the circumstances of grace; but in generall, of the promise of grace. But Covenants have the same corporall promises also, but that only in generall. 3. *In their tenour and condition in respect of us*: for in both God requireth of men faith and obedience; *Walk before me, and be thou upright.* And, *Repent and beleeve the Gospel.* The new and old Covenant therefore agree, as concerning the principall conditions of the Covenant, both in respect of God, and in respect of man.

But the two Covenants differ, 1. *In the promises of corporall benefits*: for the old Covenant had special promises of some certain definite corporall blessings, as the promise of the land to be given to the Church, of the form of ceremoniall worship, and Mosaicall policie or government to be observed in that region and nation untill the coming of the Messias, and lastly, for the Messias to be born out of that people. But the new Testament hath no such special promises of corporall benefits, but only generall; as, that God will preserve his Church unto the end, and give it some abiding and resting place. 2. *In the circumstance of the promise of grace*; for in the old Covenant the beleevers were reconciled unto God, and saved for the Messias sake which should be exhibited, and for his sacrifice to come: in the new Covenant we are saved for the Messias being come and exhibited, and for his sacrifice already offered. 3. *In the rights or signes added to the promise of grace*: In the old Covenant the Sacraments were divers and painfull; as the Circumcision, the Paschever, the Sacrifices and Oblations: But the Sacraments in the new are few and plain, even Baptism, and the Supper of the Lord. 4. *In cleernesse and evidence*. The old had types and shadows of good things to come, all things were figurative, as their Priests and Sacrifices, and therefore the more obscure and dark: In the new is an accomplishment of these types, and so all things are more cleer, as well in the Sacraments, as the doctrine thereof. 5. *In gifts*: In the old the effusion and powring out of the gifts of the holy Ghost was more narrow and sparing; in the new it is more large and plentiful: *I will make a new covenant. If the ministration of condemnation was glorious, much more doth the ministration of righteousness exceed in glory. I will poure out my spirit upon all flesh, &c.* 6. *In continuance*: The old was but for a time, during untill the coming of the Messias: the new is for ever; *I will make an everlasting Covenant with them.* 7. *In their bond, or manner of binding*: The old Covenant bound

bound them to the obedience of the whole Mosaiicall law, morall, ceremoniall, and civil: the new bindeth us only to the morall or spirituall law, and to the use of the Sacraments. 8. *In extent*: In the old Covenant, the Church was inclosed and limited within the Jewish nation, whereunto it became all others that would be saved to repair: In the new the Church is spread over all nations, and there is an entrance into it open to all beleevers of whatsoever nation, estate, or language.

Here is to be observed, that the old Testament or Covenant is in Scripture oftentimes taken by a figure of speech called Synecdoche (which we use, when we take the whole for a part, or a part for the whole) for the law, in respect of that part which is especially handled there: for in the old Testament the law was more urged, and there were many parts thereof; the Gospel was then more obscure. Contrariwise, the new Testament or Covenant is for the most part taken for the Gospel; because in the new Testament a great part of Moses law is abrogated, and the manifestation and knowledge of the Gospel is to us more cleer and ample.

8. In extent.

Why the old Covenant is taken for the Law, and the new for the Gospel.

Quest. 19. Whence knowest thou this?

Ans. Out of the Gospel, which God first made known in Paradise ^a, and afterwards did spread it abroad by the Patriarks ^b and Prophets ^c, shadowed it by sacrifices, and other ceremonies of the law ^d, and lastly, accomplished it by his only begotten Son ^e.

^a Gen. 3. 15. ^b Gen. 22. 18. & 12. 3. & 49. 10. ^c Isa. 5. 3. & 42. 1. 2. 3. 4. & 43. 25. & 45. 5. 6. 22. 23. Jer. 23. 5. 6. & 31. 32. 33. & 33. 39. 40. 41. Mic. 7. 18. 19. 20. Acts 10. 34. & 3. 22. 23. 24. Rom. 1. 2. Heb. 1. 1. ^d Heb. 10. 7. Col. 2. 17. John 5. 46. ^e Rom. 10. 4. Gal. 4. 4. & 3. 24. Col. 2. 17.

The Explication.

THis nineteenth Question of the Catechisme, which is concerning the Gospel, is like to the third: For as there it is demanded, *Whence knowest thou thy misery?* and answer is made; *Out of the Law*: So here the Question is, *Whence knowest thou thy deliverie?* the answer hereof is, *Out of the Gospel*. Seeing then it hath been already spoken of the Mediatour, we are necessarily also to speak of the doctrine in which the Mediatour is declared, described, and offered unto us: that doctrine is *the Gospel*. Afterwards we are also to speak of the mean whereby wee are made partakers of the Mediatour and his benefits: that mean is *faith*. First therefore the common place concerning the Gospel cometh to be handled, which is fitly annexed to the former doctrine concerning the Mediatour and Covenant between God and men: 1. *Because Christ the Mediatour is the subject or matter of the Gospel*, which teacheth, *who, and what manner* of Mediatour this is. 2. *Because he is the author and publisher of the same*; for it is part of the Mediatours office to publish the Gospel, as it is said, *The only begotten, which* John 1. 3. *is in the bosome of the Father, he hath declared him*. 3. *Because the Gospel is a part of the Covenant, and the new Covenant is often taken for the Gospel*.

The order & correspondence of this question in the second part of the Catechism, with the third question in the first part thereof.

The principall Questions are:

- | | | |
|------------------------------------|--|---|
| 1. What the Gospel is. | | 4. What are the proper effects of the Gospel. |
| 2. Whether it be any new doctrine. | | 5. Whence the truth and certainty of the Gospel may appear. |
| 3. How it differeth from the Law. | | |

1. What the Gospel is.

THE Greek word ευαγγελιον, for which wee use *Gospel*, signifieth, 1. *A joyfull message or news*. 2. *The sacrifice which is offered to God for this joyfull news*. 3. *The Gospel reward*.

Three significations of the word
reward

Luke 2. 10.

How the words
εὐαγγέλιον and
εὐαγγέλιον some-
times differ in
Scripture.

John 8. 56.

John 14. 6.

John 10. 9.

Ephes 1. 22.

Hebr. 13. 8.

What the Gospel
is.

John 6. 70.

Luke 24. 47.

John 1. 17.

What order is to
be observed in
teaching the Law
and Gospel.

The perpetuall
continuance of
the Gospel pro-
ved.

reward which is given to him who bringeth glad tidings. Here it is taken for the doctrine or joyfull newes of Christ exhibited in the flesh : as, Behold, I bring you glad tidings of great joy, because to you this day Christ is born. There is a difference also to be observed between the words εὐαγγέλιον and εὐαγγέλιον for the word εὐαγγέλιον is the promise of the Mediatour to be exhibited hereafter ; the word εὐαγγέλιον, the tidings of the Messias already exhibited. Nevertheless this difference of these words is not perpetuall, and it consisteth rather in the letter and words themselves, then in the thing signified by the words ; for both of them declare the same benefits of the Messias : but the difference is only in the circumstance of time, and in the manner of his manifestation and exhibiting, as appeareth out of these sayings ; *A. braham saw my day, and was glad. No man cometh to the Father but by mee. I am the doore, &c. God hath appointed him over all things to be the head to the Church. Jesus Christ yesterday, & to day, &c. Now, The Gospel is the doctrine revealed in Paradise from heaven by the Son of God, the Mediatour, presently after the fall of mankind into sin and death : wherein freedom from sin, death, and from the curse and wrath of God, that is, remission of sinnes, salvation, and life everlasting, by and for the same his Sons sake our Mediatour, is of the free grace of God promised, and preached to all that beleve in the Sonne of God, and imbrace repentance : by which doctrine the holy Ghost doth forcibly worke in the hearts of the faithfull, kindling in them faith, repentance, and the beginning of everlasting life. Or out of the 18, 19, and 20 Questions of the Catechisme such a definition of the Gospel is framed : The Gospel is a doctrine which God first made known in Paradise, and afterwards spread it abroad by the Patriarks and Prophets, shadowed it by sacrifices, and other ceremonies of the Law, and lastly, accomplished it by his onely begotten Son ; teaching, that the Son of God, even our Lord Jesus Christ, is made of God unto us wisdom, righteousness, sanctification, and redemption ; that is to say, a perfect Mediatour, satisfying for the sin of mankind, and restoring righteousness and life everlasting to all them who by a true faith are engrafted into him, and doe imbrace his benefits. This definition all the summes which are in Scripture delivered of the Gospel, doe confirme : as, This is the will of him that sent me, that every man that seeth the Son and beleeveth in him should have everlasting life, and I will raise him up at the last day. Through his Name was repentance and remission of sins to be preached to all nations. The Law was given by Moses ; but grace and truth came by Jesus Christ.*

By these and the like testimonies of Scripture it is manifest, that both the Law and the Gospel preacheth repentance ; and that the instrument whereby God doth work in us repentance or true conversion, is properly the Gospel. But this order in proceeding must be observed : First, the Law is to be proposed, that thence we may know our misery : Then, that we may not despair after our misery is known unto us, the Gospel is to be taught, which both giveth us a certain hope of returning into Gods promised favour by Christ our Mediatour, and sheweth unto us the manner how we are to repent. Thirdly, that after we attain unto our delivery, we wex not carelesse and wanton, the Law is to be taught again, that it may be the level, square, and rule of our life and actions.

2. Whether the Gospel hath been alwayes known in the Church, or whether it be any new doctrine.

THE Gospel sometimes signifieth the doctrine of the promise of grace, and of remission of sins freely to be given for the sacrifice of the Messias, as yet not manifested in the flesh ; and sometimes the doctrine of the Messias already exhibited. In the latter sense and signification the Gospel hath not been of perpetuall continuance, but began with the new Testament : In the former meaning it hath alwayes been extant in the Church ; for presently after mans fall it was manifested in Paradise to our first parents, and afterwards spread abroad and expounded by the Patriarks and Prophets, and finally, at length consummated and absolved by Christ, both in the fulfilling or full performance, as also in a more cleer declaration of those things which had

had before time been promised in the old Testament. This is confirmed, 1. By the records of the Apostles, as of Peter; To whom also give all the Prophets witness, that through his name all that believe in him shall receive remission of sins. Of the which salvation the Prophets enquired and searched. Likewise of Paul; which (Gospel) he had promised afore by his Prophets in the holy Scriptures. Of Christ himself also saying, Had ye believed Moses, ye would have believed me, for he wrote of me. 2. The same is manifested by all the promises and prophecies which speak of the Messias. This is therefore diligently to be marked, because God will have us know, that there was and is, from the beginning of the world unto the end, one onely doctrine and way of salvation, which is by Christ: Jesus Christ yesterday, and to day, the same also is for ever. I am the Way, the Truth and the Life; no man cometh to the Father but by me. Moses wrote of me. How (say you) wrote Moses of Christ? 1. Because hee recounteth the promises concerning the Messias: In thy seed shall all nations be blessed. God shall raise up a Prophet &c. A Star shall rise out of Jacob. The Scepter shall not depart from Judah untill Shiloh come. 2. Because hee restraineth these promises concerning the Messias unto a certain family, of which the Messias was to be born, and to which afterwards the promise of the Messias was more and more renewed and revealed. 3. The whole Leviticall priesthood, and the whole ceremoniall worship, as the sacrifices, the oblations, the altar, the temple, and other things which Moses described, had a respect, and were referred unto Christ: yea, the kingdome also and the kings were a type of Christ and of his kingdome: Wherefore Moses wrote very many things of Christ. Object. 1. But Paul saith, that The Gospel was promised by the Prophets; And Peter, that The Prophets prophesied of the grace which should come unto us: Wherefore the Gospel hath not been always. Answ. Wee accept of the whole reason as true, of the Gospel understood and taken in the second signification above rehearsed, that is, of the doctrine of the promise of grace fulfilled by Christ exhibited in the flesh, and of the evidence of this doctrine: for in former ancient times the Gospel indeed was not, but was promised, onely by the Prophets; to wit, 1. As concerning the fulfilling of those things which in the old Testament were fore-told of the Messias. 2. In respect of the more manifest knowledge of the promise of grace. 3. In respect of a more large pouring out of the gifts of the holy Ghost; that is, the Gospel then was not the doctrine of Christ already exhibited, dead, and raised again from the dead, and sitting at the right hand of his Father, as now it is; but it was a preaching of Christ which should hereafter be exhibited, and perform all these things. Notwithstanding, there was a Gospel, that is, some glad tidings of the benefits of the Messias to come, sufficient to the Fathers to salvation: according as it is said, Abraham saw my day, and rejoiced. To him bear all the Prophets witness, &c. Christ is the end of the Law. Object. 2. The same Apostle Paul saith, that The Gospel is the mystery which was kept secret since the world began: and that, In other ages it was not opened unto the sons of men. Answ. This reason hath in it a fallacie of division (as Logicians call it) dis-membring and dis-joyning those things which are to be joyned: for the Apostle in the same place presently addeth, as it is now; which clause is not to be omitted, because it sheweth that in former times it was also known; though not so plainly, and to fewer speciall men then now it is: It is also a fallacy in affirming that simply to be said so, which was so said but in some respect: for it followeth not that it was simply and meerly unknown then, or utterly covered and hidden, because now it is more cleerly, and that by more particular persons discerned; for it was known unto the Fathers, though not so distinctly known as it is now unto us: And hither properly belongeth the distinction and difference of the words *εργασίας*, and *εὐαγγελίου* above expounded. Ob. 3. The Law was given by Moses, grace and truth by Jesus Christ: Therefore the Gospel was not from the beginning. Answ. Grace and truth did appear by Christ exhibited and manifested, to wit, in respect of the fulfilling of the types, and full performance, and plentiful application of those things which of ancient were promised in the old Testament: But hereof it followeth not, that they in the old Testament were destitute of this grace; for unto them also was the same grace effectually applied by Christ, and for Christ, but being as yet

1. By testimonies of Peter, Paul, and Christ himselfe. Acts 10. 43. 1 Pet. 1. 10. Rom. 1. 2. John 1. 45. 2. By all the prophecies of the Messias.

Heb. 1. 3. Joh. 14. 6. & 5. 46.

Why Moses is said to write of Christ. Gen. 22. 3. Deut. 18. 15. Num. 24. 17. Gen. 49. 10.

Rom. 1. 2. 1 Pet. 1. 10.

How the Gospel is said to have been promised unto the Fathers.

John 8. 56. Acts 10. 43. Rom. 10. 4. and 15. 23. Ephes. 3.

The one signifieth the promise of Christ to come; the other the preaching of Christ already come. John 1. 14.

Joh. 1. 18. & 14. 6.
& 15. 5.

to be manifested hereafter in the flesh; and therefore more sparingly and faintly then unto us. Whatsoever grace and true knowledge of God was ever in any men, they had it by Christ, as the Scripture saith, *No man hath seen God at any time: the only begotten Son which is in the bosome of the Father, he hath declared him unto us. No man cometh to the Father but by me. Without me ye can do nothing.* Repl. But hee saith, *The law was given by Moses: Therefore not the Gospel.* Ans. The law is said to be given by Moses, because this was chiefly belonging to his office, that hee should publish the law; though withall he taught the Gospel, albeit more obscurely and sparingly, as hath been already proved; But it was Christs chief function to publish the Gospel; albeit he also taught the law, but not principally, as did Moses: for he purged the morall law from corruptions by rightly interpreting it, and did write it by the working of his holy Spirit in the hearts of men; he fulfilled the ceremoniall law, and together with the judiciall law abrogated the same.

3. How the Gospel differeth from the Law.

Four differences
between the Law
and the Gospel.

I
The Law knowne
by the light of
nature.
Rom. 2. 15.

The Gospel
known by the
light of grace
only.

Matt. 11. 27.
& 14. 19.
John 1. 18.

2
The law teacheth
what we ought to
be, but not how
we may be as wee
ought.
The Gospel teacheth
how wee
may be.

Matt. 18. 23.
Luke 10. 29.
Mark 3. 36.

3
The law requireth
our righteousness;
the Gospel admitteth
of anothers.
Levit. 18. 5.
Math. 19. 19.
The Law and the
Gospel are not
contrary.

4
Rom. 3. 20. & 4. 15.
1 Cor. 3. 6.
The Law is the
ministry of
death.

The Gospel is the
ministry of life.

THe Law and the Gospel agree in this, that each doctrine proceeded from God, and that in both of them is entreated of the nature of God, and of his will and works: howbeit, there is a very great difference between them both; 1. *In their revelations, or in the manner of their revealing.* The knowledge of the Law was grafted and engendred in the minds of men in the very creation, and therefore is known unto all, although there were no more revealing of it: *The Gentiles have the effect of the law written in their hearts.* The Gospel is not known by nature, but is peculiarly revealed from heaven to the Church alone by Christ our Mediatour: For no creature could have seen or hoped for that mitigation of the law touching satisfaction for our sins by another (of which we have before entreated) except the Son had revealed it: *No man knoweth the Father but the Son, and he to whom the Son will reveal him. Flesh and blood hath not revealed it unto thee. The only begotten Son which is in the bosome of the Father, he hath declared him.* 2. *In the very kind of doctrine, or in the subject or matters which they deliver;* for the law teacheth us what we ought to be, and what we stand bound to perform to God; but it administred us no ability of performing this duty, neither pointeth it out the means by which we may become such as it requireth us to be: but the Gospel sheweth the means whereby wee may be made such as the law requireth: for it offereth unto us the promise of grace touching Christs righteousness imputed unto us by faith, no otherwise then if it were properly our own, teaching us, that *we by this imputation of Christs righteousness, are reputed just before God.* The Law saith, *Restore that thou owest. Do this and live.* The Gospel saith, *Only beleeve.* 3. *In the promises:* the Law promiseth life to them that are just and righteous in themselves, or with a condition of our own righteousness, and perfect obedience performed by us; *He that doth them shall live in them. If thou wilt enter into life, keep the commandments.* The Gospel promiseth the same life to them that are justified by faith in Christ, or with condition of anothers righteousness, to wit, Christs, applied unto us by faith. Neither for these respects are the Law and the Gospel at odds one with the other: for albeit the Law will that thou keep the commandments, if thou wilt enter into life; yet doth it not shut thee from everlasting life if another fulfill the Law for thee: for it verily setteth downe one way of satisfying for sins, namely, *by thy selfe;* but it doth not exclude the other, that is, *satisfying by another,* as hath been heretofore shewed. 4. *In effects:* The Law without the Gospel is the letter which killeth, and the ministry of death: *By the Law cometh the knowledge of sin. The Law causeth wrath, &c.* and, *The letter killeth.* By the letter is understood the outward preaching and bare knowledge of those things which we ought to do: for it teacheth indeed our duty, and that righteousness which God requireth at our hands; but it doth not make us able to performe that righteousness, neither doth it shew us any hope to attain thereunto by another, but rather accuseth and condemneth our righteousness. The Gospel is the ministry of life, and of the Spirit; that is, it hath the forcible operation of the

the holy Ghost adjoynd, and doth quicken; because by it the holy Ghost, as by an instrument, worketh faith and life in the elect: *The Gospel is the power of God unto Rom. 1. 15. salvation to every one that beleeveeth.*

It was said in the definition of the Gospel, and in the third difference between the Law and the Gospel, that *the Gospel requireth both faith and repentance, or new obedience, and so is the preaching both of remission of sins, and of repentance.* Against this Flaccius Sectaries keep a stir, and reason after this sort: Ob. *There is no precept or commandment belonging to the Gospel, but to the Law: The preaching of repentance is a precept or commandment: Therefore the preaching of repentance belongeth not to the Gospel, but to the Law.* Ans. We deny the Major, if it be generally meant: for this precept is proper unto the Gospel, that it commandeth us, to beleeve it, to imbrace the benefit of Christ, and now being justified, to begin new obedience, or that righteousness which the law requireth of us. Repl. *Yea, but the law also willet us to beleeve God: Therefore it is not proper unto the Gospel to command us to beleeve.* Ans. Both the Law and the Gospel commandeth faith and conversion to God, but diversly; The Law only in generall commandeth us to beleeve God, or to give credit to all his promises, commandments, and threatnings, and that with a denouncing of punishment except we do it: the Law saith, *Beleeve every word of God;* it willet therefore that we beleeve and obey this commandment also, by which God in the Gospel commandeth us to return unto him, and to beleeve in Christ. But the Gospel in speciall and expressly willet us to imbrace by faith the promise of grace by Christ, and to return unto God; that is, faith not in generall, *Beleeve all the promises and denouncings of God, &c.* (for that it leaveth unto the Law:) but it saith plainly and expressly, *Beleeve this promise;* to wit, that thy sins are pardoned thee, and that thou art received of God into favour by and for Christ; and return unto God. Further, it exhorteth us both inwardly and outwardly by the holy Spirit, and by the word, *That we walk worthy of the Gospel;* that is, do such works as are pleasing to God; but this it doth only in generall, not prescribing in particular, *Thou shalt do this or that,* but leaveth this unto the Law: as contrariwise it saith not in generall, *beleeve all Gods promises,* leaving this to the Law; but in speciall faith, *Beleeve this promise; Fly unto Christ, and thy sins shall be forgiven thee.*

The Gospel is the preaching of repentance.

Both the Law and the Gospel require faith. The Law exhorteth in generall unto faith, and unto such and such works in speciall.

The Gospel exhorteth in speciall unto faith, and in generall unto works.

4. What are the proper effects of the Gospel.

The proper effects of the Gospel are, 1. Faith: because *Faith is by hearing, and hearing by the word of God. The Gospel is the ministration of the Spirit, the power of God unto salvation. Rom. 10. 17. 2 Cor. 1. 3. Rom. 1. 16.* 2. Through faith our whole conversion unto God, justification, regeneration, and salvation: for by faith, as by the instrument, whole Christ, together with all his benefits is received.

5. Whence the truth and certainty of the Gospel may appear.

The truth and certainty of the Gospel appeareth, 1. By the testimony of the holy Ghost. 2. By the propheties which have been uttered by the Prophets and other holy men. 3. By the fulfilling of those propheties, which were accomplished in the new Testament. 4. By the miracles whereby the doctrine of the Gospel was confirmed. 5. By the end or property of the doctrine of the Gospel; because that alone sheweth the way how to escape sin and death, and ministrerth sound comfort unto afflicted consciences.

Quest. 20. Is then salvation restored by Christ to all men who perished in Adam?

ON THE 7. SABBATH.

Ans. Not to all ^a, but to those only who by a true faith are engrafted into him, and receive his benefits ^b.

^a *Matt. 7. 14. & 22. 14.*

^b *Mark 16. 16.*

Joh. 1. 12. & 3. 16, 18, 36. 1st. 53. 11. Phil. 2. 11. Rom. 3. 22. & 11. 30. Heb. 4. 3. & 9. 9. & 10. 39. & 11. 6.

The Explication.



AVING declared the doctrine concerning the means of our delivery through Christ, the question *Who*, and *By what means they are made partakers of this delivery*, whether all, or only some, orderly followeth. This twentieth Question therefore is a preparation to the doctrine of faith, without which, neither the Mediatour, nor the preaching of the Gospel profiteth any man. Hereby also carnall security is

Gal. 2. 17.

John 3. 36.

John 3. 5.

Mat. 7. 21.

Why all are not saved by Christ.

John 1. 12.

1st. 53. 11.

Why the faithfull only are saved by Christ.

prevented or met withall, and that opprobrious contumely, that *Christ is the minister of sin*. The answer to this question consisteth of two parts: 1. *Salvation is not restored by Christ to all that perished in Adam*: 2. *But to those onely who by true faith are ingrafted into Christ, and imbrace his benefits*. The former part is too too evident by daily experience: *He which beleeueth not in the Son shall not see life, but the wrath of God abideth on him*. Except a man be born from above he cannot enter into the kingdom of God. *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven*. The cause why all are not saved by Christ, is not the insufficiency of the merit and grace of Christ, (for Christ is the full propitiatory sacrifice for the sinnes of the whole world, as concerning the worth and sufficiency of the ranfome and price which he paid) but it is the infidelity of men, whereby they refuse the benefits of Christ offered in the Gospel; and therefore perish not through any defect of Christs merit, but through their own fault. The other part also is proved by Scripture: *As many as received him, to them he gave power to be the sons of God. By his knowledge my righteous servant shall justify many*. Now the reason why beleevers only are saved, is, because they only lay hold on, and imbrace the benefits of Christ; and because in them alone God obtaineth the end for which he delivered up his Son unto death: for the faithfull only agnise the mercy and grace of God, and yeeld thanks unto him for the same.

The summe therefore of all is, that though the satisfaction of Christ our Mediator for our sins is most perfect, yet all are not delivered by it, but they only who beleeve the Gospel, and do apply the merit of Christ by a true faith unto themselves.

Object. 1. *Grace exceedeth the sinne of Adam*: If therefore for the sin of Adam all men are cast away; much more by the grace of Christ all, and not beleevers onely, shall be saved. Answer to the antecedent. Grace exceedeth and is above sin, in respect of the sufficiency of the satisfaction, not in respect of the application thereof: Wherefore, that all are not saved through the satisfaction or obedience of Christ, the fault thereof sticketh in men themselves, and is to be ascribed unto the unbelievers, who imbrace not the grace of Christ offered, but like ungratefull men reject it.

Object. 2. *Whomsoever Christ hath fully satisfied for, they are to be received of God into favour*; for so doth the justice of God require: But Christ hath fully satisfied for all the sins of all men: Therefore all men are to be received of God into favour; or if this be not done, God shall be unjust, or somewhat is derogated from Christs merit. Answer.

The Major proposition being understood simply, and without any limitation, is false. All are received into favour for whom Christ hath satisfied, with this condition, if they apply the satisfaction of Christ unto themselves by faith: This condition is expressly added; So God loved the world, that hee gave his Sonne, that whosoever beleeueth in him should not perish, but might have everlasting life. Object. 3. *Adam by one sinne made all subject to condemnation*; but Christ doth justify onely some: The force therefore of Adams sin is greater to condemne, then of Christs satisfaction to save.

Answer. We deny the consequence of this argument, because the force, excellency, and efficacy of Christs satisfaction is not to be esteemed by the multitude or number of those men who are thereby saved, but by the greatnesse of the benefit it selfe. For it is a greater work to deliver and save even one from everlasting death, then to make all men by one sin guilty of everlasting death: for be it that Christ should save even but one man, yet it was necessary, 1. *That he should pay in a finite time a punishment in greatnesse and value infinite, not onely for that one sin of Adam,*

The force of Christs satisfaction is seen not in the multitude of them who are saved, but in the greatnesse of the benefit.

John 3. 16.

dam, but for other infinite sins which follow it, of which every one also deserves infinite punishment. It was required also, 2. That he should purge and take away, not only that originall and birth-sin, but also infinite others; 3. And should restore in him a perfect conformity with God. Wherefore the grace of Christ in saving even one man, doth in infinite manner exceed the sin of Adam. *Ans.* 2. Again, that the force of that efficacy which is in Christs merit and benefit passeth not through all men, as the strength of Adams sin passed through all his posterity; the fault hereof is in men, who do not as much apply unto themselves by a true faith Christs merit, as they do apply unto themselves the sin of Adam, both by being born in it, and consenting unto it, and fostering it. Now the reason why all men do not beleieve, nor apply this Christs benefit unto themselves, is a question of higher and deeper speculation, impertinent to this place. This may suffice for answer herein, *God hath mercy on whom he will, and whom he will he hardeneth.* And he will so shew his mercy, that hee will also exercise his justice.

Quest. 21. What is true faith?

Ans. It is not only a certain knowledge whereby I surely assent to all things which God hath revealed unto us in his word ^a, but also an assured trust ^b kindled in my heart by the holy Ghost ^c through the Gospel ^d, whereby I make my repose in God, being assuredly resolved that remission of sins, everlasting righteousness, and life is given, not to others only, but to me also ^e, and that freely, through the mercy of God, for the merit of Christ alone ^f.

^a James 1. 19. ^b Heb. 11. 1, 7. ^c Rom. 4. 18, 19. ^d 20, 21. & 10. 10. ^e Eph. 3. 12. ^f Hebr. 4. 6. James 1. 6. ^c Gal. 5. 22. ^d Math. 16. 17. ^e 2 Cor. 4. 13. ^f Rom. 1. 17.

Joh. 6. 29. Eph. 2. 8. A& 16. 14. Phil. 1. 19. ^d Rom. 1. 16. & 10. 17. ^e 1 Cor. 1. 21. A& 10. 44. & 16. 14. ^f Gal. 3. 11. & 2. 16. ^f Eph. 2. 8. Rom. 3. 24. & 5. 19. Luke 1. 77, 78.

The Explication.

FHe doctrine of Faith followeth: 1. Because faith is the means whereby we are made partakers of the Mediatour. 2. Because without faith the preaching of the Gospel profiteth and availeth nothing.

The Questions touching Faith are,

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| 1. What faith is in generall. | } | 4. What are the efficient causes of justifying faith. |
| 2. How many kindes of faith there are in Scripture. | | 5. What are the effects of it. |
| 3. How faith differeth from hope. | | 6. To whom it is given. |

1. What faith is in generall.

FHe word *fides* or *faith*, according to Cicero's derivation, receiveth his appellation and name from the Gerund *fiendo*, which signifieth *doing*, because that which is covenanted is performed; and is defined by him to be *The assurance and truth of contracts, and whatsoever kind of composition; yea, the very foundation of justice.* It is commonly defined to be *A certain or grounded knowledge of propositions or conclusions, to which we assent on authority of the assertion of true witnesses, whom wee may not except against or doubt of, whether it be God, or Angels, or man, or experience.* But whereas in the most generall distinction of faith, there is one kind of faith in divine matters, another in humane; the question here is, what *Theologicall faith*, or faith in divine things is. Wherefore we must give a more strict definition of faith taken in generall, which notwithstanding

Whence faith hath his name. Cic. Offic. 1.

The generall nature of faith as it is extended unto all things.

The generall nature of faith as it concerneth onely divine things, and is taught in Scripture.

The divers ac-
ceptions and
uses of the name
of faith.

Gal. 3. 23.

How faith differ-
eth from all o-
ther kinds of
knowledge.

must be such, as that it comprise all the specials of faith delivered in Scripture. In generall therefore, whatsoever faith is mentioned in Scripture, it is *A certain knowledge firmly yielding assent to all things which are delivered in the sacred Scriptures, of God, his will, works, and grace, whereunto we condescend even because God himselfe doth affirme it.* Or, it is to yeeld assent to every word of God delivered to the Church, either in the law or in the Gospel, for that it is the asseveration or avouching of God himselfe. Oftentimes faith is taken for the very doctrine of the Church, or those things whereby wee are out of Gods word informed and instructed unto faith, or assent and beleefe: as when wee use to say, *The Christian faith, the Apostolike faith.* Oftentimes it is used for the fulfilling of ancient promises, or the things themselves which are beleaved: as, *Before faith came we were kept under the law, and shut up unto the faith which should afterward be revealed.*

Furthermore, albeit there be also other certain notices whereunto we firmly give assent, as understanding, or apprehension of principles, science, sapience, art, prudence (for the assent coming unto the notice, doth confirme and perfect it, so that what knowledge of a thing it had without assent, it is imperfect and unprofitable) yet none of those are that faith, especially the Theologicall, such as a little before is described: for to those notices or apprehensions we do assent, either because they are naturally engrafted in our minds, or for that they bring demonstration, or some other true and certain proofs. But the Theologicall assent or faith is not, neither ariseth it out of the instinct of nature, neither out of sense or experience neither out of demonstrations or reasons borrowed from Philosophy; but cometh and dependeth of a peculiar and supernaturall revelation or divine testimony. That therefore which is added in the former description, for the asseveration of God himselfe, distinguisheth Theologicall faith from all other knowledges, even the most certain. And this generall definition of Theologicall faith is necessary, that wee may not think, that out of Philosophy, or such principles as are naturally known to all, are to be drawn reasons or arguments sound and sufficient to confirme the articles of our faith; but may know, that the word of God, and those good and necessary consequences and arguments which are framed out of it are a supernaturall light, and more certain then all, though most exact and exquisite, demonstrations, either Naturall or Mathematicall of Philosophers.

2. How many kinds of faith there are in Scripture.

I
What historicall
faith is.

1 Cor. 13. 2.

James 2. 19.

Acts 8. 13.

2
What temporall
faith is.

Our sorts of faith are found rehearsed in Scripture; 1. *Historicall*, 2. *Temporary*, 3. *Working miracles*. 4. *Justifying or saving faith*. The difference of these kinds one from the other appeareth out of their definitions: *Historicall faith is to know and think all those things to be true which are manifested from above, either by voice, or by visions, or by oracles, or by any other manner of revelation, and are taught in the books of the Prophets and Apostles; and thus to be persuaded of them for the asseveration and testimony of God himselfe.* It is called *historicall*, because it is a bare knowledge of such things as God is said to have done, to do, or that he will do hereafter: of this faith these testimonies of holy Scripture make mention; *If I have all faith, so that I could remove mountains, &c.* Which saying notwithstanding may be construed of all the sorts of faith, justifying faith only excepted. *The devils beleieve, and tremble:* for the devell knoweth exactly both what things are written in the word, and also what are not written, because hee is a spirit witty, quick, and learned; hee is present, and seeth whatsoever things are done in the Church, and also through long experience hath known the doctrine of the Church to be true. *Simon Magus beleeveth;* to wit, that the doctrine was true which the Apostle Peter propounded: but he had not a justifying faith.

Temporary faith is to assent unto the doctrine of the Church, together with profession and joy therein, though not true and unfained; that is to say, not springing from a lively sense of the grace of God towards them, but of some other cause whatsoever: therefore it endureth but for a time, and in the instant of affliction vanisheth. Or, It is to assent unto the

the heavenly doctrine which is delivered by the Prophets and Apostles, to profess it, to glory therein, and to rejoyce in the knowledge thereof for a time; not for the application of the promise to themselves, to wit, not for any feeling in their hearts of Gods grace towards them, but for other causes; and therefore without any true conversion and sinall perseverance in the profession of this doctrine. This definition is drawn from the parable and words of Christ; *He that receiveth seed in the stony ground, is he which beareth the word, and incontinently with joy receiveth it; yet hath hee not root in himselfe, and dureth but a season: for as soon as tribulation or persecution cometh, &c.* The causes of this kind of joy are in a manner infinite, and diverse in divers persons, yet all of them temporary; at whole fading, such faith also as is grounded on them flitteth and vanisheth. Hypocrites rejoyce at the hearing of the Gospel, either because it is a new doctrine in their ears, or because it seemeth to sooth and flatter their affections whilest it disburdeneth them of mens traditions, as doth the doctrine of *Christian liberty*, of *justification*, &c. or because they haunt a licentious custome of sinning, or hunt after profits and commodities, whether publike or private, as riches, honour, glory, &c. which then appeareth when the crosse overtaketh them. For then, because they have no root, they are parched and wasted with the heat thereof. Thus hypocrites rejoyce; they rejoyce not as true beleevers, I mean, on a sense and feeling of Gods grace working in them, and on an application unto themselves of the blessings offered in the word; which one thing only in the faithfull is the cause that they are rapt with exceeding true and perfect joy; and the removing of this cause sufficeth to make faith temporary. This *time serving faith* differeth from *historical* only in that joy which accompanieth it, and not the other: for the *historical faith* hath a bare and naked knowledge only; but *temporary faith*, besides this knowledge, rejoyceth therein: for time-serving men receive the word with joy; whereas divels beleeve *historically*, and yet are hereon touched with no joy, but rather tremble: they, I say, joy not in that knowledge they have, but wish it were quite extinguished. Nay farther, they profess not themselves to be followers of that doctrine, though they know it to be true, but horribly persecute, and maliciously oppugne the same. Notwithstanding in men, *historical faith* is sometimes coupled with profession, and sometimes also severed from it: for oftentimes men profess, for I know not what causes, that religion and truth which in heart they hate: many also which are resolved, and know assuredly the verity of Christian doctrine, notwithstanding oppose themselves, and set their faces against it; and these are they which sin against the holy Ghost. Object. *Yea, but the divell hath often professed Christ: therefore he doth not oppugne this doctrine.* Ans. He did this not for any desire of promoting and advancing Christs doctrine, but for the hatred he bare unto it, that by his testimony he might cause it to be suspected, and might mingle therewith his own errors and lies: therefore Christ doth command him silence, as Paul also doth in the *Acts*.

The faith of miracles is an especiall gift of effecting some extraordinary worke, or foretelling some certain event by divine revelation: Or, It is a certain perswasion springing from an especiall revelation and peculiar promise of God touching some miraculous effect which he would have done, and foretelleth that it shall come to passe. For this kinde of faith cannot be drawne simply out of the generall word of God, unlesse some singular promise or revelation of God be annexed therewith: Of this faith the Apostle saith; *If I have all faith, so that I could remove mountains: for although this speech be understood of all the kindes of faith, excepting justifying faith; yet it is especially referred to the faith of miracles.* That this faith is diverse from the other kindes, is proved by these reasons: 1. By that saying of Christ; *If ye have faith as much as is a graine of mustard seed, yee shall say unto this mountain, Remove hence to yonder place, and it shall remove:* But many holy men who had a stable faith, and both knew the word of God, and rejoyced therein, and applied it unto themselves, as Abraham, David, &c. yet did not remove mountains: Therefore this is a diverse kind of faith from that *justifying faith* which they had. 2. Many Exorcists, and the sons of Sceva in the *Acts* endeavoured to cast out divels, whereas they

Mat. 13. 20, 21.

Temporary faith is led in a sting with the commodities of the world, and with them doth live and die.

The difference of temporall and historical faith.

The divell professed Christ, that for his testimonies sake he might be lesse beleaved. Mark 1. 23. Acts 16. 18.

3
What the faith of working miracles is.

1 Cor. 13. 2.

How it differeth from the rest. Matt. 17. 20.

Acts 19. 14.

Act 8. 13.

John 6. 90.
March 7. 23, 33.

4
What justifying
faith is.
1. The material
cause thereof.
2. The formall.

3. The efficient.
4. The instrumen-
tall.
The difference
thereof from the
rest.
1. In nature.
It is a confidence
unmoveable.

Λαβὼν πίστιν
τοῦ υἱοῦ τοῦ
θεοῦ ἐκείνου
ἐκείνου
ἐκείνου
ἐκείνου

Matth. 13. 19.
1 Cor. 13. 2. & 5. 5.
Ephes. 1. 13.
2. In object.
It only concerneth
spirituall things.

3. In extent.
It comprehendeth
the rest, but
is not comprehended
by them.

they had not the gift of it, to wit, speciall revelation from above, and therefore it fell out ill with them, the spirit of the possessed man invading, disarming, and wounding them. 3. Simon Magus is said to have beleaved, and yet could hee not work miracles; and therefore he would have bought and gotten this power with money. 4. The devell knoweth the story of the Scripture, neither yet doth he work miracles; because none besides the Creator is able to change the nature of things. 5. Judas taught and wrought miracles, as did the other Apostles; therefore he had an *historicall faith* (yea, and perhaps a *temporall faith*) and the *faith of miracles*, yet had he not a *justifying faith*; for hee is called of Christ a devell. 6. Many shall say unto Christ, Lord, Lord, have not wee by thy name cast out devils? but Christ will answer them, *I never knew you*: Wherefore the gift of working miracles is given to hypocrites also. 7. The other kinds of faith extend to all things that are written in the word, and therein proposed to be beleaved: but this of miracles is appropriated and restrained to some certain works, or extraordinary effects to come: therefore it is a distinct kind of faith, and different from the rest.

Justifying or saving faith is properly that which is defined in the Answer to the 21. Question of the Catechism; in which definition, the generall or common nature is, a knowledge and stedfast assent; for of an unknown doctrine there is no faith, and it behoveth every man to know the doctrine before he beleave it: whence the Papists *implicite faith* is refuted. The difference or speciall nature, is the confidence and applying which every particular man maketh to himselfe of free remission of sins by and through Christ: The property and peculiar affection thereof is to rest and joyce in God for this so great good: The efficient cause is the holy Ghost: The instrumentall cause is the Gospel, under which the use also of the Sacraments is comprehended: The subject where it is seated is the will and heart of man. Justifying or saving faith differeth from the other kinds of faith; in that this onely is the certain confidence whereby we apply Christs merit unto our selves: and we apply it unto our selves when every one of us do certainly resolve, that the righteounesse or merit of Christ is also given and imputed to us; that we may be esteemed just and righteous of God, and also may be regenerated and glorified. Confidence or trust is a motion of the heart or will, following and pursuing some good thing, and rejoycing and resting thereon: for the words *πισκ* and *πισθεν*, which signifie beleefe, and to beleefe, come from *πεισθαι*, which is to be strongly persuaded: Whence the word *πισθεν*, to credit and beleefe, even with profane authors is used in this sense, to wax confident, and to rest on any thing: as wee read in Phocilides, *Credit not the Commons, for the multitude is deceitfull*: And in Demosthenes, *Thou art confident on thy selfe, or buildest too much on thine owne person*. Confidence is a motion of the heart, because it is a following and pursuing of a good thing, and a desire of retaining that good which a man already doth enjoy: It is a rejoycing, because it is glad of the present grace of God towards every of us, of full deliverance from the guilt of sin, and from sin it selfe in part: and because by that which every one enjoyeth in present hee conceiveth hope of everlasting blessings to come, as of everlasting life, and full delivery from all evill both of crime and pain, and therefore is free from the fear of future evill: To him that hath shall be given. The holy Spirit given unto us is the earnest and pledge of our full redemption. Again, Justifying faith differeth from the rest in this also, that this justifying faith is concerning all spirituall gifts, and whatsoever belong to our salvation, and is properly and simply, or absolutely called faith in the Scripture; and is proper also and peculiar to the elect and chosen. The faith of miracles is a certain gift whereby we are not bettered, which we may want without any hindrance to our salvation: neither is it given to all the faithfull, nor at all times. Historicall faith is a part of the justifying, and befallerth all the godly and hypocrites: but is not sufficient alone to salvation, because it applyeth not to it selfe those benefits which are made known unto it out of the word: Temporary faith hypocrites have. Justifying faith therefore differeth from Historicall faith, in that it alwayes comprehendeth Historicall: but this is not sufficient to make a justifying faith, as neither are the other two. And it differeth from them

them all, because by justifying faith alone righteousness and inheritance is obtained. For if, as the Apostle saith, we are justified by faith, and faith is imputed for righteousness, and the inheritance is by faith; that faith then shall be one of these four: But it is not historical faith, for then the devils also should be accounted righteous, and heirs of the promise; neither temporary, for that is rejected by Christ; nor the faith of miracles, for if so, Judas also should be heir: Righteousness therefore and the inheritance is of justifying faith alone, which indeed is properly, simply, and absolutely termed faith in the Scripture, and is peculiar to the elect and chosen.

+ In effect & end, it only obtaineth the inheritance. Rom. 1. 17. Rom. 4. 5.

Now, what justifying faith is, no man truly understandeth but he who hath it (for he that beleeveeth, knoweth that he doth beleeve;) as he who never saw or tasted hony, knoweth not of what quality it is in the taste, though you tell him much of the sweetness of hony. But whosoever truly beleeveeth, that is, hath a saving faith, he both hath experience in himself of these things, and also is able to declare them to others. For, 1. He being convicted thereof in his conscience knoweth, that whatsoever things are spoken in the Scripture are true and divine: For faith is builded upon a certain or assured and divine testimony, otherwise it were not a full persuasion. 2. He findeth himself bound to beleeve them: for if we confesse them to be true, it is then just and meet that we should assent unto them. 3. He principally respecteth, embraceth, and applyeth to himselfe the promise of grace, and of free remission of sins, righteousness, and life everlasting by and for Christ, as it is said, Hee which beleeveeth in the Son of God hath life everlasting. 4. He being emboldened on this confidence, relyeth on the present grace of God, and out of it doth thus gather and conclude of further grace: By the present love of God towards mee, and the beginnings of the first fruits of the holy Ghost, which so great blessings God imparteth unto me, I certainly resolve, and am perswaded, that God will never change his good will towards me, sith he himselfe is unchangeable and his gifts without repentance: therefore I hope also for a consummation and accomplishment of these blessings, that is, for plenary and full redemption. 5. He rejoyleth in the present blessings which he hath, but most of all in the certain and perfect salvation to come: and this is that peace of conscience which passeth all mens understanding. 6. Hee hath a will to obey the doctrine of the Prophets and Apostles without any exception, in doing or suffering whatsoever is therein commanded. If I will beleeve God, I must obey his will, and think that this his will is not revealed unto us from men, but from him. Wherefore, a man indued with justifying faith doth that duty which is imposed upon him, strive the world and the devill never so much against him; and undergoeth, beareth, and suffereth whatsoever adversities for the glory of God cheerfully and boldly, having God his most benign and good Father. 7. He is certain, that his faith, though it be in this life imperfect and languishing, and oftentimes very much eclipsed, yet being builded upon the promise of God which is unchangeable, doth never altogether faile or die; but the purpose which it hath of beleeving and obeying God continueth, it striveth with doubts and temptations, and at length vanquisheth, and in the celestiall life which is to come shall be changed into a full and most certain knowledge of God and his will, where we shall see God face to face. All this whosoever truly beleeveeth, he feeleth sensibly in himself; and whosoever feeleth this sensibly in himselfe, he truly beleeveeth.

Properties of justifying faith. John 3. 16.

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John 3. 16.

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1 Cor. 13. 12.

4. How faith and hope differ.

Justifying faith is not confounded with hope, though they both respect the same benefits: for, faith taketh hold of the present good; as remission of sins, or reconciliation, and regeneration, or the beginning of obedience and life everlasting in us: Hope eyeeth the good to come; as the continuance of our reconciliation, and the perfecting or accomplishment of everlasting life, or our conformity with God; that is, full delivery from all evill. Object. Life everlasting is a thing to come: We beleeve life everlasting: We beleeve therefore that which is to come; that is, faith is also of things to come, and so faith is hope it self. Ans. The Major must be distinguished. Life everlasting is to come: true, as concerning the consummation or accomplishment thereof,

Faith apprehendeth things present: hope respecteth things to come.

Rom. 8. 24.
1 John 3. 2.
How life everlasting is a present, and how a future good.

John 5. 24.
John 17. 3.

Heb. 11. 1.

thereof, in this respect it is not now simply believed, but hoped for. *We are saved by hope. Now we are the sons of God; but it doth not appear what we shall be.* Life everlasting is also a present good; 1. As concerning the will and unchangeable purpose of God, who hath decreed from everlasting that which he hath begun in us, and will also in due time accomplish it. 2. As concerning the beginning thereof in this present life: for everlasting life is begun here in the elect by the holy Ghost; and in this respect is not hoped, but believed: according to those aphorismes and brief sentences of Scripture; *He that beleeueth in the Son hath life everlasting, and hath passed from death unto life. This is life eternall, that they know thee to be the only very God, and whom thou hast sent, Jesus Christ.* By faith then we are certain, that those blessings which as yet we have not, are notwithstanding ours for Gods promise, and for the unchangeable will in God to give them us: but in certain hope we look for them as concerning their accomplishment. The summe is, There is one and the same act and operation of faith and hope, but they differ in consideration: It is called *faith*, as it doth apprehend things to come as if they were present: in regard of the unchangeableness of Gods will, it is called *hope*, as it doth certainly look for the bestowing of those things. And in this sense the Apostle faith, that faith is conversant in things hoped for: *Faith (saith he) is the ground and substance of things hoped for; that is, it is that which maketh things which are hoped for to be extant and present, and is the evidence of things which appear not, or are not seen, to wit, as touching their accomplishment and consummation.* Some reconcile the difference of these two in this manner; Faith apprehendeth the promises proposed in the Creed concerning things to come: Hope, *the things themselves promised* which are to come. But this reconciliation is not so popular and easie to be conceived by the vulgar sort, as is the other. Object. 2. *Faith is the evidence of things which are not seen: Therefore not of things present.* Answer. It is the evidence of things which are not seen, to wit, by the outward sense: but they are seen by the eyes of the mind, even as if they did lie open to the eyes of the body. Again, they are not seen (as is afore-shewed) in respect of their accomplishment and consummation.

5. What are the causes of faith.

How the H. Ghost
is the principall
& efficient cause
of faith.
Ephes. 2. 8.

THe first and principall efficient cause of faith, both historicall, temporary, and of working miracles, is the holy Ghost: howbeit, hee is cause of these by his divine generall working only: but he is cause of justifying faith by a speciall kinde of working. By the grace of God ye are saved through faith, and that not of your selves: it is the gift of God, who enlightneth the minde, that it may understand the word; and moveth the will, that it may assent unto the word once understood. Object. *The divell hath historicall faith: It is therefore wrought in him by the holy Ghost.* Answer. Yea, even whatsoever faith is in the divell is wrought by the Spirit of God, but that by a generall and universall working only (as hath been said) whereby he worketh in all; not by a speciall and proper action, because by such a kind of working the holy Ghost fashioneth and frameth a justifying faith in the elect alone. For verily, whatsoever knowledge and understanding is in devils and hypocrites, God effecteth it by his Spirit; but not so as to regenerate or justify them, that they might rightly acknowledge him to be the authour of this gift, and magnifie him therefore; for after this manner hee worketh faith in the elect alone. The devils therefore and hypocrites have faith from the Spirit of God: but the elect from the Spirit of God sanctifying them.

The word of God
preached, the in-
strumentall cause
of faith.
Rom. 1. 16.
Rom. 10. 17.
1 Cor. 4. 15.

The instrumentall cause of faith in generall, is the whole word of God comprehended in the books of the old and new Testament, in which writings also are contained many works and miracles of God besides the word. But the chief and proper instrument of justifying faith is the preaching of the Gospel. *The Gospel is the power of God unto salvation to every one that beleeueth. Faith cometh by hearing, and hearing by the word of God.* This instrument doth the holy Ghost use (yet not as necessarily in regard of his working; but arbitrary, and at his own good pleasure) both

to stir up faith in us, and to nourish, strengthen, and increase the same. Wherefore ordinarily justifying faith is never engendered in those who are of years to receive it, without the preaching of the Gospel. The cause of that faith which worketh miracles is not simply the word of God, but there must necessarily come thereto an especial or immediate revelation from God. The formal cause of justifying faith is a certain knowledge and confidence in Christ. The object of it is whole Christ, and his benefits promised in the word. The subject or part of man wherein it remaineth is the understanding, will, and heart of man. The end or final cause, 1. The glory of God, to wit, the celebration of his truth, justice, bounty, mercy which hee hath shewed in the sending of his Son, and in the giving of faith in him. 2. Our salvation, that wee may receive the blessings which are promised in the word.

Special revelation on the cause of faith of miracles. The formal cause of faith. The object of faith. The subject of faith. The ends of faith.

6. What are the effects of faith.

The effects of justifying faith are, 1. The justifying of us before God. 2. Joy, resting on God, and peace of conscience. Being justified by faith, we have peace with God. 3. Our whole conversion, regeneration, and all our obedience, which followeth faith, and beginneth at the same time with faith: For, by faith God purifieth our hearts. To the effects of faith appertain also the consequents thereof; that is, increase of spirituall and corporall gifts, and the receiving of the things themselves which faith aimeth at. The first then and immediate effect of justifying faith is justification: from this afterwards flow all other benefits purchased by the blood of Christ, which all we beleeve to be given us by faith, faith it selfe being the cause of them: for, That which is the cause unto any cause of any effect, is likewise a cause of that effect. If theretofore faith be the next cause of our justification in respect of us, it is also a cause of those things which necessarily follow justification: Thy faith hath saved thee. In a word: The effects of faith are justification and regeneration, which is begun here, and is to be perfected in the life to come, Rom. 3. 28. & 10. 10. Acts 13. 39.

The effects of faith.

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Rom. 3. 2.
3
Acts 13. 39.

Luke 8. 48.

7. Unto whom faith is given.

Justifying faith is only proper to the elect, and that to all of them: for it is given to the elect alone, and to all the elect, even to infants, as concerning some inclination: No man can come to mee, except the Father which hath sent mee draw him. To beleeve not, for ye are not of my sheep. It is given to you to know the secrets of heaven: but unto them it is not given. And they beleeved as many as were ordained to everlasting life. Whom he predestinated, them also he called: and whom hee called, them also hee justified. Faith is the gift of God. All have not hearkened to the Gospel. For all men have not faith. Temporary faith, and the faith of miracles is given to those who are members of the visible Church only, that is, hypocrites. Have wee not by thy Name done many great works? Cast out devils? But now neverthelesse this faith of miracles ceaseth, which flourished in the primitive Church; for that now the doctrine is sufficiently confirmed.

Justifying faith is given to all the elect, and to them only. John 6. 44 & 10. 26. Math. 13. 11. Acts 13. 48. Rom. 8. 30. Ephes. 2. 8. Rom. 10. 14. 2 Thes. 3. 2. Mat. 7. 22.

Historicall faith all they have, who are by profession of the Church, whether they be of the godly or reprobates; yea, and they also who are not members of the Church, but enemies, as devils and tyrants. Historicall is a part of justifying faith: because there can be no assent or perswasion of a thing which is not first known. Object. Historicall faith is a good work: The devils have historicall faith: Therefore they have good works. Answ. Historicall faith is a good work, if it be joynd with an application of those things whereto it assenteth, that is, with confidence. Repl. Historicall faith is a good work though it be not joynd with confidence, because it is an effect of the Spirit of God: Therefore the devils have good works, even without peculiar application and confidence. Answ. Historicall faith is a good work in it selfe, but it is made ill by an accident, for that the reprobate do not apply those things to themselves, which they know and beleeve to be true: Wherefore the devils are said to tremble; for that they doe not think that God is towards them also such as hee

Historicall faith which is good in it selfe, is made ill by an accident.

A believing inclination in infants, though not an actual belief.

Faith and the profession thereof necessary for five causes.

I
Exod. 10. 7.
Mat. 10. 32, 33.

2
Matth. 5. 16.

3
Rom. 10. 10.

4
Luke 22. 32.

5
Three ways how to know that we have faith.

I
1 Tim. 2. 12.

2
1 Cor. 4. 13.

3
1 John 5. 10.

True faith may faint for a time, but cannot fall finally.

Psal. 37. 24.

John 10. 28, 29.

Rom. 8. 31.

1 Cor. 13. 8.

he is described in his word, good, mercifull, &c. *The summe is:* As the substance it selfe of the diuels, and other things which they retaine still of their first creation; so also both the knowledge and faith which they have concerning divine matters, are in themselves very good, because they are the effects and gifts of God: but they are made evill by an accident, even by reason of their abusing of them, for that they referre them not to this end, as to shew themselves gratefull unto God the author of these good things, and to magnifie him for them. Against this, That all the elect are said to have faith, some thus reason; Object. *Many infants are of the elect, and yet have not faith: Therefore all the elect have not faith.* Ans. They have not indeed *actual* faith, as men of ripe years; but they have a *power* or *inclination* to beleeve, which the holy Ghost, as it fitteth for their capacity and condition, worketh in them; for whereas the holy Ghost is promised unto infants, hee cannot be idle in them: Wherefore that remaineth still which before was confirmed, *That all the elect have faith.* And further this I adde, *That faith is necessary* for all the elect; and not only faith, but the *confession of faith* also to those which are grown in yeers and understanding: 1. Because of the commandement of God; *Then shall not take the Name of the Lord thy God in vaine:* therefore thou shalt take it aright. *Hee that shall confesse me before men, him will I confesse also before my Father which is in heaven.* 2. Because of the glory of God; *Let your light shine before men, &c.* 3. Because faith is not idle, but as a fruitfull tree, manifesteth and sheweth it selfe by confession. 4. For our salvation; *For with the mouth man confesseth to salvation.* 5. That we may bring others to Christ; *And thou being confirmed, convert thy brethren.* Now we know that we have faith, 1. By the testimony of the holy Ghost, and by the feeling of a true faith in our selves; that is, by a true and unfained desire of receiving the benefits offered by Christ: for hee that beleeveth, knoweth that he doth beleeve, as the Apostle testifieth; *I know whom I have beleeved.* And, because we have the same spirit of faith, according as it is written, *I beleeved, and therefore have I spoken; we also beleeve, and therefore speak.* Hee that beleeveth in the Son of God hath the witnesse in himselfe. 2. By the strife and conflict within us of faith and doubtfullnesse. 3. By the effects; that is, by an earnest purpose of obeying God according to all his commandements. Against the certainty of faith, whereof wee speake in the definition of faith, some dispute on this wise: Object. 1. *They who may fall before the end of their life into sin, and damnation, cannot be certain of their salvation and everlasting life; This is proved, because to be certain, and to be in possibility to fall, are contrary one to the other: But we all may slide and fall away: It is false therefore which is taught in the definition of justifying faith, to wit, That everlasting life is given us, and so our faith to be certain and assured of it.* Ans. To be in possibility of falling or falling, that is, finally, is contrary to the certainty of our salvation: But they who are once enriched by God with true faith do not fall finally. Repl. 1. *All that are weak may fall finally: We are all weak: Therefore we may all fall finally.* Ans. The Major is to be distinguished: All that are weak may fall finally; true, if they stood by their owne strength: But wee who are beleevers stand preserved and upheld by the grace and power of God: Therefore can wee not finally fall; for, whom God hath once imbraced with his favour, them hee will not, nor suffereth to fall utterly from his grace: *Though hee fall, hee shall not be cast off; for the Lord putteth under his hand.* Repl. 2. *But God hath no where promised that he will keep and preserve us in his grace finally.* Ans. Yes, hee hath promised and expressed it both in the place afore-named, and elsewhere: *I give unto them eternall life, and they shall never perish, neither shall any pluck them out of mine hand. My Father which gave them me is greater then all, and none is able to take them out of my Fathers hand: I and my Father are one. I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, &c. shall be able to separate us from the love of God which is in Christ Jesus.* Repl. 3. *But it is said, Let him that thinketh he standeth take heed lest he fall: Therefore perseverance dependeth not on God promising, but of our selves, And therefore it is doubtfull, standing upon a doubtfull ground.* Ans. This is a fallacy, reasoning from that which is no cause, as if it were a cause. For

For by this very exhortation hee goeth about to nourish, make perfect, and preserve the safety of the faithfull. For God useth such threatnings thereby to retain the godly in their duty, that they may not wax proud, and please themselves. But hereof it doth not follow, that hee permitteth the perseverance of the godly in faith and grace to their own strength and arbitrement. Moreover, Paul in that place speaketh not to particular men, but to the body of the Church of Corinth, in which many were hypocrites: Wherefore they who will truly beleve, must certainly resolve that God will save them: for if hee will have us assured of his present favour and grace towards us, hee will also have us assured of that which is to come, because God is unchangeable. Repl. 4. *Solomon saith, Man knoweth not whether hee be worthy of love or hatred: Therefore wee cannot be assured of the election of God, neither resolve any thing of Gods present favour, and so by consequent, neither of that which is to come.* Answer to the Antecedent: 1. Man knoweth not; true, as concerning second causes, or by events of things, be they good or evil: for externall and outward fortune is no certain token whereby to judge of Gods favour. 2. Again, man knoweth not of himselfe; but hee knoweth it, God revealing it, and certifying us abundantly of his love towards us by his word and Spirit. Repl. 5. *Who hath known the minde of the Lord?* Answer. No man hath known it before God hath revealed it, neither after hee hath revealed it doth any man perfectly know it; but so much we know as may suffice to our salvation: *We all behold, as in a mirror, the glory of the Lord with open face, and are changed into the same image, from glory to glory. It is the Spirit which revealeth and witnesseth unto us, that wee are the sons of God.*

Object. 2. *But if the righteous turn away from his righteousness, and commit iniquity, he shall die in his sins: Therefore beleevers also may defect from godlinesse, and fall from everlasting salvation.* Ans. 1. That which is spoken but conditionally is no positive assertion. Ans. 2. He in that place is called *just*, not only who is truly just, but also who seemeth just in the eyes of men; of which kind oftentimes time-serving hypocrites are, which beleve for a while, and afterwards fall away: for a true just man is like a tree planted by the waters side, whose lease shall not wither: And the sons and heires only are endued with true conversion and godlinesse; *As many as are led by the Spirit of God, they are the sons of God. And if sons, then also heirs. Wee have received the Spirit of God, that we might know the things which are given unto us of God. We have the mind of Christ.* When the Spirit of God, which worketh in the sons and heirs of the kingdome their conversion and sanctification, is called, *The earnest of our inheritance untill the redemption of the possession purchased.*

Object. 3. *Paul exhorteth the Corinthians, that they receive not the grace of God in vain: so Christ likewise biddeth us, Watch, and pray.* Ans. Thereby carnall security is forbidden, and certainty of salvation, as also faith, tranquillity, watchfulness, and prayer is commanded: for these are the necessary and proper effects of our election, and an infallible argument of salvation: For all beleevers are elected; and Paul teacheth, *That by faith we are made partakers of Gods adoption*

Object. 4. *Saul failed, and fell away finally: Saul was one of the godly: Therefore the godly also fall away.* Ans. We deny the Minor, that Saul was one of the godly, for he was an hypocrite. Repl. *But he had the gifts of the holy Ghost.* Ans. He had such gifts of the holy Ghost as are common to the godly with the reprobate: he had not the gifts of regeneration and adoption; and therefore neither had hee the holy Ghost sanctifying him, which is proper unto the elect.

Object. 5. *The doctrine of the certainty of our salvation breedeth security.* Ans. It breedeth indeed a spiritual security by it self, in the elect alone: and a carnall by accident, and that only in the wicked and reprobate; but not at all in the godly.

Quest. 22. *What are those things which are necessary for a Christian man to beleeve?*

2 John 20. 31.
Matth. 28. 20.
Mark 1. 15.

Ans. All things which are promised us in the Gospel: the summe whereof is briefly comprised in the Creed of the Apostles, or in the Articles of the catholick and undoubted faith of all Christians.

The Explication.



For wee have treated of Faith, it directly followeth now, that wee speak of the *Object of faith*, that is, the summe of those things which are to be beleeved. Faith therefore in generall apprehendeth the whole word of God, and is strongly perswaded of the truth thereof, as appeareth out of the definition thereof: But *justifying faith* properly eyeth the promises of the Gospel, or the preaching of grace through Christ: Wherefore the Gospel is properly the object of justifying faith; and it is properly termed *The doctrine of things to be beleeved*: as contrariwise, the law properly is *The doctrine of things to be done*. Mens traditions therefore, the Popes ordinances, and decrees of Councils are sequestred and excluded from being the object of faith; for faith can relie on nothing but the word of God as on an immoveable foundation. Now the decrees of men are variable and uncertain, *sith every man is a liar*; only God is true, and his word truth. Wherefore Christians, as they may not frame unto themselves any object of faith: so neither may they receive any formed and delivered by others, but must beleeve the Gospel only, as the Scripture teacheth; *Repent and beleeve the Gospel. That your faith should not be in the wisdom of men, but in the power of God*. Now the summe of the Gospel, or of things to be beleeved, is the Apostles Creed, whereof it followeth that wee treat.

Rom. 3. 4.

Mark 7. 15.
1 Cor. 2. 5.

Quest. 23. *Which is the Creed?*

- Ans.* 1. I beleeve in God the Father Almighty, maker of heaven and earth.
2. And in Jesus Christ his only Son, our Lord:
3. Which was conceived by the holy Ghost, born of the Virgin Mary:
4. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell:
5. The third day he rose again from the dead:
6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty:
7. From thence he shall come to judge the quick and the dead.
8. I beleeve in the holy Ghost.
9. I beleeve the holy catholick Church, the communion of Saints.
10. The forgiveness of sins.
11. The resurrection of the body.
12. And the life everlasting. *Amen.*

The Explication.



His word *Symbol* is derived from a Greek word, which signifieth either a common collation of divers men to the making of a banquet: or, a signe, token, and mark whereby a man is discerned from other. Such as is the military signe,

signe, whereby fellowes are decyphered from enemies. *The Symbole*, so termed in the Church, is a briefe and summary forme of Christian doctrine: or a briefe summe or confession of the points of Christian religion, or Evangelicall doctrine. Now it is called by the name of Symbole, because it is as a token or profession whereby the Church with her members is discerned from all her enemies, and from all other Sects. Some say, that this briefe summe of Evangelicall doctrine was called a *Symbole*, for that this doctrine was collated, as it were, and imparted by the Apostles, and every one of them did bestow some part thereof: but that cannot be proved. This reason may be rendred thereof more probable, that it was called a *Symbole*, for that the Articles of faith are the square and rule whereunto the faith and doctrine of all orthodox or right beleeving Christians ought to agree and be conferred. The Symbole is called *Apostolick*, 1. Because it containeth the summe of the *Apostolick* doctrine, which the Catechumenes were enforced to hold and profess. 2. Because the Apostles delivered that summe of doctrine to their Schollers and Disciples, which the Church afterwards held as received from them. This selfe same Symbole is called also *Catholick*, because there is but one faith of all Christians. Here some demand a reason, *Why, after the Apostles Creed, other Creeds, as the Creed of the Councell of Nice, Ephesus, and Chalcedon, with Athanasius his Creed, were compiled and received in the Church.* *Ans.* These Creeds properly are not others, that is, quite different in substance from the *Apostolick* Symbole, but are onely a repetition and more ample declaration of this; in all which certain words are added as an explication thereof, by reason of Hereticks, by whom, because of the shortnesse thereof, this was depraved: there is no change either of the matter, or of the doctrine, but only of the form of declaring it, as easily appeareth by comparing them together. Other important and weighty causes there were, which might compell the Bishops and Doctors of ancient Churches to compose and draw out these briefe compendious formes of confession; especially the Church then increasing, and heresies growing with and in the Church. For instance in few; 1. That all, both young and old, might with more ease bear in minde the main and entire foundation of Christianity comprised in briefe. 2. That all might alwayes have in their sight and view the confession of their faith, and consolation reaped thence, knowing what that doctrine is for which persecution is to be sustained: So God in times past made a short summary abstract of his law and promises, that all might have it as a rule of life, and ground of consolation obvious to their eyes. 3. That the faithfull might have a peculiar badge and cognisan whereby to be distinguished, both then, and in all future ages, from infidels and hereticks, which with wily glosing sophismes corrupt the writings of the Prophets and Apostles; for which very cause also these Confessions were intituled *Symboles*. 4. That there might be some perpetuall rule extant in publike, plain, briefe, and easie to be known, whereby to examine all manner of doctrine and interpretation of Scripture, to approve and ratifie whatsoever accordeth therewith, and refuse and disanull the contrary. Norwithstanding, the Apostles Creed far surpasseth the rest in authority: 1. Because for the most part it literally consisteth of the proper words and phrases of Scripture. 2. Because it is of greater antiquity then other Creeds, and was delivered first unto the Church by the Apostles themselves, or by their disciples and schollers: and since them successively from hand to hand transferred unto us their posterity. 3. Because it is the fountaine and originall draught, even an authentick rule of direction to other Creeds, which for illustration of this, to prevent the fraudulent sleights and forged corruption of hereticks, have in univerrall and generall Synods or Councils been published, and authorised by the whole joint-consent of the Church. The certainty of this Creed dependeth not on the authority and arbitrement of men, or definitive sentence of Councils, but on the perpetuall concordance of holy Scripture with them, and of the whole Church since the Apostles time retaining and holding fast the Apostles doctrine, and testifying to all posterity, that they received this doctrine at the Apostles mouthes, and the mouthes of their hearers; which consent is obvious to any man that daigneth to view it with both eyes, and weigh it considerately. For certain it is, that no

Two reasons why the Creed is called *Apostolick*.

1

2

Why it is called *Catholick*.
An answer to a question moved touching other Creeds.

Four causes why other Creeds were made and received in the Church.

2

1

3

The *Apostolick* Creed preferred above other Creeds, because
1. The phrase of it is most proper.
2. The time most ancient.
3. The copy most authentick.

Congregation of Angels, nor conventicle of men hath any power of instituting new lawes touching the worship of God, or new Articles of faith binding the conscience; for this is a work proper unto God: Neither may we beleeeve God for the testimony of the Church, but the Church for the testimony of God.

This doctrine touching the causes and authority of divers Creeds is borrowed out of *Ursinus Admonit. Neustad. de Concordia Burgens.* written *Anno Dom. 1581.* where young Divines may, if they list, reade a large discourse touching the truth and authority of Ecclesiasticall Writers learnedly discussed, from 117. page, unto the 142. page of the said Tract: a brieft Type and Table whereof I have here decyphered.

THE TABLE.

The writings touching the doctrine of the Church are,	1. Divine, that is, inspired immediately by God into the hearts of the Prophets and Apostles: such as are the Canonick books of the old and new Testament. These alone are simply in their sentences and words full of divine inspiration, and worthy credit; and therefore are the sole rule of tryall unto all others.	1. Publick, to wit, written in the common name of the whole Church; which again are subdivided into writings,	1. Catholick, I meane, Creeds and Confessions, written in the name, and with the full content of the whole orthodox & right beleieving Church, received and allowed by the authority thereof: such as are,	The Apostles Creed. The Creeds of the Councils of Nice, Constantinople, Chalcedon. Athanasius his Creed.
2. Ecclesiasticall, that is, written by the Doctors of the Church; & these are,	2. Particular, namely, the Confessions of certain Churches and Councils; as divers Catechismes, and the Augustane Confession.	2. Private, that is, written in the name, and by the advice of some one private man or more; as Common places, Commentaries, and such like.		

ON THE 8.
SABBATH.

Quest. 24. Into how many parts is the Creed divided?

Ans. Into three parts. The first is, of God the eternall Father, and our Creation. The second, of God the Son, and our Redemption. The third, of God the holy Ghost, and our Sanctification.

The Explication.



He principall parts of the Apostolick Creed are three:

1. Of God the Father, and our Creation.
2. Of God the Son, and our Redemption.
3. Of God the holy Ghost, and our Sanctification: that is, of the works of our Creation, Redemption, and Sanctification.

Ob. 1. Unto the Father is ascribed the Creation of heaven and earth: unto the Son the Redemption of mankind: unto the holy Ghost Sanctification: Therefore the Son and the holy Ghost did not create heaven and earth; neither did the Father and the holy Ghost redeem mankind; neither do the Father and the Son sanctifie the faithfull. Ans. It is a fallacie, grounding upon that which is affirmed but in respect, as if it were simply affirmed: For the Creation is given to the Father, Redemption to the Son, Sanctification to the holy Ghost, not as they are simply an operation or work (for so should the other two persons be excluded from it) but in respect of the order and manner of

How our Creation, Redemption, Sanctification are each appropriated to some one person of the Trinity, and yet all three persons have their joint-working in them.

of working, which is peculiar and proper to every of them in producing and bringing forth the same externall work. A more open declaration hereof may be this: The works of our creation, redemption, and sanctification are the operations of the Godhead outwardly, that is, externall operations which God worketh on his creatures: and they are undivided, that is, common to the three persons, which they by common will and power work in the creatures, by reason of that one and the same essence and nature of the Godhead which they have: For the Scripture attributeth the Creation not onely to the Father, but to the Sonne also, and the holy Ghost: *All things were made by it. The Spirit of the Lord moved upon the waters. That which is conceived in her is of the holy Ghost. By the Word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.* Likewise, our Redemption is attributed to the Father, and the holy Ghost: *God sent his Sonne into the world, that the world might be saved by him. Hee saved us by the renewing of the holy Ghost, which hee shed on us abundantly.* And Sanctification both to the Father and to the Son: *God hath sent the Spirit of his Sonne into our hearts, crying, Abba, Father. The very God of peace sanctifie you throughout. Christ is made sanctification unto us. Christ sanctifieth the Church.* All the persons therefore create, redeem, and sanctifie.

John 1.3.
Genes. 1.2.
Matth. 1.30.
Psal. 33.6.

John 3.19.
Titus 3.5.6.

Gal. 4.6.
1 Thess. 5.23.
1 Cor. 1.30.
Ephes. 5.26.

Nevertheless, yet in respect of that order of working which is between them, Creation is ascribed unto the Father, not excluding the other persons; but because hee is the fountain, as of the Divinity of the Son and the holy Ghost, so also of those divine operations which hee worketh and performeth by the Sonne and the holy Ghost. Redemption is ascribed unto the Sonne, not excluding the other two persons; but because he is that person which executeth the Fathers will concerning the redeeming of mankind, and doth immediatly perform the work of our redemption: for the Son only was sent into the flesh, and hath paid the ransome or price for our sins; not the Father, nor the Spirit. To the holy Ghost is ascribed Sanctification, not excluding the other two persons from this action; but because it doth immediatly sanctifie us.

Why distinct operations or workings are attributed to the three persons.

Object. 2. The externall workes of the Godhead (that is, such as the whole three persons exercise not mutually one towards another, but execute in the creatures) are indivisible, or cannot be divided, (that is, they are not appropriated unto any one of the three persons without respect unto the other:) But Creation, Redemption, and Sanctification are externall workes of the Godhead: Therefore they are indivisible, and by force of good consequent there needeth no such distinction of them as is proposed. Answer to the Major; The works of the Trinitie are indivisible, but with retaining to each person his proper and peculiar manner of working. All three persons therefore work on the creatures, but yet that order still is inviolably kept; as that the Father still is the fountaine of the operations of the Sonne and the holy Ghost, and doth all things not of any other, but of himselfe, by the Sonne and the holy Ghost: the Sonne doth all things of the Father, by the holy Ghost: the holy Ghost doth all things of the Father and the Sonne, by himselfe. For, The Father createth, but mediately by the Sonne and the holy Ghost; the Sonne from the Father; and the holy Ghost from the Father and the Sonne. The Father and the holy Ghost redeeme us, but mediately by the Sonne; but the Sonne immediatly from the Father, by the holy Ghost. The Father and the Sonne sanctifie us, but mediately by the holy Ghost; but the holy Ghost immediatly from the Father and the Sonne. But as concerning the works of the Trinitie, which are called outward and inward works, it shall be more fully enlarged when wee come to handle the last Question save one of the doctrine touching GOD.

a Deut. 6. 4.
Isa. 44. 6. &
45. 5.
1 Cor. 8. 4, 6.
Ephes. 4. 6.

b Gen. 1. 2, 3.
Psal. 33. 6.
Isa. 6. 1, 3. & 48. 16. & 61. 1. Mat. 3. 16, 17. & 28. 19. John 12. 40. & 14. 26. & 15. 26. 2 Cor. 13. 13. Gal. 4. 6.
Ephes. 2. 18. Tit. 3. 5, 6. 1 John 5. 7.

Quest. 25. Seeing there is but one only substance of God ^a, why namest thou these three, the Father, the Son, and the holy Ghost?

Ans^r. Because God hath so manifested himself in his word ^b, that these three distinct persons are that one true and everlasting God.

The Explication.

Questions concerning God.

IN this Question is contained the doctrine of the Church concerning one God, and the three persons of the Godhead. The principall questions therein are :

- | | |
|---|---|
| <p>1. Whence it may appeare that there is a God.</p> <p>2. What hee is, or what manner of God the God of the Church is whom wee worship; and in what hee differeth from idols.</p> <p>3. Whether he be One only, and in what sense there are said to be many gods.</p> <p>4. What the name of Essence, Person, and Trinity signifie, and how they differ.</p> | <p>5. Whether these names are to be used in the Church, and whether they are had in the Scripture.</p> <p>6. How many persons there be of the Godhead.</p> <p>7. How they differ, and are to be distinguished one from another.</p> <p>8. For what cause it is necessary that the Doctrine of the Trinity bee held in the Church.</p> |
|---|---|

1. Whether there be a God, and whence it appeareth.

Three causes which have made mento doubt, whether there be a God.

The reasons which doe prove there is a God.

I
The beautifull order of nature.

2
The excellency of mans minde.

Job 33. 8.
Psal. 94. 97.
Acts 17. 28.

THe great misery of mans nature cannot be sufficiently thought upon, that whereas it was created to the bright knowledge, and even the very image of God, it is fallen so far, as not only it is ignorant who, and what God is, but also maketh disputation, whether there be any God in heaven or no. The causes of this evill the Church alone doth understand: the first whereof is, *The blindness and corruption of mans nature after his fall*: the next, *The instigation of the devell*, who would have the whole opinion of God razed out of the minds of men; unto which cometh *the horrible confusion of mans life and humane affairs*, in that oftentimes the wicked flourish, and the godly either are oppressed by them, or while they perceive not the causes of these evils, and the secret government of God, they fall to doubting, whether there be any God who hath care over the world and humane affaires. But that there is a God, is proved by many main arguments common to Philosophy with Divinity. The arguments are these:

1. *The beautifull and goodly order of nature beheld in the world*; that is, the disposing of every part of the world, and the continuall succession of divers motions and operations therein, with constant and strict observation of their stablished and perpetuall laws, cannot be instituted and kept but of a wise, understanding, and omnipotent nature, which is God. This argument is enlarged, *Psal. 8. 19. 104. 135. 147. 148. Acts 1. & 17. Rom. 1.*

2. A reasonable nature, having some cause, cannot derive his originall but from an intelligent and understanding nature, for that the cause is not worse or baser then the effect bringeth: But *the minde of man* is a nature indued with reason, and hath some cause: Therefore it hath his being from an understanding cause, which is God: Surely there is a spirit in man, but the inspiration of the Almighty giveth understanding. Yet they say, *The Lord shall not see, &c. We are also his generation.* The Minor of the precedent Syllogisme is thus proved likewise by reason: *Whatsoever hath a begin-*

beginning, is from another, because it must needs be from something, and of it selfe it cannot have being or beginning, because nothing is cause of it selfe: but mans minde hath a beginning: Therefore from another, which other must needs be God.

3. The notions of generall rules or principles born in us, and with us, such as are the difference between things honest and dishonest, numbring, understanding of consequences in discourse and reasoning, &c. cannot come by chance, or from a sensible nature common to us with brute beasts, but are necessarily in-bred in us by some intelligent cause, which is God: whereupon wee frame this Syllogisme; *Notions are not engendred nor have their being but from a cause intelligent (for no man maketh another wise who himselfe is not wise:)* But in men there are notions not coming by use, nor received from men: Therefore they are from God. The Gentiles shew the effect of the law written in their hearts. *Man is the image of God, &c.*

3
The general rules and principles naturally engendered in the mind of man.

Rom. 2. 15.

4. The naturall notion of this principle, There is a God. Principles are true, because they are divine wildome, and because the contrary or opposite thereto being granted, nature is thereby destroyed. But, That there is a God, is a principle; First, Because every one hath private experience hereof in himself. Secondly, All wise men confesse it. Thirdly, All nations consent in it: for no nation is so barbarous, but that it maintaineth some religion, and contendeth and striveth for the advancement thereof, and supposeth that there is some God: That which may be known of God is manifest in them (that is, in the mindes of men,) for God hath shewed it unto them.

4
This principle of it telle naturally in-bred in man; That there is a God.

Rom. 2. 19.

5. The terrors of conscience which are stricken into the mindes of the wicked after they have sinned, cannot be inflicted but by an intelligent Judge, which discerneth honest and dishonest things, detesteth those things which are dishonest, beholdeth the mindes and hearts of men, and exerciseth judgement upon the minds: but in all the wicked is this torment: *Their worm shall not die, neither shall their fire be quenched. There is no peace, saith God, to the wicked. God is a consuming fire. They shew the effects of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.*

5
The terrors of conscience in the wicked.

Ila. 66. 24.
& 57. 21.
Deut. 4. 24.
Rom. 2. 15.

And hence is apparant the impudency of Epicures and Academicks, who deem all religion to be devices of subtil men, coyned to this end and purpose, that the rest of the common people might, through fear of a superiour power, be kept in good order. For first, if through deceivableness other men beleve that God is, and dread him; Why then are these men themselves, who will seem by their sharp in-sight to espy the guile, most of all tormented with the conscience, and privie acknowledgement both of this their blasphemy, as also of other misdeeds? Moreover, the sole and bare asseveration and word of a few could not have been sufficient, neither to perswade all mankind, neither to maintain the perswasion once brought in, to all succeeding ages: neither doth that lighten the force of those arguments which are deduced from this notion, That there is a God; and from the conscience, in that they say, *There are many found who neither beleve there is a God, neither are moved with the conscience of their sins:* for although they covet never so much to perswade themselves that there is no God, yet is their conscience alwaies against them. And therefore it is most false that these men imagine, that any one of the wicked is free from the gnawing of his conscience: for how much the more every one despiseth God, and all religion, and endeavoureth to repress the pricks of conscience; so much the more is he tormented, and at every mentioning and signifying of God, he trembleth and shaketh with horreur: and how much the slower, with so much the more severe dolour and paine is his security shaken from him. Whereupon wee see those whose whole life was profane and secure for the most part, when they are oppressed with the terrour of Gods judgement, to perish in despaire.

Against the beasts of the world, who think the doctrine of God to be but a cunning device of the wiser sort to keep the simple people in order.

Now that which is said, *The ungodly is so proud, that he careth not for God: neither is God in all his thoughts. The fool hath said in his heart, There is no God: that this hath not this meaning, as if the wicked were void of all knowledge and feare of God, or doe not confesse that there is a God: but that framing unto themselves another then he indeed is, who hath manifested himselfe; to wit, one that careth not for*

Psal. 10. 4. & 14. 1.
& 53. 2.

Psal. 10. 12.

for mens affairs, defendeth not, nor delivereth the good, and punisheth the wicked; they place an idoll in room of the true God; David himselfe doth sufficiently declare, whenas he describeth the same profanenesse of the wicked in these words: *For he hath said in his heart, Tush, God hath forgotten, he hideth away his face, and he will never see it.*

6
The punishments
of the wicked:
Which punish-
ments are not to
be imputed to the
Magistrates sever-
ity and wisdom,
for two causes.

6. From the punishments of the wicked which they suffer besides the torments of conscience: for the events of all times constrained men to confesse, that their sins are punished with grievous punishments in this life; and contrariwise, the lot and end of the good to be more pleasant. Wherefore, there is a mind or understanding power, which discerneth honest things from dishonest, judge of mankind, punishing the wicked, and defending the good. And that this may not be ascribed to the wisdom or severity of Magistrates or other men, this withstandeth and hindreth: 1. For that it must needs be that this naturall instinct, whereby men judge that offenders are justly punished, must proceed from some minde which is enemy to wickednesse. 2. For that oftentimes by marvellous, and unexpected and unlooked for means, they are drawn to the justice and punishment of the Magistrates, whose sins before had been privie, or who seemed to have been able by their own power or subtilty easily to escape their hands: and that especially, for that many, who, through either the negligence or white-liverednesse of Magistrates are not punished by them, yet run into calamities, and have allotted unto them ruefull ends. And when transgressions and sins increase too much by their impunity, whole nations and common-wealths, with horrible and manifest examples of Gods wrath, perish: as the world in the deluge, Sodom by fire cast from heaven, Pharaoh in the red sea, the Jewes and many flourishing kingdoms by most lamentable overthrowes. That these things cannot come to passe by chance, neither any other way then by the judgement and power of him who is Lord of mankind and nature, both Gods comminations and threatnings, and the conscience of every one, and the order of justice, whereby these follow and ensue upon impiety, and the very hugeness, weight, and greatnesse of things doth convince. Wherefore it is said, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his foot-steps in the blond of the ungodly.* So that a man shall say, *Verily there is a reward for the righteous; doubtlesse there is a God that judgeth the earth. The Lord is known to execute judgement.* Now, albeit the wicked flourish often for a while, and the godly are oppressed; yet neverthelesse examples, which are fewer in number, doe not weaken the generall rule unto which most events agree. But if it were so, that fewer of the wicked did suffer punishment; yet those self same examples, though but a few, would testifie that God is, and that he is displeased with the offences of others also who seem to be lesse punished. But this is not true, no not of any of them, that they are not punished in this life: for all those who are not before the end of this life converted to God, if punishment do not sooner overtake them, yet at length they die in despaire; which punishment is more grievous then all the evils either corporall or spirituall, and is the beginning and testimony of everlasting punishment. Now in that this punishment is not sufficient, it doth therein agree with all, even the most tragicall cases of the wicked: and therefore we are taught by the doctrine of the Church, that Gods lenity which he doth not seldome use in this life towards the wicked, and his severity which he seemeth to shew towards the godly, doth not at all weaken his divine providence and justice, but rather declareth his goodnesse, whiles by deferring of punishment, he inviteth the wicked to repentance; and by exercising the godly with chastisements and crosses, he perfecteth their salvation: and also it confirmeth the certainty of judgment after this life, wherein perfect satisfaction shall be made by the wicked to Gods justice.

Psal. 58. 9, 10.

Psal. 9. 16.

7
Common-wealths
wisely ordered.

Prov. 8. 15.

7. A body politick wisely ordered by good and wholesome laws, could not be decyphered unto mens understanding, but by some intelligent mind approving this kind of order: and because the divell with the whole rabble and rout of wicked ones pursue with deadly hatred these societies with their discipline, it must needs bee God that hath thus long protected and defended it: *By his kings reigne, and princes decrees justice.*

8. Heroi-

8. *Heroicall instincts*; that is, wisdom and excellent vertue in undertaking and achieving those works which surpass the common capacity of mans nature, such as is the felicity and happinesse of noble artificers, and governours, in searching or polishing arts, and in finding out devices and counsels: likewise the couragiousnesse of minde in performing the actions of vertue, and in managing matters; such as was in Achilles, Alexander, Archimedes, Plato, and others: All these give evidence, that there is some superiour cause which stirreth up these motions and inclinations. Moses said of Joshua, *The Lord himselfe will goe before thee, hee will be with thee. The Lord stirred up the spirit of Cyrus. The spirit of the Lord came upon him.* 8
Heroicall and noble instinct of minde.
Deut. 31. 8.
Ezra 1. 1.
Jude 14. 19.

9. *Certain and cleer significations of future events*, which neither by humane sight or perceivablenesse, neither by naturall causes or signs, could have been fore-known; as the prophecies of the deluge, of the posterity of Abraham, of the coming of the Messias, &c. are necessarily known by his revelation alone, who hath both mankind, and the nature of all things so in his own power, that nothing can be done but through his motion. Now this is God only; as himselfe alledgeth this as his work alone, for proof of his divinity against all forged and fained gods, *Shew the things that are to come hereafter, that wee may know that you are gods. That thing which I have spoken shall be done, saith the Lord.* 9
Certain and evident fore-tellings of events.
1 Sa. 41. 13.
Ezek. 12. 31.

10. *The ends and uses of things* have not their being by chance, or from a nature brutish and only endued with sense, but from some nature which is wise and omnipotent, which is God alone. Now all things are most providently ordained to their ends, and those also certaine. 10
The ends of all things.

11. *The order of causes and effects* is finite, and it cannot be, that the processe and race of efficient causes should be of an endless and infinite extent. Wherefore there must be some first and principall cause, which may either mediately or immediately produce and move the rest, on which also other causes may depend: for in every finite order there is some beginning and principall. 11
The constant order of efficient causes.

2. Who, and what God is.

When it is demanded, *who is the true God*: wee are to hold most firmly and surely, that he alone is the true God, who even from the beginning of mankind did not only manifest himselfe in the nature of things, but by the steps and prints of his divinity shining therein, but especially in the Church, by his word delivered, and other famous testimonies of miracles, deliveries, and consolations, whereby he plainly teacheth whom, and what he will be acknowledged and published by us to be, and that hee is not acknowledged or worshipped of any but of them who think according to his word both of him and his will; neither is the true knowledge of him found elsewhere then in this word. The certainty of this position is hereof most manifest, for that all those who imagine God to be other in essence, or nature, or will, then he hath testified himselfe to be in his own manifestations and revealings, do not imbrace and worship at all the true God, but another thing of their own framing in stead of the true God, according to these sayings: *Ye worship that which ye know not: wee worship that which wee know; for salvation is of the Jewes. He that honoureth not the Son, the same honoureth not the Father which hath sent him. But then when ye knew not God, ye did service unto them which by nature are not gods. Ye were at that time without Christ, and were aliens from the common wealth of Israel, and were strangers from the covenant of promise, and had no hope, and were without God in the world. Whom ye then ignorantly worship, him shew I unto you. Whosoever denieth the Son, the same hath not the Father.* We must acknowledge God to be such as himselfe hath manifested himselfe to be.
Job 4. 22. & 5. 23.
Galat. 4. 8.
Ephes. 4. 13.
Acts 17. 23.
1 John 3. 23.

But against these things seemeth that to be, which Paul saith; *That that which may be known of God is manifest also in men, estranged from Christian Religion: for that God hath shewed it unto them. For the invisible things of him, that is, his eternall power and God-head, are seen by the Creation of the world, being considered in his works, so the intent that they should be without excuse. And, That God in former ages did not leave himselfe* Rom. 1. 19, 20.
Acts 14. 17.

Two causes why
the glimpse of na-
ture is not suffici-
ent to shew who
is the true God.

1
2

Rom. 1. 20, 21.

The voice of na-
ture concerning
God neither to be
rejected nor con-
demned, either in
respect of insuffi-
ciency, or of mens
mis-constructing.

Acts 17. 27.

Hereof see Da-
maſcen lib. 1. c. 4.
orthod. fid. Basil.
lib. 4. con. Eunom.
Ruffin. Diacon. c.
3. adven. Acephal.
Cyril lib. 11. theſ.
cap. 1. Socrat. hiſt.
eccl. lib. 3. cap. 5.
Arist. Metaph. 1. 2.
c. 7. Macrobi. 1. 1. de
ſomnio Scipionis.

The deſcription
of God according
to Philoſophy.
The deſcription
of God according
to the rules of
Divinity.

himſelfe without witneſſe, and that out of the whole nature of things : but chiefly by the minde of man, and the difference of things honeſt and diſhoneſt ; and by the puniſhments of the wicked, it may in ſome meaſure be gathered, not only that there is a God, but alſo what he is : and therefore many things are found to have been ſpoken truly by the heathen and others concerning the unity and nature of God. But to theſe objections we answer : that there are indeed ſome true things concerning God maniſeſted otherwiſe alſo then by the word delivered to the Church ; but by them notwithstanding who is the true God cannot be ſhewed, and that for two cauſes : For firſt, *Thoſe things by themſelves are not ſufficient* : for to the knowing of the true God, it is requiſite that we know and profeſſe, not ſome things only, but all things which he openeth of himſelfe, and would have known. Moreover, *Theſe ſelfe ſame true teſtimonies of God alſo which remaine in mens mindes and in nature, all they by reaſon of a naturall blindneſſe in them and pravity, doe many wayes corrupt, who in weighing them, follow not the light and interpretation thereof drawn from the word of God delivered to the Church,* when as even of theſe which might be known by the help of nature, many things they do not know ; many they ſaine of their own, which have nothing agreeing with the nature and will of God : and thoſe things which they doe retain, and in ſhew of words profeſſe, they farre otherwiſe underſtand then they are propoſed of God, and declared in his word, and in the Church underſtood : and ſo beholding and ſounding in their mouth true ſentences and ſayings concerning God, conceive nevertheleſſe and foſter falſe opinions of him in their mind. This answer S. Paul himſelf expreſſeth, when he addeth, *That they are inexcusable, becauſe that when they knew God, they glorified him not as God.*

Now a beitt Philoſophicall wiſdome cannot therefore ſhew who is the true God, for that concerning the eſſence, nature, will, and works of God, ſo much as is neceſſary to be known it doth not teach, and is diverſly depraved by men, ſo that out of the Church remaineth no true knowledge of God ; yet nevertheleſſe, that voice of the nature of things concerning God, ought not for theſe cauſes to be rejected as falſe, or condemned as fruitleſſe : for neither is that ſtraight wayes falſe in it ſelfe which is perversly conſtrued of men, neither fruitleſſe for all things nor to all men, which availeth the reprobate nothing at all to everlaſting ſalvation. For God will alſo out of the Church bridle the lewd and diſſolute, by the teſtimonies which their conſcience and puniſhments give of his will, anger, and judgement, and according to them will he have the life and manners of men ruled. He will have mans corruption and his juſtice made more conſpicuous and cleer in puniſhing them who ſtubbornly withſtand the known truth. He will by naturall teſtimonies, mens conſciences ſhewing the imperfection thereof, have men ſtirred up to ſeek the true God in the Church, as it is ſaid, that men were therefore placed in the theater of the world, *That they ſhould ſeek the Lord, if ſo be they might have groped after him and found him.* He will alſo have them who are converted to him, to be more confirmed by the conſent of nature and the word, as the often alledging of naturall teſtimonies in the Scriptures declareth. Laſtly, hee will, the imperfection of naturall knowledge being conſidered, have mens ignorance concerning God acknowledged, and his mercy magnified, who diſcovereth and openeth himſelfe in his word.

God cannot be defined ; 1. *Becauſe he is impenſe.* 2. *Becauſe his eſſence is unknown unto us :* yet ſome way he may be deſcribed according to the meaſure which himſelf hath revealed of himſelf ; and that ſo, that the deſcription of him ſhall comprehend ſuch attributes or properties, the perſons, and principall works of the Deity, as by them the true God may with halfe an eye be diſcerned from idols.

Philoſophically he is deſcribed on this wiſe ; *God is an eternall mind or intelligence, ſufficient in himſelfe to all felicity, moſt good, and the cauſe of good in nature.* But Divinity hath taught the Church of God a more full and ample deſcription of him, which is in this ſort : *God is a ſpiritual eſſence, intelligent, eternall, infinite, other from all the creatures, incomprehenſible, moſt perfect in it ſelfe, immutable, and of an impenſe power, wiſdome, and goodneſſe, juſt, true, chaſte, mercifull, bountifull, moſt free, angry and wroth*

with

wish sin: which essence is the eternall Father, who from everlasting begot the Son according to his owne image: and the Son, who is the coeternall image of the Father: and the holy Ghost, proceeding from the Father and the Son: even as it hath been manifested from above, certaine word thereof being delivered by the Prophets, Christ, and the Apostles, and by divine testimonies, That the eternall Father, together with the Son, and the holy Ghost, hath created heaven and earth, and all creatures in them, and is alwayes at hand with them, to preserve, guide, and governe them by his providence, and worketh all good things in all: and that in mankinde made after his image, hee hath chosen unto himselfe and gathered a Church by and for the Sonne, that by his Church this one and true Deity may be according to the word delivered from above, acknowledged, celebrated, and adored in this life, and in the life to come: and lastly, that hee is the Judge of the just and unjust.

This Theologicall description of God which the Church delivereth, differeth from the Philosophicall description, 1. *In perfectnesse*; because the Church in her description addeth many parts by nature unknown unto men, as of the Trinity, of Election, and of the gathering together of the Church by the Son, &c. 2. *In the understanding and declaration of those parts which, being known by nature, are common to both*: for the Theologicall description declareth them more certainly and fully. 3. *In the effect or fruit*; because by Philosophy or the light of nature, men are not able to be brought to the true knowledge of God: both 1. *Because it is so maimed and false by mens corruption*, that we can suck thence no true and sufficient notice of God: as also 2. *Because when wee know every part, parcel, and particle thereof, it doth not stirre up our minds unto godlinesse*: that is, the love and fear of God.

In what the former descriptions differ.

1

2

3

Two causes why men cannot by the light of nature attaine unto the true knowledge of God.

The same Theologicall description teacheth us how the true God, which the Church worshippeth, differeth from the false counterfeit gods three wayes: 1. *In attributes or properties*. 2. *In the persons*. 3. *In the works* whereby the persons are revealed: for God hath declared himselfe by his works, that his nature is such as his attributes import: Moreover, he sheweth that there are three distinct persons in one essence of the Deity, sith according to the works either of *Creation*, or *Redemption*, or *Sanctification*, hee receiveth diverse names and titles, and every person hath his proper appellation. God therefore differeth from idols, 1. *In his attributes*; because they who are not of the Church, understand aright and fully no one property of God; they understand not what his *mercy* is, because his Son is unknown unto them, or at least the doctrine concerning him shamefully corrupted: they conceive not what his *justice* is, because the impious and wicked ones beleeve not that God is so grievously offended and angry with sin, that we stood in need of satisfaction for it, and redemption from thence by the death of his Son: neither what his *wisdom* is, because the chief part thereof is expounded in his word, which the Gentiles have not: neither what his *truth* is, because they are utterly ignorant of his promises: Truth. The like may be truly averred of all the rest. Contrariwise, the Church attributeth and ascribeth to God all truth, justice, goodnesse, mercy, loving affection and kindnesse towards men, which properties of God, other Sects are either utterly ignorant of, or, having a glimpse of them, they wholly corrupt and deface them. God differeth from idols, 2. *In persons*; because Ethnicks and other Sects either know not, or acknowledge not three persons in one divine essence: But the true Church acknowledgeth and maketh invocation to the Father, Son, and holy Ghost, one God consisting of three persons, according as he hath manifested himself in his word. 3. *In works*; because they which are without the Church do not wholly acknowledge or professe the works of *Creation*, and the government of all things; for they do not think all things to have been created of nothing by the word of God only: they deny that all generally, and each in particular, even the least, are administered powerfully by the omnipotency of God; but ascribe very many to chance, fortune, and humane wisdom: Much more are they altogether ignorant of the works of the Churches salvation, namely, the reconciliation of men with God, justification, sanctification, and full delivery from all sin and misery by the Son and the holy Ghost. So then by these means God is discerned from idols, and the knowledge

A threefold difference of the true God from false idols.

How in conceiving of the whole nature of God, he that is instructed by the Spirit, goeth beyond him whom nature informeth.

1. In attributes. Mercy.

Justice.

Wisdom.

Truth.

2. In persons.

3. In works.

knowledge of God revealed to his Church in his word, is distinguished from that which Ethnicks have derived from nature.

An Explication of the description of God delivered by the Church.

God is an essence.) That is, a thing which 1. hath his being from none, but from himselfe. 2. is preserved or sustained of none, but subsisteth by himselfe. 3. is necessarily. 4. is the only cause unto all other things of their being: wherefore he is called *Jehovah*, as if you would say, *being by himselfe, and causing other things to be*, to wit, according to his nature and promises.

Spiritually. 1. Because he is incorporeall: as being infinite, and indivisible, and most excellent. 2. *Insensible*: For 1. experience teacheth this. 2. God is without sensible qualities, which are the objects of the senses: and 3. *He is immense*. The eyes perceive onely things finite, and which are within a certain compasse. 4. *He is spiritual*, because himself both liveth, and is the author of all life both corporall and spiritual.

Object. 1. Against this opinion many places of Scripture have been heretofore by some alledged, in which it is written, *That God and Angels did appear, and were seen, thereby to prove, that their nature is corporeall and visible*. But wee are to know, that not the very substance of God and Angels, but created shapes and bodies were beheld of men, made, carried, and moved by the will and vertue of God or Angels, that by them they might make known their presence, and use their ministry and service in instructing men of those things which seemed good unto them. And these were sometimes by imagination represented unto the interior senses of men; which also somewhere may, and somewhere cannot be gathered out of the circumstances of the histories: as the Angels appearing to Abraham and Lot were invested with true bodies, as which might be touched and handled: whether Micha before Achab saw with the eyes of his body, or of his mind, the Lord and his Angels, is a matter of doubt. But that those visible shapes were not the very substance of God, is hereby manifest, for that the Scripture with great consent teacheth, that God is seen of no man, neither can be seen, and incomprehensible, and unchangeable: But those visible shapes were not alwayes the same. **Object. 2.** To these they add that which is said, that God was seen of Jacob face to face, and of Moses, and of all the people, and that all of us shall see God face to face in the life to come. By which Metaphor or borrowed speech is signified a cleer and conspicuous manifestation and knowledge of God, which is perceived, not with the eyes of the body, but of the mind; either by means, as by the word, by his works, and outward tokens, and such as run into the senses, whence the minde may gather somewhat of God; or without means, by inward revelation. And albeit in the life to come shall be a farre more bright knowledge of God then now; yet to know God most perfectly is proper to God onely, as it is said, *Not that any man hath seen the Father, save he which is of God, hee hath seen the Father*: So far is it that the invisible, infinite, and everlasting Deity may ever be conceived by bodily eyes, whose nature is not to perceive any objects but such as are finite and limited. **Object. 3.** They have alledged also those sayings wherein the parts of mans body are attributed to God. But these also are not properly, but by a Metaphor spoken of God, whereby is signified to us a power in God, working after an incomprehensible manner his works; a certain shadow whereof are those actions which men doe by the ministry and help of their bodily parts: as, the eyes and ears signifie the wisdom of God, whereby hee understandeth all things: the mouth, the publishing of his word: the face, the declaration, tokens, and feeling of his divine goodnesse and grace, or severity and anger: the heart, his love: the hands and armes, his power: the feet, his presence. **Object. 4.** They have affirmed also, because man was made according to the image of God, that therefore God hath an humane shape: Not marking, that the image of God consisteth not in the shape and figure of the body, but in the minde, and integrity of nature, in wisdom, righteousness, and true holinesse. As for Tertullian, whereas he reasoneth, that God is a body; that he speaketh improperly therein, and abuseth the word body,

How God & Angels appeared unto men.

Gen. 32. 30.
Exod. 33. 11.
Deut. 34. 10.
Deut. 5. 24.
2. Cor. 13. 12.
How God is said to be seen face to face.

John 6. 46.

How the parts of mans body are attributed unto God.

The image of God in man doth not argue a bodily shape in God.
Ephel 4. 24.

body, in stead of substance, not only Augustine witnesseth in his Epistle to *Quod vult Deus*; but this is also an argument and proof thereof, because he termeth also the souls and Angels oftentimes *bodies*. Wherefore let us know, that therefore we are taught the nature of God to be spirituall, that we may not conceive of God any thing which is grosse, terrene, carnall, and unworthy his divine Majesty, neither should deem that he can be perceived by our bodily senses, or in thought imagined, but should consider his nature by his word and works: that wee should not dare to represent him by any bodily shape: and in a word, that wee should remember that he is to be worshipped, not with the gestures, or other things of the body, but with the minde and spirituall motion of the heart. Lastly, seeing he alone inspirith into us temporall and everlasting life, we should acknowledge the gift of both to come from him: out of this fountain only we should seek it, and endeavour to referre it wholly to his glory.

Why wee must know God to be spirituall.

Intelligent.) 1. Because he is the cause both of the mind of man, and of the notions shining in it, and also of that order which is in the nature of things and Common-weals. 2. Because all intelligence or understanding of the creature cometh from him both in respect of the faculty, as also in respect of the operation: For neither can the efficient and preserving cause of intelligent natures, and of the understanding it selfe and order in nature, be but intelligent and understanding. And therefore the holy Scripture also reasoneth on this wise; *He that planted the ear, shall he not hear? or hee that made the eye, shall he not see?* Now this wee are to hold against those, who setting Nature in the place of God, imagine the world, and the variety and order of things in it to arise from the matter, and the inclination thereof to this forme: when as notwithstanding these things could not have their being from a cause not intelligent. We are to hold it also, thereby to acknowledge not only true knowledge it selfe; but also all ability of understanding, and the sagacity and capability of the senses and minde to perceive. to be the gift of God

Two reasons why God is to be intelligent.

Psal. 94.9.

Eternall.) That is, such an eternity which can have neither beginning, nor any end of being agreeeth to God alone, both nature sheweth, forasmuch as hee is the first cause of all things, and of infinite perfection and power; and the Scripture also recounteth; as, *Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.* But we are to observe, that not therefore only the eternity of God is so often inculcated in the Scriptures, that in regard hereof hee may be discerned from things created: but also *Because hee will impart eternity unto us*, that is, he hath purposed and promised that he will give us of his eternall goodnesse and providence, eternall blessings, and will have continuall care of us through all eternity, and will have a kingdom in Angels and men, whereof shall be no end: Therefore we are given to understand, that God is eternall to us, *That we may oppose the certain hope of eternall blessednesse grounded upon his eternity, against the shortnesse of mortall life, and against the frailty of mans condition:* For seeing hee is eternall, he can; and seeing he promiseth, he will for ever preserve us with his protection: *For this God is our God for ever and ever.* And, *He hath commanded his covenant for ever.* Wherefore, being upheld with this consolation, let us neither refuse to suffer the short misery of this life, neither preferre the short felicity thereof before eternall blessings: and seeing God will be not only bountifull towards the godly, but judge also of the ungodly eternally, let the cogitation of the eternall wrath of God keep and hold us in the fear of God, that we may not desire to buy the fading shew of whatsoever good, with eternall misery.

The eternity of God without beginning or end. Psal. 30.5.

God eternall unto us.

Psal. 48.11.
Psal. 111.9.

Other from all his creatures.) That God is other from all his creatures we must hold, 1. Against Philosophers, who will have the world, or nature it selfe to be God; that is, either a generall matter, or a power, or a mind and intelligence, or some form to be infused, mingled, and tied to the bodies of the world, and them to informe, quicken, sustain and move, as the soul sustaineth and moveth mans body. Which Virgil calleth, *The spirit of the world*: Others, *The soule of the world*. 2. Against those who imagine the creatures, either all, as Servetus; or some, according to the doctrine of the Manichees, so spring from the very essence or nature of God, deriving it selfe, as they speak,

God other and diverse from all creatures. Three adversaries against whom wee are to uphold this doctrine; 1. Philosophers. 2. Manichees and Servetus.

3. Profaners of God. *into others by propagation. 3. That all profane, unworthy, and idolatrous cogitation of God, whereby God may be made like to any creature, may be excluded: For, that the essence of God is farre other then the essence of all the creatures, both nature and the word of God sheweth, when it teacheth that God is wise, and Creatour of the world: now the world hath many parts unreasonable, and it selfe cannot be Creatour to it selfe. It sheweth also that things are not derived out of the substance of God, that being unchangeable and indivisible. And lastly, that the Deity is most unlike and different from all things created, Because there can neither be, nor be imagined any similitude of a finite nature and an infinite. Therefore, 1. Whereas the Scripture saith, That all things are of God; it doth not mean, that all things are God, or the essence of God, or propagated from it: for all other things are of God, not as begotten of him, or proceeding from him, as the word and eternall spirit of God; but as created, that is, made of nothing: Who calleth those things that are not as if they were. 2. When as the soule of man is called celestiall and divine: likewise, when it is said, Wee are the generation of God: this is not meant of the communicating of the divine substance, as if the soule were derived from the essence of God, but of the similitude of properties, and of the creation: The soule therefore is said to be celestiall and divine, that is, adorned with celestiall and divine powers and gifts, which although they be a certain shadow of the divine nature, yet are they created qualities. 3. Whereas the elect and saints are said to be of God, to be born of God and his Spirit, and the sons of God, and spirituell: neither is this understood of the propagation of the essence, but of the similitude of the properties, or of the image of God, to the which they are refashioned by Gods Spirit. 4. When Paul also saith, that he which is joyned unto the Lord is one spirit; and Peter, That we are made partakers of the divine nature; wee are taught, both that the spirit of God dwelleth in us by grace, and is joyned unto us; and also, that there is begun in us, even now, a conformity with God, which shall be perfected in the life to come. 5. When Christ himself is said to be God, and to have a divine body: there is not thereby signified a mutation of the divine nature into the humane, or of the humane into the divine: but an inseparable conjoyning of two natures, retaining their properties distinct, into one person, and a glorifying of the humane nature, which indeed agreeth to a nature, ruler and governor of all things, but yet notwithstanding made and created.*
- How all things are said to be of God.
- I
Rom. 8. 16.
1 Cor. 3. 6.
Rom. 4. 17.
2
Apo. 17. 29.
3
John 1. 13. & 3. 47.
& 3. 6.
4
1 Cor. 6. 17.
2 Pet. 1. 4.
5
- Two things wee are to learne by the immensity & incomprehensibility of God.
- I
2
- Three reasons to shew that the power and essence of God is every where, whole, one and the same.
- Ier. 23. 24.
3
- Incomprehensible or immense.) 1. He will have us to know, That he cannot be comprehended in the cogitation of any creature, so that what things he ascribeth to himself in his word, how great soever they be thought of us, yet are they alwayes far greater: for the power of the understanding, which reacheth but to finite things, cannot perceive the forme or perfect pattern of an infinite nature. 2. The Deity cannot be comprehended or circumscribed in place or space, or any limits; that is, the essence of God is immense or unmeasurable, neither to be extended, nor divided, nor multiplied: therefore it is all every where one and the same. 1. Because an infinite power cannot be contained in an essence or nature which is finite and limited. 2. Because the power of God is alwaies every where; and therefore his substance also, for that cannot be without this; yea, it is the divine essence it selfe: And that the power or vertue of the divinity, which hath been spread perpetually in infinite manner, both before and after the creation of the world, cannot be any where either in no substance at all, or in any substance, but only in the very substance it selfe of God, the Philosophers also, who conceived God to be infinite, have confessed. Neither yet is it to be thought that the substance of the divinity is so extended, that one part thereof is one where, or so multiplied, that another part is another where; but that it being infinite is every where: and seeing it cannot be divided into parts, as being immense and most perfect, to be all every where: and seeing it is but one, that it is every where the same, so that none can pierce into, or comprehend it, but it pierceth into, and comprehendeth all things: Do not I fill the heaven and the earth, saith the Lord? 3. Not onely the power, but the essence also of the divinity to be infinite, doth even hereby most certainly appeare, Because there is one, the same, and whole substance of the three persons: For, The eternall Father, as hee is alwayes, so at that time when Christ*

Christ lived on earth, was he in heaven. *And the Word, or co-eternall Son of the Father,* was in his body on earth; and yet because there is but one and the same essence of the Father and the Son, both the Father was with the Son on earth, and the Son with the Father in heaven, as himself saith; *The Father is with mee:* and, *the Son of* Joh. 16. 32. & 3. 13
man which is in heaven: and, *I am in the Father, and the Father is in mee:* so the holy & 14. 10.
Ghost was truly present in the likenesse of a dove, and a flame at the baptisme of Christ, and at Pentecost, and now dwelleth in us as in his temple; and yet is alwaies with the Father and the Son in heaven, as the Father and the Son are with him in all the Saints which are disperfed throughout heaven and earth. And hence appeareth the third difference between an infinite nature and a finite nature, or the third reason which is only opened in the word of God, whereby the divine essence is incomprehensible, to wit, by communication: whereas the whole is in such sort common to the three persons of the Divinity, as not only it is in them as it is in the creatures, but also is their very substance, and yet neverthelesse remaineth in number one and the same. Now, that it is proper to the Deity alone, nor imparted or communicated to any creature to be infinite or immense, or to be every where at the same time, or to be the same in divers places, is apparant by these reasons; 1. Because it is impossible that any creature should be, or be made equal to the Creatour, as hath been often said: *Lord, who is like unto thee?* 2. Because God himself by this mark distinguisheth and discerneth himselfe from the creatures; for in saying, that he is *he who filleth heaven and earth*, he signifieth, that there is no other such besides him. 3. Because Christ sheweth his divinity by this argument, in that when he was in body on earth, yet he affirmeth himself to be *in heaven*. 4. The godly Doctors of the ancient Church defended the divinity of the holy Ghost by this self same argument; as Dydimus in his Treatise of the holy Ghost: *The holy Ghost himselfe, if hee were one of the creatures, should have at least wise a substance limited, as all things which were made; for although invisible creatures are not limited and circumscribed by place, yet are they limited by the property of their substance: But the holy Ghost being in many, hath not a limited and finite substance.*

Infinity or immensity proper to God, not imparted to any creature for 4. causes.

I

2

Jerem. 23. 14.

3

John 3. 13.

4

Lib. 1. cap. 1.

Most perfect in himselfe.) God is moreover most perfect in himself: 1. *Because hee* How God is most perfect in himself.
only hath all things which may be desired unto perfect felicity and glory; so that no way any thing may be added unto him to make him more glorious or happy: and all the creatures have but only some parts and degrees of blessings distributed unto them convenient for their nature and place, which the Creator assigneth and giveth to every one. 2. *Because he receiveth no part of this most absolute felicity from any other, but hath all things in himself, and of himself, and is alone sufficient to himself for all things;* and therefore needeth no mans labour, or aid, or presence, but was alike blessed from everlasting, before any creature was, as he is now after the creation of the world: But contrariwise, all the creatures stand so in need of the goodnesse and presence of God, that without it, they cannot only not any way be well and in good state, but not so much as be at all the space of one moment. 3. *Because he is not for himself only, but for the creating also, preserving, guiding, and furnishing of all and every creature so sufficient, that he alone doth give to all of them all good things necessary and meet for them, as well eternall and heavenly, as terrene and temporall; neither yet for all that doth the least jot depart either from his power, or from his happinesse.* Now all the creatures not only cannot at all profit one another more then God worketh by them as the instruments of his goodnesse; but neither they themselves, which are as it were conduits, can have the least good in themselves, but what they have drawn from God alone as the only fountain and well-spring of goodnesse and felicity: *Now he alone is sufficient for all, and bestoweth all things, because there must needs be some one first cause in nature of all good things: and he hath all things in his power, because, except he had them, he could not give them to others: and except he had them of himself, he could not be the first head and fountain of all good things.* Object. 1. *He is said to have made all things for himselfe.* Ans. Not for the aiding or increasing of himself, as if hee needed any thing, but rather for to communicate and shew himself unto his creatures he made them; because this is the nature of that which is good, not only to

Prov. 16. 4.

How God is said to have made all things for himselfe.

1 Cor. 4. 1.

Psal. 50. 9.
Luke 17. 10.Two things signi-
fied by Gods glo-
ry.

1

John 17. 5.

2

The glory which
we give unto God
is available for
our happiness,
but neither doth
nor can make God
more happy.Our obedience,
though due to
God, yet bringeth
no increase to
him.Gods rejoicing in
our obedience &
salvation is the
cause thereof; but
not our obedience
and salvation the
cause of his re-
joicing.

preserve it self, but also to communicate it self to others. Object. 2. *He useth the creatures in accomplishing his works.* Answ. This he doth, not as constrained thereto by any necessity of impotency, but of his most free will and goodnesse, to shew that he is able both wayes, both without them, and with them, to do what soever he will; that he is Lord of all things, both by right, and by his power, and can use all things at his pleasure; and that he also doth vouchsafe his creatures this great and free honour, as to make them the instruments of his bountifullnesse, and fellowes, and disposers (as S. Paul speaketh) of his divine works. Object. 3. *We are willed to performe, exhibit, and offer obedience, worship, honour, sacrifices to God, and to give him that which is his.* Answ. Thereby is taught, not what good cometh more to God, but what good ought to be in us: for as disobedience and despight against God maketh not God, but the creature more miserable; so obedience towards God, which is a conformity and agreement with Gods law and mind, is the good and blessednesse, not of God, but of the reasonable creature: and this is said to be given or taken from God, not that God needeth it, or is profited thereby, but because men ought, by order of justice to perform and yeeld it unto God: as, *I will take no bullock out of thy house, nor hee-goats out of thy folds.* And, *when ye have done all those things which are commanded you, say, We are unprofitable servants.* And if any man reply, *That glory nevertheless tendeth to his happinesse and perfection unto whom it is given:* we must know, *That the glory of God signifieth,* 1. *The foundation of glory, to wit, the attributes or vertues which are in God himselfe, and his divine works, and the beholding and approbation of them in God:* and in this sense can no man give him glory, neither can it be diminished or augmented, but it was, and remaineth the same in him forever; according as it is said, *Glorifie mee, O Father, with the glory which I had with thee before the world was.* 2. *The agnizing and magnifying of the goodnesse and works of God, which is not in God, but in creatures indued with reason;* and therefore may be made lesse or greater; and being amplified or diminished, it increaseth or diminisheth the goodnesse, happinesse, and perfection, not of God, but of the creature. But if any man will further reply, *That this very worship and obedience profiteth him unto whom it is done:* To grant this concerning the creatures, as who may be furthered and enriched by the mutuall duties of each other; yet will it by no means agree to God, seeing no man can help or harm him, and the true agnizing and magnifying of God, as also the whole conformity and agreement with him, is not his happinesse and perfection, but the creatures. Object. 4. *To whom is given that which is due unto him, to him something cometh thereby more then hee had before: Unto God is yeelded our obedience and worship, which is due unto him: Therefore somewhat cometh to him from us.* Answ. The Major is true of that which is due of need or want, or which he needeth, and is furthered thereby to whom it is given: But our obedience is no such due, but that which God by order of his justice requireth of us, and that not for his, but our perfection and felicity. Lastly, if any man urge, *That hee who rejoiceth, doth receive some good of those things wherein hee rejoiceth: And therefore some fruit certainly to redound unto God out of our obedience and salvation, seeing he pronounceth that hee rejoiceth therein:* We grant verily, that in men, rejoicing, and the like affections are stirred up by outward objects: But we must not deem that our vertues are the cause of that rejoicing which is in God: For therefore is a thing thought right and honest, because it is agreeing to the will and nature of God: and because God from everlasting is delighted with his owne goodnesse and uprightnesse, and with things agreeing therewith, therefore doth hee create and work such in men; and that everlasting approbation or liking which was the cause why God created good things, is the cause also why hee now cherisheth and preserveth them being created. Wherefore the everlasting rejoicing in God for our obedience and salvation is the efficient cause of our obedience and salvation: but not contrariwise, our obedience the efficient cause of that rejoicing in God, as it cometh to passe in men, who are affected by outward objects. Or thus, God rejoiceth at our good as being an object, but not a cause; because objects are not the cause, but effects of Gods approbation and rejoicing.

Unchange-

Unchangeable.) When God pronounceth himselfe to be *unchangeable*, he sheweth that he will be alwayes such as he hath been from all eternity: so that, 1. *Neither his essence, nor whatsoever is proper thereto can be augmented or diminished:* 2. *Neither his nature and will be changed:* 3. *Neither himselfe hath need to transport himselfe from place to place:* This doe Philosphers, induced thereto by reasons, confesse: For, 1. *Whatsoever is changed, that must needs have either some outward cause, or some originall or beginning in it selfe of moving and changing, or both:* But God cannot be moved or changed by any thing which is without him; for so himselfe should not be the first mover and maker of all that is good in nature. *Neither can hee suffer change from any inward originall beginning of change:* For whatsoever is so moved or changed, that must needs have parts, whereof some must move, and some be moved. Now that God should be divided into parts, neither doth his immensity suffer, nor his great perfection: for seeing every part is imperfecter then the whole, and in God is nothing which is not most perfect; it is impious to imagine any parts in him: *Wherefore, neither by any outward nor inward cause is hee moved or changed.* 2. *Whatsoever is changed, that must needs be changed either to the worse or the better, or into a state equall to the former:* It is impossible that God should be made worse; for he should so become of perfect, imperfect. And to be made better is also impossible; for so he should have been once imperfect: But neither can hee be translated into an equall condition and state, as thereby to leave some good which before he had, and to receive some good which before he had not: for thus should hee be neither before nor after his change most perfect, as wanting some part of those good things which belonged unto him. 3. *That which is infinite, neither can be made greater, for so it should not have been infinite before; nor lesser, for so it should be made finite.* Seeing then both the essence, and power, and wisdom, and all the vertues of God are incomprehensible, and all things in God immense; therefore cannot any of them be either diminished or increased. 4. For the same cause, *God doth not transport and remove himselfe from place to place, as creatures;* seeing by reason of his immensity whereby he filleth heaven and earth, he can neither depart, nor be absent from any place. 5. *Seeing he is most wise, and therefore from everlasting hath most well purposed, decreed, and fore-seen all things; change of purpose and will cannot fall into him:* And therefore God would have this in many places of holy Scripture inculcated unto us, that his nature and will is subject to no mutations, as being a thing most respecting his glory: *God is not as man that he should lie, nor as the son of man that he should repent. Hath he said it then, and shall he not do it? Hath hee spoken, and shall he not accomplish it? The counsell of the Lord shall endure for ever, and the thoughts of his heart from generation to generation. With whom is no variableness, neither shadow of change.* Object. 1. *But God is said to repent.* Ans. He is said to repent, not that he changeth his will: but, 1. Because he earnestly detesteth sins, and is not delighted with the destruction of men. 2. Because by reason of this hatred against sin, and this mercy towards repentant sinners, hee maketh change of things and events, which from everlasting hee decreed, as men are wont to doe who repent them of their purpose: for among men, every change is an amending of that which disliketh them; amending riseth from repentance; wherefore the name of repentance, as also the names of other humane affections, are said to be attributed to God by an Anthropopathy, because the Scripture speaketh of God after the manner of men for our infirmity; that we, understanding those things which are in us to be shadowes of those which are in God, may in some sort conceive something of the nature of God and his will towards mankind. Wherefore these forms of speaking do not signifie any perturbation in God, or change or passion like unto our affections, but are used to signifie these two things of God: 1. *That it is not a fained or dissembled, but an earnest, eternall, unchangeable nature and will in God, a shadow and image whereof hee would have the affections and motions created in men to be:* yet is it without all trouble, or hindrance, or diminishing of his blessednesse and joy. 2. *That he doth those things which men are wont to do, being stirred up by those affections which are attributed to God; not that he, as men, being moved by a pre-*

Three things meant by Gods unchangeableness. Five reasons of unchangeableness.

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Numb. 23, 19.

Psal. 33, 11.

James 1, 17.
Two reasons why God is said to repent, when yet he doth nothing which he decreed not from everlasting.

1

2

Two things meant by the Scriptures attributing humane passions to God.

1

2

Gods promises & threatnings conditionall, & with an exception.

sent or suddain affection of the minde, doth now first take counsell; but doth now at the length execute and doe things which he decreed and appointed from all eternity. *Object. 2. The promises and threatnings of God oftentimes are not fulfilled. Answ.* The promises of God are alwayes to be understood with an exception of the crosse of the godly, and of the punishments and chastisements of such as depart from God, and sin; or with a condition of perseverance in faith and godlinesse: and also contrarily his threatnings with an exception of conversion and prayer, or with a condition of perseverance in sin.

And these conditions are sometimes expressed, as *Jer. 18.* and *28.* where plainly is set down this rule of understanding Gods promises and threatnings: as, That God will punish them who depart from him, unto whom hee had promised blessings: and will spare those who repent, to whom hee had threatned punishment. And sometimes they are closely understood, especially in the threatnings and comminations, thereby even to wrest repentance, and more timely and earnest prayers from us, by which, as means interposed and coming between, hee hath decreed to save and deliver us. *Repl. But these conditions are uncertain and changeable: Therefore the will of God is also changeable. Answ.* In respect of the nature, will, and judgement of man, they are changeable; but in respect of the counsell and providence of God, unchangeable and most certain: for God hath decreed from everlasting the means and ends of things; as also he hath decreed in whom he will, and in whom he will not work conversion. *Ob. 3. He changeth many his precepts, and observances, and works, as the Mosaicall laws and government. Answ.* He changeth them indeed, but so, as he would also from everlasting that change; neither are all things appointed of God for perpetuity; but he decreed from everlasting some things to last only for a time. Wherefore be it to us out of all controversie, that God is unchangeable:

1. Gods unchangeablenesse one of his speciall differences whereby he is distinguished from all creatures. *Matt. 24. 35.*

2. It is an assurance unto us, that all things are governed by his providence.

Isa. 14. 37.

3. It is a meane to keep us in our duty.

4. It teacheth us to submit our will to Gods will.

For, 1. This is amongst those especiall differences whereby the Creatour will be discerned from all creatures, That he only can by no means be changed, whereas all other things both are diversly changed, and may at the only pleasure of God be changed infinitely, howsoever for a while, so long as it is his pleasure, they are, and seem firm and immutable, according as it is said, *Heaven and earth shall passe, but my word shall not passe.* 2. Hence we may understand, and are assured, That all things in the world are governed by the everlasting providence of God: For seeing no mutation happeneth to God, it must needs be, that all his counsels were purposed from everlasting. And seeing God both foreseeth all things unchangeably, and his counsels concerning the event and end of things are certain and unchangeable; it must needs be also that the second causes and means, or antecedents, without which those events were not to follow, must be certain and unchangeable. And because in things created, especially in humane affaires, there is a great uncertainty and mutability, neither is there any cause of unchangeablenesse but the will of God; God could not have appointed any thing certain or unchangeable concerning the event and end, except he had also made all the means (by which the end is attained unto, and which, as concerning their own nature, are most certaine and unchangeable) by his everlasting counsell and decree certain and unchangeable. Wherefore it is said, *The Lord of hosts hath determined it, and who shall disannull it.* 3. The whole use, and force, and declaration of the promises, threatnings, and examples of Gods goodnesse, power, justice, mercy, and wrath both old and new, to teach us, and to erect us with comfort, or by fear to hold and keep us in our duty and the fear of God, dependeth on Gods unchangeable nature: for all those doe then affect us, when wee think that the same nature and will of God which was in times past, is now also, and will be such to us repenting or persisting in our finnes, as wee see it was in times past, and now is towards others. And then do wee truly relie upon the promises of God, when wee know that his counsell shall never be changed. 4. This doctrine inclineth mens mindes to obedience and subjection, which is necessary in asking things at Gods hands: that we desire not God to doe those things for us, or others, which he hath before time assuredly told us that he will not do: and further, that we submit, and leave with reverence those things to his pleasure, whereof he would not as yet have known unto us what he hath decreed.

creed. 5. *The unchangeableness of Gods will is the ground and foundation of the hope and comfort of the godly in this life:* for it is most absurd to conceive of God, that now he loveth, and now he hateth us; now hee will assuredly give unto us everlasting life, and a little after again he will not. And therefore when once true faith and conversion unto God is begun in our hearts, and the Spirit of God hath begun to witnesse to our spirit that we are the sons of God, and heirs of everlasting life, God will have us certainly to resolve, that as hee had this his will towards us from everlasting, so to everlasting hee will not change it, but will assuredly bring us, at his pleasure, out of this wicked and miserable life, through all tentations and dangers whatsoever, to eternall and everlasting life, according to that article of our faith, *I beleve life everlasting.*

9. It is the ground of the comfort of the godly in this life.

Omnipotent.) When as Omnipotency is attributed to God, thereby is understood, 1. *That whatsoever he will, or whatsoever, not impairing his nature and majesty, he is able to will, he is also able to perform.* 2. *That he is able to perform all those things without any difficulty and labour, even with his onely beck and will.* 3. *That all the force and power of working and effecting any thing is so in God onely, that there is not the least ability or efficacy of any creature, but what he continually imparteth and preserveth at his pleasure:* and therefore the power of God is to be considered of us, not as being idle, but as creating, sustaining, moving, and ruling all things: The reasons are, 1. *God is the first cause of all things;* therefore he hath all things in his power, and their ability is so much as he giveth unto them. 2. *He doth such things as can be done by no created and finite power:* as are the creation and governing of all things, the preservation of common-wealths, the deluge, the delivery out of Egypt, and all his miracles. 3. *Hee is unchangeable;* therefore in him to be able to do, and to do, is the same which to will, and so of the contrary. But although all men affirme God to be omnipotent, yet there is a double difference between the sacred doctrine of the Church, and Philosophy concerning Gods omnipotency: For, 1. Without the doctrine of the Church men only know the universall and generall power of God, whereby hee createth, preserveth and governeth the whole world: but they know not that power whereby he saveth men, and restoreth the world by his Son, gathering and preserving an everlasting Church, and delivering it from sin and death, and endowing it with life and glory everlasting, by which works God especially sheweth forth his power, as it is said. *Yet a little while and I shall shake the heavens, and the earth, and the sea, and the drie Land.* 2. Neither do they professe of the generall power of God so much as is sufficient: for albeit they are enforced to confesse, that God is the author and preserver of the world; yet are they not able to say, that all things were created of nothing by the word of God alone: and forasmuch as they are ignorant of the cause of sin and confusion, they cannot affirm all things so to be administered and governed by Gods omnipotency, as that all which is good is done by the powerfull working of Gods will; but they attribute many things to chance, fortune, and humane wildome or vertue, and so imagine the power of God to be idle in these, and doing nothing. Furthermore, *That God cannot either sin, or will and allow of sin, or be changed, or diminished or suffer any thing, or make things done undone or will things flat repugnant and contradictory, or create another God, or some nature equal to himselfe, or be perceived by bodily senses, or do other things proper to a created or finite nature, or admit the same into himselfe;* this doth not diminish or weaken, but rather augment and strengthen his power: For that is the greatest and most perfect power which can neither be destroyed, nor weakened, nor diminished; and that, none sustaining it, but only by it selfe. But contrariwise, to be able to be corrupted and impaired is a token of imbecility and imperfection.

Three things signifye by Gods omnipotencie.

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Two differences between the doctrine of the Church and Philosophy in conceiving of Gods omnipotency.

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Hagg. 2-7.

2

Of exceeding and immense wisdom.) That wee may rightly, and with profit and commodity know the power of God, it is necessary not to consider it but as it is joynd with his immense wisdom and goodnesse, which moderateth it. Further, of his divine wisdom we learn, 1. *That God doth of himselfe, in one act or view, understand and behold perpetually and most perfectly, in marvellous manner, and that unknown to us, himselfe and the whole order of his minde declared in the nature of things, and in his*

Gods exceeding wisdom, whereby both he knoweth all things perfectly, and is the fountain of all knowledge and understanding.

word;

word; and what agreeth therewith, and disagreeeth; and all his works, and all the works of all creatures, past, present, and to come; and all the causes and circumstances of all things.

2. That all Angels and men have no more knowledge of divine and humane matters then God doth work and maintain in their mindes: for among other things, the most beautifull and sightly order which is in the nature of things, the ends and uses of all things, the signification of future events, arts and sciences, the everting and overturning of those devices which the divell and wicked men have most craftily contrived against God and all the godly, doe enforce all men to confesse, that these things could not proceed but from a most wise artificer and author. Wherefore also the Scripture it selfe willet us to consider the wisdom of God shining in these his works: God hath made every thing beautifull in his time. *Who is like mee, that shall call, and shall declare it, and set it in order before me, since I appointed the ancient people? He taketh the wise in their craftinesse:* and of these it concludeth, that the wisdom of God is immense and unconceivable; as, *His wisdom is infinite. O the deepnesse of the riches both of the wisdom and knowledge of God!* But here again is to be observed a difference between Philosophy and the word of God: 1. That even in the creation, the known or legall wisdom was darkened and maimed in men through sin, and therefore needeth a renewing by the word delivered to the Church. 2. That men without this heavenly doctrine are altogether ignorant of the especiall wisdom of God revealed in the Gospel, whereby hee saveth the Church gathered from amongst mankind by the Son; as it is said *I give thee thanks, O Father, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes.*

*Good.) The goodnesse of God signifieth sometimes his bountifullnesse: as, Praise the Lord because he is good: sometimes all the vertues, and whatsoever is spoken of the nature of God: as, Let thy Spirit lead me through the right way. That which also is meant by the name of holinesse or sanctity and light: So in this place by the name of goodnesse are understood, 1. All those things which are attributed to God in his word, and are represented and resembled in his image, as those things which are termed good in Angels and men, as life, power, wisdom, joy, righteousness, &c. For such is the nature of God, as it hath manifested it self in the Law and Gospel; and the goodnesse of the reasonable creature is an image of the divine goodnesse: and therefore here also differ Philosophy and the Scripture; in that Philosophy attributeth onely to God that his goodnesse which was opened in the Law, and yet neither that wholly; but of his goodnesse revealed in the Gospel it is altogether ignorant. 2. By reason of the great and huge difference between the Creator and the creature, we understand those good things to be in God, which are agreeing to his divine nature and majesty: for those which are proper unto created natures would not be good in God, but rather a diminishing of his goodnesse. 3. By reason of the immensity of his divine nature, those things which are finite in creatures are in God infinite. And therefore against sundry and divers disputes of the Philosophers concerning the chiefest good, we learn in the Church, that God is the chiefest good. 4. Because nothing is imperfect or not subsisting by it self in God: whatsoever is attributed unto him is not in him, as forms or accidents in creatures: but such is his essence and nature, in a manner not able to be comprehended by our knowledge and understanding. 5. His nature and will is a rule of that goodnesse and uprightness which is in the creatures: for so far forth things are, and are called good, as they agree with the will of God. 6. God is the only fountain of goodnesse, and the first cause of all good things: so shall all things have so much goodnesse as God doth create and maintain in them; and in this sense it is said, *There is none good but God only*, even so as he is most perfectly good, and the fountain of goodnesse.*

Righteous.) The righteousness of God sometimes in Scripture signifieth that which is accounted righteousness before him, and whereby he maketh us righteous: and that elsewhere legall, which is holinesse of life, or conformity with the law of God, which God worketh in us by his Spirit begun in this life, and to be perfected in the life to come; as, The wrath of man doth not accomplish the righteousness of God. Or sometimes Evangelicall, which is the righteousness of Christ imputed to beleevers,

Eccles. 1. 11.
Ira. 44. 7.

Job 5. 13.

Psal. 147. 5.
Rom. 11. 33.

1

2

Matth. 11. 25.

Six significations
of the goodnesse
of God in Scri-
pture.
Psal. 106. 1.
& 141. 10.
1 John 1. 5.

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Luke 18. 9.

The righteousness
of God both ge-
nerall and parti-
cular.

James 1. 30.

vers, of the free mercy of God : as, But now is the righteousness of God made manifest without the Law, having witness of the Law and of the Prophets, to wit, the righteousness of God by the faith of Jesus Christ unto all, and upon all that believe. Sometimes is meant that righteousness whereby himself is righteous : and then also in many places it signifieth the faithfulness, or mercy and benignity of God, who, according to his promises, preserveth, defendeth, and delivereth the faithful : as, Deliver me in thy righteousness. But when it is properly spoken of the righteousness of God whereby himself is righteous, (as in this place) he is called just, 1. In respect of his generall justice and righteousness, which is the order or nature of his divine understanding and will, whereby God willeth and approveth, doth himself, and worketh in others unchangeably and unspeakably such things as he hath commanded in his law : and neither willeth, nor approveth, nor worketh, nor causeth, nor furthereth any thing whatsoever disagreeeth from this order, but horribly hateth and detesteth them ; as it is said, The righteous Lord loveth righteousness. 2. In respect of his particular justice and righteousness, which is the unchangeable will of God, whereby God giveth to himselfe, and will have given him by others that glory which is due unto the chief good ; as he saith, I will not give my glory to another : and punisheth all sin with such punishment as is equall to the offence, that is, with eternall, as in them who perish ; or with equivalent, as in his Son Christ sustaining the punishment for all those who are saved by him, according as it is said ; Thou shalt not depart thence untill thou hast paid the utmost farthing : And cannot injure any creature, whatsoever hee determineth of him, or doth unto him, because hee oweth no man any thing ; as it is said, God is just in all his ways. God is no acceptor of persons. 3. Gods divine will is the chiefe and perfect rule, and only square of uprightness ; and therefore God alone, because hee is exceeding good, cannot of his own nature will, or work any unjust thing : but the wills and actions of all creatures are so far just, as they are made by God conformable to divine will. Now although all confesse God to be righteous and just, because God hath imprinted this notion and knowledge of himselfe among other in the reasonable creature : because he is perfectly good, and therefore is the rule of perfect righteousness : because he witnesseth by examples of punishments and rewards, that hee hateth and punisheth unjust things, and liketh the just : because he is the Judge of the world, to whom it belongeth to compose, or set, and administer all things in a just order : because lastly he oweth not any thing to any nature, but by the right of a Creator, it is lawfull for him to dispose of all things at his will, and therefore cannot be to any injurious ; as it is said, When ye have done all, say, Wee are unprofitable servants. Who hath given unto him first, and he shall be recompensed ? Is it not lawfull for me to do as I will with mine own ? Yet notwithstanding it is far off that men should judge aright of the righteousness and justice of God without the doctrine of the Church, because they have not the whole knowledge, not so much as of the law, wherein God made known his justice, and can affirme nothing certain concerning the everlasting punishments of sins, and are altogether ignorant of the punishment which the Son of God sustained for sins. Moreover, mens minds are troubled, so that they doubt whether all things be governed of God in a just and upright order : 1. When they see it go well with the bad, and ill with the good. And to this objection the doctrine of the Church only is able to make answer, which sheweth that God deferreth the punishments of the wicked and the rewards of the good to another life ; inviteth the ungodly by his mildnesse and lenity to repentance ; proveth and confirmeth the godly by exercises and calamities ; punisheth and chastiseth many for their sins who seem in mens judgments to be guiltlesse : It goeth therefore evil with the good, but not finally. Now as he deferreth the punishment of the wicked, thereby to invite them to repentance : so hee afflicteth the godly, 1. Because they yet retain many sins. 2. To prove and try them. 3. To confirm their faith in them. Object. But justice requireth, that never any good should be done to the wicked, who rather were presently to be punished. Answ. Except there be a reasonable and just cause why to deferre their punishment. Repl. But yet no harme should ever be done to the good. Answ. Not to those who are perfectly good : But wee in this life are not perfectly good.

Rom. 1. 21, 22.

Psalm 37. 1.

2

Matth. 5. 26.

Psalm 145. 17.
Acts 10. 34.

3

Luke 17. 10.

Rom. 11. 35.

Matth. 20. 15.

Men not able without the doctrine of the Church to conceive aright of Gods justice and righteousness.

Three causes which make men to conceive amiss of Gods justice.

1

Three causes of the afflictions of the godly.

1

2

3

- good. Repl. *Wee are perfect in Christ.* Ans. And therefore we are not punished of God, but onely chastised, proved, and exercised, that so at length wee may be also perfect in our selves. 2. When men consider, that God doth not cause and bring to passe that no sin be committed, when yet he might most easily do it: but farther, that he punisheth sins which went before, with after sins, and passeth at his pleasure things from one to another, as the Egyptians goods to the Israelites; and yet these things to be forbidden us by his law: it seemeth unto them that God will, and doth some things contrary to his law. But these things are contrary to his law and justice, if they be done by men; but if God doe them, they are most just, and most agreeable to his law: for creatures are bound one to another, one to provide for anothers safety whatsoever he can; but God is bound to none. 3. Some, when they heare that God doth not give alike and equally to men who are all by nature equall, that is, the sons of wrath; when as hee converteth and saveth some, hardeneth and condemneth others; they deem that by this reason accepting of persons is laid upon God. But these men mark not, that then it is unjust to give unequally to those who are equall, when a due and deserved reward is payd; and that God doth give his blessings unto men not of due, but of his free bountifullnesse. Repl. *Those things which are done according to justice, are done as due: But that good should be done to those who are good, the order of justice requireth: Therefore good is done unto the good as due.* Ans. All this is true, if we talk of creatures: but if of God, not so; because the Creatour is bound to none, as the creatures are; neither can the creatures deserve any thing of God, as they may one of another. Wherefore God punisheth of justice, but doth good of grace and mercy; according as it is said, *When yee have done all, say, Wee are unprofitable servants, wee have done that which was our duty to do.* And if any man reply, *That not men only, but God also is bound by order of justice to spare, and to doe well to the good, out of those words of Abraham, Wilt thou also destroy the righteous with the wicked?* It is to be observed, that this bond is not of any desert or right that may make the Creatour to stand answerable to the creature, but of Gods promise and truth: for God did most freely and of his exceeding goodnesse, when hee ought nothing to any, bind himselfe by promises indented to doe good unto the godly; and this goodnesse of God, and faithfulness in keeping his promises is often called justice: And therefore it is well said, that it agreeth not with God to afflict any undeservedly, not because he should injure any, though he destroyed him not offending; but because his mercy, and bountifullnesse, and truth doth admit this. These things are necessary to be ascribed of us to the justice of God, that the cogitation thereof may ascertain us of the punishment of the wicked, and of the deliverance of the godly from their injuries after this life; that so wee may patiently bear whatsoever hee will lay upon us, as it is said, *O Lord, righteousness belongeth unto thee, but unto us open shame.*
- True.) God teacheth us in the Scripture to know his truth after this manner:
1. That his infinite wisdom suffereth none but most true and certain knowledge of all things to be in him: *There is no creature which is not manifest in his sight, but all things are naked unto his eyes with whom wee have to doe.*
 2. that hee neither appointeth, nor willeth, nor speaketh things repugnant and contradictory: *The Son of God, Jesus Christ, who was preached among you by us, was not yea and nay, but in him it was yea.*
 3. That he saith nothing, nor deceiveth any man, but this is in truth and indeed his will which hee openeth unto us: *Let God be true, and every man a liar.*
 4. That he never changeth his minde: *My covenant will I not breake, nor alter the thing that is gone out of my lips.*
 5. That it certainly cometh to passe: whatsoever God avoucheth shall come to passe; which experience also witnesseth, and many sayings of holy Scripture: as, *Heaven and earth shall passe, but my word shall not passe away.*
 6. That he is the lover, author, and preserver of the truth in the reasonable creatures, and an enemy to all lyes, dissembling, and hypocrisie: therefore the holy Ghost is called, *The Spirit of truth, who should teach us all truth. The lying lips are an abomination unto the Lord: but they that deale truly are his delights. Hee will give him his portion with hypocrites.* Seeing then the truth of God is to be considered
- out

Exod. 12. 35, 36.

Luke 17. 10.

Gen. 18. 23.

Dan. 9. 7.

Six wayes whereby wee are taught the truth of God in Scripture.

I
Heb. 4. 13.2
1 Cor. 1. 19.3
Rom. 3. 4.4
Psalm. 33. 34.5
Matt. 24. 35.

6

Job. 14. 19. & 15.
26. & 16. 13.
Prov. 12. 22.
Matth. 24. 31.

out of his word and works, albeit men by nature confesse that God is true: yet are they ignorant wherein truth consisteth: for it is said, *Thy word is truth. Thy truth* John 17.17. Psal. 87.5. *in the congregation of the saints.* Neither doth the conscience or the privie knowledge of any mans sins suffer him who knoweth not Christ the Mediatour to put any confidence in Gods promises; for as it is said, *All the promises of God in him are yea,* 2 Cor. 1.20. *and in him Amen, unto the glory of God.* But if sometimes God fore-told that he would do those things which hee never decreed to doe, hee did not therein dissemble: for what hee threatned, that hee meane with this condition should so come to passe, except the conversion of men and prayers come between; and what hee promised, he meant with this condition, if they repented, and either persisted in godlinesse, or needed not affliction and chastisement. Wherefore hee would indeed have punished the Ninevites if they had persisted in their sins: And Christ was indeed departing, except his disciples had desired him to stay in the inne at Emaus. As for that which God saith, *And if a Prophet be deceived, and hath spoken a thing, that He hath deceived him:* he signifieth not thereby that hee deceiveth by instilling lies into false Prophets, but that they are by him in just judgment delivered and given to be seduced by the divell; as God is said to have given a lying spirit into the mouthes of all the Prophets of Achab. *Repl. But yet God would that the false Prophet should tell a false tale.* *Ans.* Hee would, but in divers respects, and to a diverse end. God fore-told victory to Achab by an Irony, and that a sharp and bitter one, thereby to recall him from making his expedition to war, and to punish him for not obeying, by delivering him to be seduced by the divell: the false Prophets fore-told victory to flatter him, the divell to destroy him, and to die.

Chaste.) There is made also mention of Chastity in the former description of God, because amongst his especiall and most notable differences, whereby he may be discerned from devils, he will have truth to be, and chastity: for as God will be acknowledged to be true, and will have truth loved of us, that it may certainly appear that hee is, and what he is, and that men may think and speak the truth of him, and through his knowledge be partakers of everlasting life; so the divell attempteth to fill the world with lies; that hee may both darken the glory of God, and, by forging lies of God, destroy mankind. Whereupon the holy Ghost is called the Spirit of truth; but the divell a lyar and murderer from the beginning, and the father of lyes. And as God, both by reason of the exceeding purity of his nature, as also because hee will have the spousall love and conjunction of marriage to be the image of the unspeakable love and spirituall conjunction between him and the Church, will therefore have it accounted sacred and holy amongst men; and as in these respects hee is the lover and author of chastity, and doth most severely detest and punish all uncleannesse, both internall and externall, which is repugnant to this order; as the examples of the Sodomites, of the tribe of Benjamin, and others of all other ages and nations testifie: So the divell (both for his impurity, and also because whatsoever God would have held most holy and venerable, that (for the hatred he beareth to God) hee studieth most to deprave, and most foulely to deform) endeavoureth with obscenity and filthinesse horribly to pollute mankind, and to withdraw them from God. Therefore it is said, *This is the will of God, even your sanctification, and that you should abstain* 1 Thess. 4.3,4. *from fornication, that every one of you should know how to possesse his vessell in holinesse and honour.*

Mercifull.) The mercy or favour and inclinable will of God to preserve his creature, and especially mankind, the Scripture proposeth unto us, opened by these degrees: 1. That hee taketh delight in the salvation of all, but in the destruction of none: *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live.* 2. That he deferreth, mitigateth, and taketh away punishments; inviting all men by his long-suffering to repentance, if not one way, yet by the testimony of their conscience: hereof hee is said to be slow to anger. 3. That he debaseth himself to relieve our infirmity both by inward and outward supplies, as by his Spirit, word, oathes, sacraments and miracles. 4. That hee imbraceth with singular love his chosen: so that hee saveth and delivereth them for ever

John 17.17.
Psal. 87.5.

2 Cor. 1.20.

God dissembleth
not, when he saith
hee will doe that
which yet he doth
not.
Luke 24.28, 29.
Ezek. 14.9.

How God is said
to deceive a de-
ceived Prophet.

1 King. 22.32.

Why chastity is
one of Gods pro-
perties

John 8.44.

Ephel. 5.33.
Ezek. 16.
Hos. 2.

1 Thess. 4.3,4.

Arguments of the
mercy of God in
preserving his
creatures.

I
Ezek. 33.
2

Exod. 34.6.

4

Rev. 7. 17. & 21. 4.
Isa. 49. 15.

5

John 3. 16.

6

Exod. 33. 19.
Isa. 43. 25.

7

Rom. 5. 10.

Lam. 3. 32.

Isa. 54. 7.

Prov. 1. 26.

Isa. 57. 11.

In what the boun-
tifulnesse of God
is seen.

Rom. 1. 18.

For what cause
God is said to be
most free.

ever from sin and all evils, and comforteth them also in afflictions. Repl. *God shall wipe away all tears from their eyes. Though a woman should forget her child, yet will I not forget thee.* 5. That he chose rather to bring to passe this our delivery, even by the incarnation and death of his only begotten Son, then that all mankind should perish. So God loved the world, that he gave his only begotten Son. 6. That he promiseth and performeth all these things of his own free goodnesse: *I will shew mercy to whom I will shew mercy: and I will have compassion on whom I will have compassion.* I, even I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sins. 7. That hee doth these things towards sinners, who not onely were unworthy of them, but also who are his deadly enemies: *When wee were enemies we were reconciled unto God by the death of his Son.* They also of the wiser sort, which are out of the Church, are compelled to attribute mercy unto God, because they see him so mercifully to spare sinners: whereupon Jeremie saith, *It is the Lords mercie that we are not consumed, because his compassions faile not.* But because the perfectnesse of Gods justice, and the privy of their own sins doth not permit them to conceive any firm perswasion of Gods mercy towards them, neither know they ought concerning the salvation of men by the death of his Son: therefore are they not able either constantly or wholly to agnise Gods mercy. Object. 1. *Mercy is a kinde of griefe or sorrow: Therefore there is sorrow and griefe in God.* Answ. The names of affections, when they are attributed unto God by an Anthropopathy, they do not signifie any passion or change in God, but an unspeakable either dislike, or liking of the objects. God therefore is said to be mercifull, 1. Because he is against the destruction of his creature. 2. Because he doth those things which mercifull men are wont to do. Object. 2. *God seemeth sometimes to rejoyce in revengement.* Answ. He rejoyceth not in the revengement or punishment, but in the executing of his own justice. Object. 3. *It seemeth in some places of Scripture, that Gods mercy doth not extend it selfe unto the wicked.* Answ. This is to be understood of that degree of mercy wherewith he imbraceth his chosen: And yet he spareth also the wicked; neither rejoyceth at their destruction. Object. 4. *But yet he saveth not all, whereas hee is able to doe it: Therefore he is not exceeding mercifull, neither mercifull towards all.* Answ. He doth not save all for most just cause; for his mercy is so to be exercised, that it hinder not the execution of his justice. Object. 5. *He doth not take mercy on any, or receive any into favour without the satisfaction of his Son: Therefore hee doth it not freely.* Answ. That which is concluded doth not follow, because God of his free grace giveth this satisfaction it selfe, and applyeth it unto us: Now hee giveth a thing freely, who giveth the price of a thing for which the thing it selfe is given.

Bountifull.) God is also called bountifull, 1. Because hee createth and governeth all things. 2. He is the only fountain of all good things, 3. which befall to all creatures, 4. Yea, to the wicked, 5. Of his goodnesse, love, and free mercy towards all creatures, 6. But especially towards mankind, which he hath made according to his image, and for whose sake he hath created all other things; 7. But in them also chiefly towards his Church, to whom hee hath opened himself and his will; 8. And in this his Church, towards his chosen Angels and men, to whom by his Son he giveth life and glory everlasting. And further, whom he is angry with, and on whom he inflicteth punishment, he is not angry with their substance or nature which himself created, but with that corruption which came by other means to his divine work: *The wrath of God is revealed from heaven against all ungodlinesse.* Object. *No creature visible is subject to so many evils as man: Therefore he is not bountifull towards men.* Answ. He is subject to these evils by an accident, that is, because of sin: but withall he is enriched above other creatures, with great blessings, even when hee is out of the Church: but is most happy and blessed if he repent.

Most free.) God also alone is most free, because he alone by nature is such, 1. That no fault or misery can fall upon him. 2. Neither can he be constrained of any. 3. Neither is he bound to any. 4. Neither is he subject or tyed to the rule or lore of another. Wherefore whatsoever he willeth and doth, that hee willeth and doth himselfe most freely, when

when, as much, and in what manner he will; and what he will, that is most good and just. But here chiefly is considered the freedome of will, or liberty from constraint; which is the power and ability, whereby God, without any necessity, hath from everlasting decreed the whole order of creation, preservation, and rule of all things, and doth accomplish the same, not being constrained or tyed to other causes; yet so, that he never swerveth from his rightnesse. To this bear witness his miracles, and many examples of deliveries and punishments, and many places of Scripture; as, *Whatsoever pleased the Lord, that did hee in the heaven and earth, in the sea, and in all the depth. It is not hard to the Lord to save with many or with few.* Ob-
ject. 1. *That without which second causes, which worke necessarily, cannot worke, doth it selfe also worke necessarily: Without the first cause, which is God, second causes, which necessarily worke, cannot worke: Therefore the first cause also, which is God, worketh together with them necessarily.* Answ. The Major is true of such causes as work with absolute necessity: but it is false of such as work only of a conditionall necessity; that is, because it so pleased God (who notwithstanding could move them otherwise, or else at all not move them, or not so much as make them) that they should work, and should worke after that manner which they do work: Therefore all second causes depend on the first, but not the first any way on the second. Object. 2. *God is unchangeably good: Therefore not freely good.* Answ. This unchangeablenesse doth not diminish, but establish the liberty of Gods will: for it is not the unchangeablenesse of a nature, but constraint and coercion which is contrary to liberty; and so much the more freely the will chuseth, with how much the greater and surer force and motion it is carried unto her object. Object. 3. *It is said also of particular events, that God can only will those things which are best: But only those things which he hath decreed are best: Therefore he cannot will other things.* But answer is made to the Minor: What things God hath decreed, those are best, not before, but after his decree: for Gods will being the rule and square of rightnesse, therefore are all things good, because hee willeth them. Wherefore if hee would have from everlasting had any other thing, that then should have been best: As that Joseph should be sold, and made lord of Egypt, and give sustenance to his fathers family, was best, because God would so. Now if God would have any other way exercised Joseph, and taken vengeance on his brethren, that should then have been the best. It followeth therefore, that God willeth no other thing, after he hath once decreed what he will have done: but that hee was able from everlasting to have decreed some other thing: for whatsoever he would, that from everlasting he would most freely. Object. 4. *Some places of Scripture seem to intimate, that the will of God may be sometimes hindered by his creatures: as, I desire not the death of the wicked. How often would I have gathered thee, and thou wouldest not?* Answ. These and the like places only shew with what God is delighted, and to what he inviteth and calleth all: but not what by his mercy and Spirit he hath purposed to work in every one. Wherefore this doctrine of the liberty and free will of God let us diligently maintain, that both the glory of God may be vindicated from Stoicall blasphemies; and in us faith, hope, invoking on God, and sedulity and earnestnesse in performing our duty may be established, if acknowledging God most freely to govern all his creatures, we be neither secure in prosperity, nor in adversity doe cast away hope and good endeavours.

Ezek. 33. 11.
Mat. 23. 37.

Angry and wroth with sin.) Lastly, in the description of Gods nature is put, *That he is angry and wroth with offences and sins*: which horrible anger and wrath of God, whereby hee detesteth and punisheth all sins, although all the wicked at length too late perceive and have experience of when they rush into eternall despaire; yet such his displeasure and indignation as God will have to be knowne, they cannot so much as conceive who are without the Church, seeing they neither judge all those evils to be sins, which God in his law threatneth hee will punish with everlasting torments: neither know the death and punishment of the Son of God, then which, God could not shew a greater token and argument of his anger against sin. The elect and chosen alone are thoroughly moved by a right and saving knowledge

The anger of God
against sin.

Psal. 90. 11.

knowledge thereof, gathered out of Gods punishments and threatnings, to conversion and the fear of God. But the greatnesse of it no man can fully conceive; according as it is said, *Who knoweth the power of thy wrath?*

An Admonition to the Reader.

Christian and courteous Reader, whereas in the conference of the two copies, I found in the former a large Paraphrase delivered by *ursinus* on the description of God; and in the latter a brief Abstract thereof collected by *David Pareus*, I judged it meet to retain the Paraphrase for help of weaker understandings, and to adjoyn the Abridgement for help of weaker memories. If on this advertisement thou advicably peruse both the one and the other, I hope the fruit of both will be neither to thee nor me lost labour.

A briefe Epitome or Abridgement of the former large Explication of the description of God.

- 1** **G**od is an essence.) That is, a thing which hath his being from none but himself, and is preserved and sustained of none, but subsisteth by himselfe, and is the only cause unto all other things of their being: therefore called *Jehovah*, as if you would say, *Being by himself and causing others to be.*
- 2** **S**pirituell.) Incorporeall, invisable, and to no sense of man perceivable. Likewise in that he liveth of and by himselfe, and quickeneth or giveth life to other things. Object. 1. *He oftentimes appeared.* Ans. True, in a bodily form assumed for a time. Object. 2. *He was seen face to face.* Ans. That is, by the clear knowledge of the mind, and not with the bodily eyes. Object. 3. *He hath the parts of a mans body.* Ans. Indeed they are ascribed unto him after the manner of men. Object. 4. *The bodily man is the image of God.* Ans. Surely he is so in the essence of his soul, in the faculties and uprightnesse thereof, in wisdom, righteousness, and true holinesse; not in the shape and figure of his body.
- 3** **I**ntelligent.) Witnesse hereof is the mind of man, and the notions shining therein, which all proceeded from God. Now, *He that planted the ear, shall he not hear?*
- 4** **E**ternall.) Having neither beginning nor end of being: *Thou art God from everlasting, and world without end.*
- 5** **O**ther from the creatures.) Not Nature it self (as some dream) not the matter or form, not any part, but the sole efficient, and the only maker of all things: neither intermingled with anything, but of a quite different, or other essence, and utterly unlike all things. Object. 1. *All things are of God.* Ans. I grant they are, by creation out of nothing. Object. 2. *We are the generation of God.* Ans. Yea verily, by a similitude of properties, and by creation. Object. 3. *The Saints are born of God.* Ans. Questionlesse, by regeneration through the holy Ghost. Object. 4. *We are made partakers of the divine nature.* Ans. Undoubtedly, by the dwelling of God in us, and by our conformity with him, Obj. 5. *Christ is God, and hath a divine body.* Ans. To wit, by a personall union and glorification.
- 6** **I**ncomprehensible.) 1. In our cogitation, and the cogitation of any creature. 2. In the unmeasurablenesse of his essence. 3. By communication of the essence, which is in such sort the very substance of the three persons of the Divinity, that it remaineth in number one and the same.
- 7** **M**ost perfect in himself.) 1. Sole possessor of all blessednesse. 2. And that in himselfe, and of himself. 3. with sufficiency to replenish all other things. Object. 1. *The Lord hath made all things for himself.* Ans. Not to aid himselfe by them, but to communicate himselfe to them. Object. 2. *Hee useth the creatures ministry in accomplishing many of his works.* Ans. Not as needing, but honouring the creature. Object. 3. *Wee yeeld him worship.* Ans. It is our debt, his due, and the issue is our good and benefit alone. Object. 4. *To whom is given that which is due unto him, to him something cometh thereby more then hee had before.* Ans. This assertion is false of that which is due by order of justice, and pertaineth to the felicity

felicity of the giver. Obj. 5. *God rejoiceth in our obedience.* Ans. He doth so; our obedience being an object, not an efficient cause of his rejoicing.

Unchangeable.) 1. In his essence. 2. In his will. 3. In place, because he is immense, and filleth all things. Object. 1. *God repenteth him of things done.* Ans. To repent, and such like humane affections are attributed to God by *Anthropopathy*, or after the manner of men. Object. 2. *He promiseth and threatmeth that which he performeth not at all.* Ans. True; but a condition and exception is alwaies understood. Object. 3. *He dependeth on a changeable condition.* Ans. To wit, *changeable* in respect of mans will, but not of Gods decree and counsell. Object. 4. *He changeth his precepts, observances and works.* Ans. Namely, according to his everlasting decree.

Omnipotent.) 1. He can do, and doth all things which he will. 2. And that at his beck, without difficulty. 3. As having all things in his own power. Object. *Many things he cannot do.* Ans. They are then the works of impotency and imperfection, as to lie, to die.

Of exceeding wisdom.) 1. In beholding and understanding himselfe, and perceiving at once the whole order of his minde and nature, which hee doth perpetually, and exceeding perfectly. 2. In being the cause of all knowledge in Angels and men.

Of exceeding goodnesse.) 1. Because Gods whole nature is such as is revealed in the Law and the Gospel. 2. Because he is the cause and rule of all good in his creatures. 3. Because hee is the most supreme good. 4. Because he is the very essence of goodnesse.

Iust.) 1. In respect of his *generall justice* and righteousnesse, whereby hee willeth and worketh unchangeably such things as he hath commanded in his Law. 2. In respect of his *particular justice*, whereby he immutably dispenseth aright rewards and punishments. In that he is the rule of righteousnesse, and square of uprightness in his creatures. Object. 1. *Hee doth good to the evill, and heapeth evils on the good.* Ans. Hee doth; but not finally, but onely for a time. Object. 2. *Hee doth not punish the wicked out of hand.* Ans. For he providently deferreth their punishments for speciall occasions best known to himself. Object. 3. *No harm should ever be done to the good.* Ans. Not to those which are perfectly good, which wee in this life are not. Object. 4. *Hee doth something contrary to his law.* Ans. He abridgeth certainly something from his *generall will* by his *speciall will*. Object. 5. *Hee giveth to men of equall condition unequal rewards.* Ans. Yet giveth he to each of them that which no way is their due. Repl. *They are due by order of justice.* Ans. God is bound unto no man. Repl. *Promise is a debt.* Ans. The promise of creatures, not of God the Creatour.

True.) 1. Because he hath the true and certain knowledge of all things. 2. Because he neither willeth, nor speaketh things repugnant or contrary. 3. Because he faineth nothing, nor deceiveth any man. 4. Because he never changeth his mind. 5. Because he ratifieth his sayings by the events of things. 6. Because he enjoyneth and prescribeth truth to be kept of all. Object. 1. *Hee fore-telleth that which hee will not have done.* Ans. He fore-telleth that it shall come to passe, but conditionally. Object. 2. *He deceiveth the Prophets.* Ans. That is, he in his just judgment delivereth them up to the divell to be seduced.

Chaste.) 1. By reason of the exceeding purity of his nature. 2. Because he is the lover and author of chastity. 3. Because he doth most severely detest and punish all uncleannesse, both internall and externall. 4. Because by this notable note of difference he distinguisheth himself from unclean spirits and filthy divels: *This is the will of God, even your sanctification, and that ye should abstain from fornication: That every one of you should know how to possesse his vessell in holinesse and honour, &c. Ye shall not defile your selves in any of these things; for in all these the nations are defiled.*

Mercifull.) 1. In that hee will that all be saved. 2. For that hee deferreth punishment, and inviteth all to repentance. 3. In that he applyeth himself to our infirmity. 4. In that hee delivereth the elect. 5. In that hee gave his Son to die for them. 6. In that he promiseth and performeth all these things of his own free goodnesse.

- goodnesse. 7. In that he doth good unto the unworthy, and his very enemies. Object. 1. *Mercy is a kind of griefe or sorrow.* Ans. It is so in men, but not in God. Ob. 2. *He rejoiceth in revenge.* Ans. As far forth as it is an execution of his justice. Ob. 3. *He denieth mercy to the wicked.* Ans. To the unrepentant. Object. 4. *He saveth not all when he may.* Ans. To wit, that with his mercy he may declare his justice. Ob. 5. *He receiveth none to mercy without satisfaction.* Ans. No verily; but yet of his free mercy bestoweth his Sons satisfaction on us.
- 16 *Bountifull.*) 1. Because he createth and governeth all things. 2. Because he doth good unto all. 3. Yea, to the wicked. 4. Of his free love towards all creatures. 5. But especially towards man. 6. And amongst men, chiefly to his Church. 7. And herein also towards his chosen, giving them eternall life and glory. Object. 1. *He is angry.* Ans. True, with the corruption of the creature, not with the creature it self, and the nature and substance thereof. Object. 2. *He afflicteth men.* Ans. Namely, the impenitent.
- 17 *Most free.*) 1. Free from all fault, misery, bond, subjection, constraint. 2. In that hee doth will and execute all things most freely and justly, when, as much, and in what manner he will. Object. 1. *Second causes work necessarily, and yet work not without God.* Ans. They work by a necessity of consequent, and only conditionall. Object. 2. *God is necessarily good.* Ans. Questionlesse, but yet by a necessity of unchangeablenesse, not of constraint. Object. 3. *What hee hath once decreed, hee necessarily willet.* Ans. He necessarily willet it, because he will not alter his decree, nor by constraint. Ob. 4. *His will is not done sometimes; as, How often would I, and thou wouldst not?* Ans. He would, that is, in his will apparent to the conceit and judgment of man, not in his determinate secret counsell.
- 18 *Angry with sin.*) Horribly detesting and punishing all sin with temporall and eternall pain.

3. Whence it may appear that there is but one God.

Whence first
sprang the multi-
tude of gods.

Albeit God in the beginning did as certainly declare unto mankind, that he is but one only, as what he is: yet the world, by the guile and deceit of the divell (going about to spoile God of his honour, and to bear and vaunt himself for God, and to destroy mankind for the hatred hee beareth unto God) and through their own blindness and malice revolting from Gods divine manifestations, and from the doctrine of our first fathers, have in horrible madness forged a multitude of gods, yeelding divine honours partly to creatures, partly to imaginary gods, and forgetting the true God, or desiring to joyn and couple other gods with him. And whereas there is no greater bond then whereby the creature is bound to honour the Creatour; and therefore no more grievous sin then to obscure the glory due unto God, or to convey it over to any other: God, that he might meet with this steriledge, hath often testified and witnessed in his word, *That there is but one God, not many*; that is, that there is but one divine Essence, eternall, of infinite power, wisdom and goodnesse, Creatour, Preserver, and Ruler of all things. And this is proved, first, by expresse testimonies of Scripture: *Hear, O Israel, the Lord our God is Lord only. Behold now, for I am he, and there is no god with me. I am the first, and I am the last, and without me there is no God. Wee know that an idol is nothing in the world, and that there is no other God but one. One Lord, one faith, one God and Father of all. One God, one Mediatour between God and man, which is the man Christ Jesus.* The like proofes hereof may be read, Deut. 4. 35. Psalm 18. 31. Isa. 37. 16. & 45. 21. Hof. 13. 4. Mal. 2. 10. Mat. 12. 32. Rom. 3. 30. Gal. 3. 20.

2. By arguments.

From the manner
of revealing him-
selfe.
Ila. 44. 7.
Psal. 86. 8.

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Secondly, it is confirmed by reason and argument: 1. There is but one only God, whom the Church also worshipping, who is manifested unto the world by infallible and undoubted testimonies, namely, such miracles, propheties, and other works as cannot be done but by an omnipotent nature. *Who is like mee, that shall call that which is past, and shall declare it, and set it in order? &c. Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.* 2. He who alone reigneth

reigneth over all, and alone governeth all things; and therefore hath sole supreme sovereignty and majesty, can be but one: But the majesty of God only is supreme, and so great, that no greater can either be, or be imagined: *I am the Lord, this is my name, and my glory will I not give to another. Unto God only will be honour, &c. Thou art worthy, O Lord, to receive glory, & honour, and power; for thou hast created all things.* 3. That which hath greatest perfection can be but one; for he who hath the whole, and all alone, is absolutely perfect: Now God is most perfect, seeing he is the cause of all that is good in nature: Therefore nothing is more absurd, then to imagine any thing to be God which is not most great, and most perfect: *Lord, who is like unto thee?*

From the nature and kind of his majesty.
1 Isa. 42.
1 Tim. 1. 17.
Revel. 4. 11.

3
From his degree of perfection.

Psal. 97.

4
From his omnipotency.

Dan. 4. 35.

5
More gods would be either imperfect, or superfluous.

6
There can be but one infinite.

7
But one first cause.

8

The use of this Question.

Psal. 82. 6.
1 Cor. 8. 5.
Exod. 4. 22. & 9. 1.
2 Cor. 4. 4.
Two significations of the word God.

I

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Gods in the latter signification:
1. Magistrates.

Prov. 18. 35.

Rom. 13. 4.

2. Angels.

Psal. 86.

4. There is but one thing omnipotent; for were there many, they should have power to hinder one the other, and for this cause should become not omnipotent. By this argument the Monarchy of the world is in Daniel restrained unto one God, when it is said, *None can stay his hand, or resist his will.* 5. If we suppose and put more gods, either each of them will be too weak to rule all, and so imperfect, and not worthy the name and title of divinity; or one will suffice for the guiding of the whole world, and so the rest shall be idle, superfluous, and needlesse: But it is absurd to imagine God to be such a one as sufficeth not for the wielding and managing of all things; or such a one as is superfluous and idle: Wherefore there must needs be but one God, that he alone may suffice for all. 6. There can be but one infinite; for if there were more infinites, none should be present every where, and rule all: Wherefore there cannot be more, but one only God, which is infinite. 7. There is but one first cause of all things: God is that first cause: Therefore he is but one. 8. There can be but one only chief good: For if besides that there were another chief good also, that should be either greater, or lesser, or equall to the former chief good: if greater, the former should not be chief, yet should it be God, which were contumelious against God: if lesser, it should not be chief, and so no God: if equall, then neither the one nor the other should be chief, or be God.

The use of this Question is to teach us, that whereas God is but one; therefore no other besides this one God is to be adored or worshipped: neither is any good to be expected from any other save only from him, and to him alone all thanks for all blessings are to be rendered. Obj. *Many are called gods in Scripture: I have said ye are gods. Many are, and are called gods in heaven and in earth: Moses is called the god of Aaron and Pharaoh: yea, the devill is said to be The god of this world.* Ans. There is an ambiguity and double signification of this word God, which sometimes signifieth him who is by nature God, and hath his being not from any thing, but from himself, and by himself, and all other things are from him: such a God is but one only. Sometimes it betokeneth not the very divine, eternall, and immense essence, but a God, either so entituled for some similitude of the divine properties, dignity, and divine office and function: or an imaginary and fained god; such gods are many: 1. Judges and magistrates are entituled and called gods, not that they have the divine essence communicated unto them, and are by nature God, but because of their dignity and divine office which they bear in Gods stead; as it is said, *By me Kings reigne:* that is, because they are the Deputies and Vicegerents of God, by whom, as by his instruments and servants, hee exerciseth his power and judgements here on earth: hee therefore doth furnish and arme them with wisdom, fortitude, power, authority, and majesty, as much as is necessary and sufficient to bridle the mindes of the multitude, being desirous of licentiousnesse, and to hold and keep them in fear and obedience: hee doth also vouchsafe them the honour of his name, by calling them gods, that the subjects may thereby know, that they have to deale not with men, but with God himselfe (whose Vicegerents they are) whether they obey their magistrate, or repine against him: according to the Scripture; *Whoever resisteth the power, resisteth the ordinance of God.* 2. The Angels also are called gods, both for the dignity and excellency of their nature and gifts, power and wisdom, wherein they far surpass men: as also for the divine office and function which God exerciseth by them in this world, in defending the godly, and punishing the wicked: *Thou makest him little lower then the gods;* that is, then the Angels: The Angels are ministering spirits.

Heb. 1.14.
3. The dwell.
2 Cor. 4.4.
Eph. 2.3. & 5.13.
4. Idols.
Jer. 16.17.
Phil. 3.19.
Exod. 30.3.

spirits. 3. The devell is called the god of this world, for his great potency and power which he hath over men and other creatures by the just judgment of God. 4. Lastly, Many things are accounted gods in mens fancies and opinion, and are so called by men, who worship the creatures as gods. So idols are termed gods by a figurative speech of imitation. The gods that have not made the heavens and the earth, shall perish from the earth, and under these heavens. Whose god is their belly. Thou shalt have no other gods before me. But here the question is touching the true God, who is by nature God, and hath his being and his power not from any thing, but from himselfe, and by himselfe, and all other things are from him. Such a God is but one only.

4. What these names, Essence, Person, and Trinity signifie, and how they differ.

The explication of these words serve much for the understanding of the unconceivable mystery of the Trinity; and therefore is it not to be read with a running eye.

Essence, in Greek *ousia*, as it is used in this doctrine for *substance*, is a thing subsisting by it self (that is, a thing having a proper being, not sustained in another) although it be communicated to moe. That is said to be *communicable*, or *communicated* which is common, or may be made common to moe: that is said to be *incommunicable* which is not in moe, neither can be affirmed of moe. *Mans essence is communicable, and common to many men*; but this essence is in generall common, not in particular, and in number: that is, the nature and essence of all men is in generall one, but not one in number; for every man hath his essence distinct from others, neither are all one man, but many men. But the essence of God is *communicable in particular*: because the selfe same Deity in number, and that whole and entire, is common to the three persons, and is the substance of the three persons; and therefore the three persons are that one God who created all things, not three Gods.

What a Person is.

A person is a thing subsisting, individuall, living, understanding, incommunicable, not sustained in another, neither part of another.

Subsisting.) By which word is signified, that it is not an accident, cogitation, decree, vanishing sound, or any created quality or motion.

Individuall.) Not any generall: but a particular one in number; and therefore individuall, and called individuall.

Living.) No inanimate thing which hath no life, as a stone.

Understanding.) Not a thing which hath sense only, as are brute beasts, who are things living and sensible, but not understanding; and therefore are no persons.

Incommunicable.) Not the divine essence, which is common to three: not the substance of mans nature, or any other thing created, which is communicated to the thing begotten thereof, or thence derived: But a person cannot be communicated.

Not sustained in another.) Not the humane nature of Christ: for this, though it be subsisting, individuall, understanding, incommunicable; yet is it no person, because it is personally sustained of the Word; that is, so, that it together with the Word, is the substance of one Christ, and, except it were subsisting in the Word, should not at all be.

Neither part of another.) Not the soule of man, which though it be subsisting by it self, intelligent, and not sustained by another, yet is it no person, because, as long as it is contained in the body, it is part of man.

What difference between Essence and Person.

Hence appeareth the difference which is between the essence of God, and the persons of the divine essence. In the Church by the name of essence is understood that which God the eternall Father, and Son, and holy Ghost each of them are in themselves absolutely, and is common to the three. By the name of Person is signified that which each of these three are respectively, or being compared one to the other: or is that very being of God considered respectively to one and another; and distinct by a proper and peculiar manner of being and subsisting from the others. In a word, Essence is the very being of God; or the very eternall, and one only Deity: Person is the manner, after which that being or essence of God is in each of these three, or the proper and severall

severall manners of each of their beings. Wherefore in number there is one and the same being or essence in God, that is, in each of these three who are God: but it is after a diverse manner in God. God the Father is that Being, of himself, not from another. The Sonne also is the selfe same Being or Essence, not from himselfe, but from the Father. The Holy Ghost likewise is the selfe same divine Being which the Father is and the Sonne; not from himselfe, but from the Father and the Sonne. So then the Being or divine Essence of these three is one and the same in number: but to be, that is, to have this one divine Essence from himselfe, or to have it communicated unto him from another, whether from one, or from two, noteth, and is the manner of subsisting: which manner is threefold, each severally distinct; to wit, To be from himselfe. To be begotten of another. To proceed from others: whence arise the three Persons, which are signified by the name of the Trinity.

Justin. Min. Semp. 1. 1. cap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The summe of the difference between these two, Essence, and Person, is: The essence is absolute and communicable; the person respective and incommunicable. This may be made more manifest by exemplifying in a man: It is one thing to be a man, another thing to be a father or a son; and yet one and the same is both a man and a father: but he is a man absolutely, or in himself, or according to his own nature; he is a father to another, or in respect of another, namely, of his son. Semblably, it is one thing to be God, another thing to be the Father, or Son, or holy Ghost; and yet one and the same is both God and Father; God in respect of himself or his own nature, Father in respect of his Son. Again, The essence of a man who begetteth another, is communicated to him who is begot; but the person or individuall is not communicated: for the begetter bringeth forth not himself, but another distinct from himself, the same essence notwithstanding being communicated unto him; and no relative is his correlative, or any part thereof: Therefore the son is not the father, nor the father the son, although both be true man. So in like sort, the eternall Father hath by eternall generating communicated to the Son his essence, but not his person; that is, he begot not the Father, but the Son: neither is the Father the Son, or the Son the Father; albeit each is true God. Now although this be like in God and man, that both do communicate to another not his person, but his essence: yet is there an exceeding dissimilitude in the manner whereby the divine essence being infinite, and the humane being created and finite, is communicated to another; which dissimilitude is diligently to be observed: For, 1. In men, in the father and the son the essence is as distinct as the persons themselves; the father and the son are not only two persons, but also two men distinct in essences; so that the father is not that man which is the son: But in God the persons are so distinct, that yet the essence remaineth common one and the same; and therefore there are not three Gods, but the Son is the same God in number which is the Father and the Son. 2. In persons created, hee that begetteth and generateth doth not communicate his whole essence to him that is begotten, (for then he should cease to be a man;) but onely a part, which being allotted and severed out of the essence of him that begetteth, is conveyed or derived into him that is begotten, and is made the essence of another individuall or person, distinct from the essence of the individuall who begetteth: But in uncreated persons, hee that begetteth or inspirith communicateth his whole essence to him that is begotten, or proceedeth, or is inspired; yet so, that hee who communicateth doth retain the same, and that whole. The reason of both differences is, that the essence of man, as also of other creatures, is finite and divisible; but the Deity (or essence of God the Creatour) is infinite and indivisible: and therefore the Deity may, being the same, and whole, or entire, be together both communicated and retained. Wherefore the eternall Father, and Son, and holy Ghost are that one true God: and yet the Father is not the Son, or the holy Ghost; neither is the holy Ghost the Son: that is, they are one God; not three Gods, but three persons subsisting in one God.

God & man communicate both their essences to another, but their manner of communicating is most different, and is much to be observed.

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This difference of essence and person is therefore to be observed and held, lest, 1. The unity of the true God be distracted: or, 2. The distinction of the persons be taken away: or, 3. Another thing be understood by the name of Person then the truth of Gods word declareth. Therefore these cautions are diligently to be regarded: 1. That

Why the difference of essence and Person is to be held. 1. Person in the Deity no more Relation.

the

2. Person no separate thing from the essence.

3. What reference essence hath unto person.

the word *Person* in this place doth not signifie only a relation or office, as the Latines are wont to speak, *Principis personam tueri*, to defend the person of the Prince, as of old Sabellius falsely taught; much lesse doth it signifie the countenance or visible shape (as in these dayes Servetus sported and trifled with the word *Person*) representing the form or gesture of another, such as is the person of a stage-player: but it signifieth a thing subsistent, truly distinct from others, unto whom it hath a relation and respect by an incommunicable property; that is, it signifieth that which begetteth, or which is begotten, or which proceedeth; not the office, or dignity, or degree of him that begetteth, or is begotten, or proceedeth. 2. That the persons are not any thing separated from the essence which is common unto them; nor the essence is any fourth thing separate from the three persons; but each of them are the very selfe same whole essence of the Divinity: But the difference is this, that the persons are each distinct from the other, but the essence is common to them three. And that the person is no other thing subsisting, or other substance then the essence, may be understood in some sort by the example of a man. One and the same man, or one and the same substance is a father and a man, or a son and a man; and yet the manhood, or to be a man is one thing; the fatherhood, or to be a father, another; but there is not one subsistent which is the father, and another subsistent which is a man; but one and the same subsistent is both, because both manhood and fatherhood is in him; manhood absolutely, fatherhood respectively, as in regard of his son. 3. Of the word *Essence* also it is further to be noted, that God, or the Deity, or divine essence is not in respect of the persons, the same which the matter is in respect of the effect; because God is unchangeable, neither is compounded of matter and form: Therefore we cannot say well, Three persons are, or consist of one essence. Neither is it as the whole in respect of the parts; because God is indivisible: Wherefore it is not well said, that the person is a part of the essence, or the essence consisteth of three persons; for every person is the whole divine essence, one and the same. Neither is it as the generall to the speciall; because essence is not the generall to the three persons, nor person a speciall to essence. But God is a more common name, because the essence of the Deity is common to the three persons, and therefore may be affirmed of each of them. But these names, *Father, Son, and holy Ghost* are more strict, because the persons are indeed distinct, and cannot be affirmed the one of the other. Therefore it is well said, God, or the divine Essence is the Father, is the Son, is the holy Ghost: Likewise, The three persons are one God, or in one God. Again, They are one and the same essence, nature, divinity, wisdom, &c. They are of one and the same essence, nature, divinity, &c. Yet it cannot be well said, They are of one God: because there is no one of these persons but is whole and perfect God. Wherefore the divine essence is, in respect of the persons, as a thing after a rare and singular manner communicated, in respect of those things unto which it is common: For neither is there the like example of community in any created things. For a generall is a certain thing common to many specialls, and a generall and speciall to many individuals; but yet so, that they are affirmed of those many plurally, not singularly: as that the father and the son (or, this father and son) are two living creatures, two men. But we may not speak after this sort of God and the divine persons, as to say, The Father and the Son are two Gods, two Spirits, two Omnipotents, &c. Because there is but one God, one Spirit, one Omnipotent, &c. Wherefore that affirmation, The Father is God, the Son is God, the holy Ghost is God, is a true affirmation, affirming that which is more common of a thing which is more restrict: that is, affirming the essence of the individuall; which hath in some sort an analogy and proportion only with the speciall affirmed of his individuall, but it is not at all the same, nor of the same kind.

What the Trinity is.

By the name of *Trinity*, are understood the three Persons distinct in one essence of the Deity by three manners of being or subsisting. Now *Trinity* and *Triplicity*, as also *Trinall* and *Triple* differ: That is said to be *Triple* which is comprehended of three essences, or is distinct by three essences. *Trinall* is that which in essence is but one, and most simple, but hath three manners of being or subsisting. God therefore is not triple, because there are not more essences:

but

but *Trinall*; because he being one according to his essence, is three according to his persons.

5. Whether these names are to be used in the Church.

Heretics of ancient carped at these termes, because they occurre not in Scripture: But wee imitate aright the manner of speech which was usuall in the ancient and purer Church, and by their authority and example retain these names: 1. Because, though they are not found extant in so many syllables, yet phrases and speeches of neer affinity and likelihood, yea, and sometimes words and terms of the same signification which these are, are read in Scripture. For instance, that of the Lords own mouth, *I am that I am*. Again, *I am hath sent mee unto you*. Again, it cannot be denied but that the word *Jehovah* answereth to that wee call *essence*. So the word *Hypostasis* is used to signifie a *Person* in the Epistle to the Hebrewes: *Who being the engraved form of his person*. Neither doth the Church in any other sense call the persons the *Trinity*, then as John saith, that *There are three which bear record in heaven, the Father, the Word, and the holy Ghost*. 2. Because the course of interpretation requirerh, that the words of Scripture be expounded to the learned by such words as being more usuall in other languages, or matters and doctrines, are more easie for them to understand, and paveth and maketh plain a way unto them for the understanding of the speech and phrase of Scripture. Otherwise, if no words were to be used but such as are extant in the Scriptures, all interpretation should be taken away. It is lawfull therefore that the Church invent and use words and phrases of speech, whereby they may significantly expresse the sense of Scripture, and their owne meaning. 3. Because the sleights and sophisms of Hereticks (which for the most part they go about to cloak and cover with the words of the holy Scripture) are more easily espyed and taken heed of, if the same things be expounded in divers words, and those especially short, perspicuous, and significant. For it cometh to passe, that by reason of the pithinesse and plainnesse of these termes, Hereticks are dismantled, and can no longer shroud their sinister constructions and apparent corruptions.

Nevertheless, if there were a consent and agreement on the things, wee should easily come to an agreement about the words; for we detest contention & brawling about words: Neither is the Church at controversie with other Gentiles and Hereticks about bare termes, but of this main substantiall doctrine, *That the eternall Father, and the Son, and the holy Ghost are one God; and yet neither is the Father the Son, or the holy Ghost; nor the holy Ghost the Father, or the Son, &c.* Now, were it not that Hereticks cannot away with this doctrine, they would easily admit of the phrases of speech: But they therefore abandon the termes, because they abhor the things and doctrine intimated and signified by them.

Hence we easily answer this their objection: *Obj. Words not extant in Scripture are not to be used in the Church: But these names, namely, Essence, Person, and Trinity occurre not in Scripture: therefore they may not be used in the Church.* Ans. We expound the Major thus: That which is not in Scripture, neither concerning the bare words, nor concerning the sense, is to be omitted: But the names themselves of Essence, Person, and Trinity, as concerning the things lively intimated by them, are extant in Scripture, as hath been proved. Again, *Terms not extant in Scripture are to be omitted, if by sparing them the substance of the things themselves be not endangered*: But the drift and purpose of hereticks is no other, but with the termes to abolish, or at least deprave the doctrine of the Church: Therefore they are to be retained to prevent their attempts. *Repl. But they breed contentions.* Ans. This happeneth by accident, by reason of contentious hereticks.

6. How many persons there be of the Divinity or God-head.

IN one divine Essence are subsisting three Persons, and those truly distinct one from another by their properties; namely, the Father, the Son, and the holy Ghost;

Three persons are one God, and one God is three persons.

ash

each of which three persons notwithstanding are one and the same God, eternall, infinite, and most perfect in himselfe. And these persons are consubstantiall, co-eternall, without any confounding of their properties and respects, as also without any disparagement or inequality between them. And, That there are three persons, each of which are that one true God, Creatour of all things, is proved, 1. By testimonies of Scripture, which are taken partly out of the old Testament, and partly out of the new. The old Testament yeeldeth us many testimonies: *The Spirit of the Lord moved upon the waters. Then God said, Let there be light.* The Lord is said to have appeared unto Moses in a flame of fire out of the midst of a bush. Steven calleth him, *The Angel of the Lord*, which is Christ the Son of God, even that *Angel of the great counsell.* *The Spirit of the Lord God is upon me, therefore hath he anointed me, he hath sent mee to preach good tidings unto the poor, to binde up the broken hearted.* Here the Spirit is discerned both from him that anointeth, and from him that is anointed. Hee is discerned also by his gifts, because hee saith, *Upon mee, that is, dwelling in me, sanctifying mee:* Therefore these be three diverse persons subsisting. But yet there are both more, and more cleer testimonies in the new Testament: *Teach all nations, baptising them in the Name of the Father, and the Son, and the holy Ghost. The Comforter, which is the holy Ghost, whom the Father will send in my name. When the Comforter shall come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father. The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all.* In this saying of the Apostle, invocation is joyned with an application and distinction of the three persons: By grace, he meaneth the benefits of Christ; by love, the acceptation whereby God, for his Sons sake, doth receive us into favour; by the communion of the holy Ghost, his gifts which are common unto the godly. *There are three in heaven which beare record. God saved us by the washing of the new birth, and by the renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour:* Here he maketh three authors of our salvation. *Through him wee have an entrance unto the Father by one Spirit. God hath sent forth the Spirit of his Son into our hearts:* Therefore it is one Spirit which the Father and the Son sendeth. 2. *The same is proved by those places of Scripture which give unto these three, the Father, the Son, and the holy Ghost, the name of Jehovah, and the true God.* In like manner those places wherein those things which are spoken of Jehovah in the old Testament, are in the new referred expressly and most plainly to the Son and the holy Ghost. 3. *Those places which attribute the same whole divine essence to the three;* and shew, that the Son is the proper Son of the Father, most truly begotten of him; and the holy Ghost is the Spirit of the Father and the Son, and that so proper and peculiar, as that he is, and proceedeth of God, which is the Father and the Son: The Son therefore and holy Ghost have the same, and that whole essence of the Deity which the Father hath; the Son hath it communicated of the Father, by being born of him; and the holy Ghost of the Father and the Son, by proceeding from them. 4. *Those places which give unto the three the same attributes or properties and perfections of the divine nature;* namely, eternity, immensity, omnipotency, &c. 5. *Those places which attribute to the three the same effects or works proper unto the Deity;* namely, creation, preservation, and government of the world, as also miracles, and the salvation of the Church. 6. *Those places which yeeld to the three equall honour and worship, and such as agreeth to the true God alone.* By this consent therefore of the old and new Testament, it is confirmed, that one God is three persons truly distinct, and those three persons are one God. By this also we understand, that it is truly said, that the Father is other from the Son and the holy Ghost; and the holy Ghost other from both: but not truly, that the Father is another thing from the Son; and the Son another thing, and the holy Ghost another thing: for, to be another thing, betokeneth a diversity of essence: to be other, a diverse manner of existing, or a distinction of persons: Now the three distinct persons have not a diverse Deity, but one and the same in number.

It followeth, that we should demonstrate of each severall person of the Deity, that they are true Subsistents, against Samosatenus and Servetus: that they are distinct, against

against Arrius, Eunomius, and Macedonius: lastly, that they are of the same, and not of only like essence, against the same hereticks. But of the person of the Father there is no controversy; and these scruples and doubts touching the persons of the Son and holy Ghost shall more conveniently hereafter in their proper place be cleared.

7. How the three persons of the God-head are distinguished.

Here we are first to observe and consider, 1. *What the Scripture attributeth as common to the whole three persons, Father, Son, and holy Ghost*, which three are one God, and yet distinct in persons. 2. *What it ascribeth to each particular, as peculiar unto him*, and how it distinguisheth and discerneth the persons. Common to the three persons are, 1. *All the essentiall properties of God*, all which we comprehend in the name of Deity: as eternity, infinity, omnipotency, wisdom, goodness, to have essence from himself, or to be God of himself: 2. *All externall actions and operations of the Divinity*; that is, those effects which God exerciseth on his creatures, and in them, or by them; such as are, creation, preservation, the government of the world, the gathering together and tuition of his Church, &c.

1. Attributes common to the whole three persons.

2. Effects in the creature common to the three persons.

These persons are distinguished two ways: First, *by their inward works*. Secondly, *by their outward works*, or form of working without themselves. The inward works or actions of the Divinity are those which the persons have and exercise one towards another. The persons therefore are first distinguished between themselves by these inward operations or properties: For, *The Father is, and existeth of himselfe, not from another*. Hee begot the Son, and inspired the holy Ghost after an unspcakable manner. *The Son hath his being from the Father, begotten of him from everlasting*; that is, he hath the divine essence communicated unto him from the Father, in such sort, as no tongue can expresse: *The holy Ghost proceedeth from everlasting from the Father and the Son*; that is, hath the same essence, but communicated unto him from the Father and the Son, in a manner which cannot be uttered. Testimonies hereof are frequent: *In the beginning was the Word, and the Word was with God, and God was the Word. We have seen his glory, as the glory of the only begotten Son of God. The only begotten Son which is in the bosome of his Father, hee hath declared him. When the Comforter shall come, whom I will send unto you from the Father.*

The three persons distinguished two ways.

1. By inward works.
2. By outward. Of the inward operations of the three persons.

Joh. 1. 7, 14, 18.

Joh. 15. 26.

The order therefore of the persons in subsisting is on this wise: *The Father is the first person*, and as it were the fountain of the Divinity of the Son and holy Ghost, because the Deity is communicated unto him of none; but he communicateth the Deity to the Son and holy Ghost. *The Son the second person*, because the Deity is communicated unto him from the Father by an eternall generation. *The holy Ghost the third person*, because the Deity is communicated unto him from the Father and the Son by an everlasting inspiration: in which order they are reckoned up unto us in these Scriptures; *Baptise all nations in the name of the Father, and the Son, and the holy Ghost. There are three which bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one.* Yet is not the Father precedent in time before the Son and holy Ghost; nor the Son before the holy Ghost; but onely in the order of existing or working: For no person of the Deity is former or later then another in time, dignity, or degree; but only in that order whereby they issue and proceed one of the other. For never was the Father without the Son, nor the Son without the holy Ghost, sith the Divinity is unchangeable. So God from everlasting was subsistent in himself, and so hee hath revealed himselfe in his word.

The order of the persons in subsisting.

Mat. 28. 19.

Here hereticks demand of us, What that eternall generation of the Son, and proceeding of the holy Ghost meaneth, and how they differ between themselves. Which although we confesse, (as in former times also the catholick and right believing fathers confessed of themselves) that it is not in mans ability to expresse perfectly the manner of this everlasting generation and proceeding, and of the naturall distinction between them; yet we gather the very thing it self from out of

Amb. de fide ad Grat. lib. 1. cap. 5.
Aug. cont. Max. Arian. 1. 3. cap. 14.
Damasc. orth. fid. lib. 1. cap. 10.
How everlasting generation and proceeding differ.

Scripture:

How generation
& proceeding differ
from creation.

Scripture: that *Generation* is a communicating of the divine essence, whereby only the second person of the Deity deriveth and taketh from the first person alone, as a Son from his Father, the same essence whole and entire which the Father hath, and retaineth the same: And, *Proceeding* also is a communicating of the divine essence, whereby the third person only of the God-head receiveth from the Father and the Son, as the Spirit from him whose spirit it is, the same whole essence which the Father and the Son have and retain. Now both of them differ from *Creation*, because *To be created of God*, is when something is made of nothing at the commandment and will of God: but *To be conceived or begotten*, and *To proceed or issue out*, is when some other person is begotten of the substance of him which begetteth; and is in unexplicable wise produced from all eternity out of his substance from whom the proceeding springeth; yet with this distinction, that the Son hath his subsistence from *being born*, the holy Ghost from *proceeding*. Thus wee conceive the thing it selfe, That thus it is, as farre forth as God for his glory and our salvation hath thought meet to impart unto us so deep and hidden a mystery; although wee cannot attain to the cause *Why thus it is*. Further, of that Question so long controverted between the Greek and Latine Churches, *Whether the holy Ghost were truly said to proceed from the Father and the Son, and not from the Father alone*; hereafter fit opportunity of handling the same will be offered us in the doctrine concerning the holy Ghost.

Orthodoxal phrases
to be observed,
with their opposites
to be avoided in this
mystery.

Here wee are to note the usuall proper phrases of Scripture, and the ancient Church, in this difference of the persons between themselves. It is truly said, *God begate God*: but not truly, *God begate another God*; or, *begate himselfe*. True it is, *The Father begate another*: It is not true, that *hee begate another thing*, or, *another God*. True it is, *The Son is that which the Father is*: Untrue, *The Son is hee*, or *the same person which the Father is*. True it is, *The Son is begotten*; *The holy Ghost proceedeth from the Father*: And, *The Son is of, or from out of the Father*; *The holy Ghost is of, or from out of the Father and the Son*: And, *Whatsoever the Son hath, hee hath it from the Father*, and by eternall nativity or birth hath received it from the Father; *Whatsoever the holy Ghost hath, hee hath it from the Father and the Son*, and receiveth it by proceeding: And, *the Son and holy Ghost have a beginning in respect of their persons*; and have their essence communicated unto them from some other: Untrue, *They have a beginning in respect of their essence*: or, *They are essenced*, or have their essence produced from the Father; or, *They have their essence produced from some other*. It is truly said, *The first person of the Deity begate the second of his owne essence*: The third person proceeded from the first and second: But not truly, *The divine essence begate a divine essence*: or, *The person is begotten*, or *proceedeth of the essence*. True it is to say, *The divine essence is communicated*: Untrue, *The divine essence is born*, or *proceedeth*: The reason is, because *to be communicated* is not the same as *to be begotten*, but stretcheth farther. For, not whatsoever is communicated to the begotten, is also begotten: but that is begotten, to which the substance of him that begetteth is communicated.

3. Of the outward
operations of the
three persons.

Another difference of the persons ariseth out of the former, consisting of the order of their externall operations which they exercise towards the creatures, and in them, and by them. For these actions, I grant, are wrought by the common will, power, and efficacy of the Father, Son, and holy Ghost: but yet that order still of the persons being kept which they have in their subsisting: The Father is the fountain, as of the persons, so of the operations of the Son and of the holy Ghost; and he doth all things not of any other, that is, no other working by him, no others will preventing his, no other imparting to him power or efficacy; but of himselfe, that is, as hee subsisteth of himselfe: so hee understandeth and worketh of himselfe. But the Son worketh, the Father will going before: the holy Ghost worketh, the will going before both of the Father and the Son: The Father worketh by the Son and the holy Ghost, and sendeth them, but is not sent of them: the Son worketh by the holy Ghost, sendeth him from the Father into the hearts of the beleevers;

believers; but is not sent of him, but of the Father: The holy Ghost worketh, and is sent from both the Father and the Son, not from himselfe. All things were made ^a by him. The Son can do nothing ^b of himselfe, save that he seeth the Father do. For whatsoever things he doth, the same things doth the Son also. I proceeded forth, and came ^c from God, neither came I of my self, but he sent me. Whom the Father will send in my name. Whom I will send unto you from the Father.

(a) Joh. 1. 3.
Col. 1. 16.
Heb. 1. 2.
(b) Joh. 5. 19.
(c) Joh. 8. 42.
Joh. 14. 24.
Joh. 5. 26.

What the sending of the Son & holy Ghost meaneth.

Now when the Son and holy Ghost are said to be sent, we may not understand this sending as if it were any locall motion, or as if it were any change in God: but we must understand it of his everlasting will and decree of accomplishing ought by the Son and holy Ghost; and of the execution, and manifestation of this his will by the working of the Son and holy Ghost: So saith the Son, that he was sent of the Father into the world; that he came down from heaven, and yet that he was in heaven whilest he remained on the earth. So the holy Ghost, though he were before in the Apostles, and dwelt in them; yet he is said to be sent unto them in the day of Pentecost. Both these persons therefore were sent into the world, not that thereby they became present somewhere where before they were not; but because the Son wrought in the world whatsoever was the will of the Father, and shewed himself present and powerfull according to his Fathers good pleasure; as it is said, God sent forth his Son made of a woman. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which cryeth, Abba, Father.

Gal. 4. 4.

8. Why it is necessary that this doctrine of the Trinity should be held and maintained in the Church.

THIS doctrine of the Trinity is to be learned and held in the Church, 1. In respect of the glory of God, that God may be discerned and distinguished from idols: For God will not be matched with idols; but will have himself to be worshipped and celebrated, and therefore known and agnized for such a one as hee hath declared himself to be. 2. In regard of our owne salvation and comfort: No man is saved who knoweth not the Father; and the Father is not known without the Son: For, No man hath seen God at any time: the onely begotten Son which is in the bosome of the Father, hee hath declared him. Whosoever denyeth the Son, the same hath not the Father. Again, No man is freed and saved from sin and death without beleeving in the Mediatour Christ; He is very God and eternall life: But no man reposeth trust and confidence in the Son, when as yet he is not known unto him; How shall they call on him in whom they have not believed? How shall they beleeve in him of whom they have not heard? Therefore we must first know the Son, and then for the Son we must know the Father, that we may beleeve in him. Likewise, no man is sanctified and saved by the holy Ghost, who knoweth not the holy Ghost: For he who receiveth not the holy Ghost is not saved; according to that saying of Scripture, He that hath not the Spirit of Christ, the same is not his: But no man receiveth him whom hee knoweth not: Therefore hee who knoweth him not is not saved. That no man receiveth him whom hee knoweth not, is proved by those words of Christ, The Spirit of truth the world cannot receive, because it seeth him not, neither knoweth him. Except a man be born again of water and the Spirit, hee cannot enter into the kingdom of heaven. Hence it manifestly appeareth, That they which will be saved, must necessarily know the Father, the Son, and the holy Ghost. And they must know, that the Son and the holy Ghost are distinct from the Father, but yet consubstantiall with the Father, and equall in perfections, honour, worship, and therefore the same true God which is the Father: For except God be known of us to be such as he hath declared himselfe to be, he doth not communicate himself unto us, neither may we look or hope for everlasting life from him. And what he hath shewed himself to be, wee have heard, namely, That hee is the eternall Father, co-eternall Son, and co-eternall holy Ghost. But among all points, there is none more sharply opposed by the adversaries of the truth then this doctrine of the three persons in one God-head, especially since the Son of God was manifested in the flesh. It is not

The doctrine of the Trinity to be taught in the Church.

1. In respect of Gods glory.
2. In regard of our salvation.

Joh. 1. 18.
1 Joh. 2. 23.

1 Joh. 5. 20.
Rom. 10. 14.

Rom. 8. 9.

Joh. 14. 17.

hard to espy the causes of this strife, for that indeed no part of doctrine is more unknown and unsearchable to mans reason; as also for that the diuill, in hatred of God and men, attempteth with horrible fury to darken and extinguish the glory of the Sonne of God incarnate.

The objections of hereticks against the doctrine of the Trinity.

Look the generall
and speciall rules
& solutions of so-
phismes forged a-
gainst the Deity of
the Son of God.

I. **O**ne essence is not three persons; because, that one should be three, implieth a contradiction: *Jehovah is one essence: Therefore not three persons.* *Ans.* The Major is true of a created and finite essence, which cannot be one, and the same, and whole substance of three persons: But it cometh short of truth when it is auerred of the infinite, individuall, and most simple essence of the Deity. *Repl.* A most simple essence cannot be the essence of three persons: *The essence of God is (as you grant) a most simple essence: Therefore it cannot be three persons.* *Ans.* This Major holdeth true in such an essence, part of which instituteth another person; or which is multiplied according to the number of the persons produced thence: but it faileth in such an essence as is the same, and whole entire in each person: For the exceeding simplicity of this kind of essence is no way impeached by the multitude and distinction of persons. **Object. 2.** *Where there are three and one, there are four distinct things: But in God are three persons and one essence: Therefore there are four distinct things in God, which to grant is absurd.* *Ans.* Where there are three and one really distinct, there are foure: But in God the persons are not really distinct from the essence, (for the three persons of the Divinity are one and the same divine essence) but they differ from it, and from one another, mutually only by order and manner of subsisting. **Object. 3.** *It is Sabellius his heresie to entitle one substance with three names: The opinion of the Trinity giveth one substance three names: Therefore it is Sabellius his heresie.* *Ans.* In this Syllogisme are foure terms, by reason of the ambiguity of the word *Substance*: for either the word *Substance* signifieth in the Major a person, and in the Minor an essence; or else one of the premisses or propositions is false. **Object. 4.** *He who is the whole Deity, besides him there is no other in whom the whole Deity likewise is: But the Father is the whole Deity: Therefore it is not in another.* *Ans.* The Major is false; because the same Deity which is whole in the Father, is whole also in the Son, and whole in the holy Ghost, by reason of the infinity of the divine essence, whereof there is neither more nor lesse in each person, then in two, or the whole three. **Object. 5.** *Where are distinct operations, at leastwise internall, there are also distinct essences: But the internall operations of the Father, Son, and holy Ghost are distinct: Therefore also their essences are distinct.* *Ans.* The Major is true of persons which have a finite essence, but false of divine and infinite. **Object. 6.** *The divine essence is incarnate: The three persons are the divine essence: Therefore the three persons are incarnate. Which conclusion being false, it followeth that some one of the premisses was false.* *Ans.* Here are meer particular propositions, and therefore nothing can be concluded: for the major speaketh not of the divine essence generally, nor can be expounded universally, because the divine essence was incarnate in the person only of the Son. **Object. 7.** *Jehovah or true God is the Trinity: The Father is Jehovah: Therefore he is the Trinity; that is, the whole three persons.* *Ans.* Here also the Major cannot be understood universally: for, not whatsoever is Jehovah is also the Trinity. So that of meer particulars nothing followeth. **Object. 8.** *No abstract name signifieth a substance: Trinity is an abstract name: Therefore it signifieth no substance. But God is a substance: therefore the Trinity signifieth not God.* *Ans.* The Major is merely false: For these words, *Deity* and *Humanity* are abstracts, and signifie the substance and nature of God or man.

OF GOD THE FATHER.

Quest. 26. *What beleevest thou when thou saist, I beleeve in God the Father Almighty, maker of heaven and earth ?* ON THE 9. SABBATH.

Ans. I beleeve the everlasting Father of our Lord Jesus Christ, who hath made of nothing heaven and earth, with all that are in them ^a, who likewise upholdeth and governeth the same by his eternall counsell and providence ^b, to be my God, and my Father for Christs sake ^c; and therefore I doe trust in him, and so relye on him, that I may not doubt but he will provide all things necessary both for my soule and body ^d. And further, whatsoever evils hee sendeth on mee in this troublesome life, he will turn them to my safety ^e, seeing both he is able to do it, as being God almighty ^f; and willing to doe it, as being a bountifull Father ^g.

Rom. 8. 15. Gal. 4. 5, 6, 7. Ephes. 1. 5. d Psalm 55. 23. Matth. 6. 26. Luke 12. 22. e Rom. 8. 28. f Rom. 10. 12. & 8. 38, 39. g Isa. 49. 4. Matth. 6. 32, 33. & 7. 7, 8, 9, 10, 11.

The Explication.



Beleeve in God.) We are to observe in this place, that it is one thing to *beleeve God*, another thing to *beleeve in God*: For that sheweth a faith of knowledge, or historicall faith; this declarerh true faith or confidence: For to say, *I beleeve God*, (if we speak properly) is, I beleeve there is a God, and hee such a one, according to whatsoever is ascribed unto him, as he hath manifested himselfe in his word: to wit, that he is a spirituall essence, almighty, &c. everlasting Father, Son, and holy Ghost. *I beleeve in God*, is, I beleeve that he is my God; that is, I am perswaded that whatsoever God is, and is said to be, hee is all that, and referreth it all to my safety for his Sons sake; that is, to resolve that he is such a one towards me.

I beleeve.
One thing to beleeve God, another thing to beleeve in God.

In God.) The name of God is here taken essentially for God the Father, Son, and holy Ghost; because these words, *I beleeve*, with the particle *in*, are referred after the same manner and meaning to the whole three persons of the Deity: for it is as well said, *I beleeve in the Son*, and, *I beleeve in the holy Ghost*, as, *I beleeve in the Father*.

In God.
The word God in the Creed, is meant essentially to all three persons, not personally to one.
The Father.
Esa. 9. 6.
Why the first person of the Trinity is called Father.
Ephe. 1. 5, 6.

The Father.) When the name of the Father is opposed to the Son, it is taken personally, and signifieth the first person of the God-head, as here in the Creed: but when it is referred to the creatures, it is understood essentially, and signifieth the whole divine nature, as in the Lords prayer, *Our Father which art in heaven*. In this sense the Son is expressly called of *Isaiah*, *The everlasting Father*. Now the first person is called *the Father*, 1. *In respect of Christ his only begotten and naturall Son*. 2. *In respect of all the creatures, as hee is Creatour and preserver of them all*. 3. *In respect of the elect; whom hee hath adopted to be his sons, and hath made accepted in his beloved*. Wherefore God is our Father in respect both of our creation, adoption, and regeneration. To beleeve therefore in *God the Father*, is to beleeve in that God, who is the Father of our Lord Jesus Christ; and to beleeve that he is my Father, that is, hath a fatherly affection towards me for Christs sake, in whom hee hath adopted me to be his son. Briefly, and in a word, it is to beleeve, 1. *That hee is the Father of our Lord Jesus Christ*. 2. *That he is my Father for Christs sake*. 3. *That I beleeve in God the Father: Therefore the Son and the holy Ghost are not God, but the Father only is God*.

Ans. This kind of reasoning Logicians call a fallacie of composition and division, that

is, either a *mis-joyning* or *dis-joyning* of words in any clause or sentence not to be joynd or dis-joynd: for the word *God* is so to be joynd with the Father, that it be not separated from the Son and holy Ghost; for a *comma* point should be infered after these words, *in God*, on this wise: *I beleeve in God, the Father, &c.* This is proved, 1. *Because the name of God here in the Creed is put essentially*, and compriseth all the three persons, which by *apposition*, or for farther explication, are placed in order in the Creed: as, *I beleeve in God, the Father: and in Jesus Christ, his only begotten Son: I beleeve in the holy Ghost*: For, I beleeve in one true God, who is the Father, the Son, and the holy Ghost: yet so, that neither the Father is the Son, nor the holy Ghost is either the Father or the Son. 2. We expressly professe that we beleeve in the Son and holy Ghost, no lesse then in God the Father: But wee may not beleeve but in one God. Wherefore, as we beleeve in the Father, in that he is God: so beleeve we also in the Son and the holy Ghost, because they are God. 3. Most of the Greek copies read, *I beleeve in one God*, to wit, Father, Son, and holy Ghost. 4. Furthermore, if of these words of the first article it follow, that the Father only is God, then of the same words by the like reason it should follow, that this Father only is omnipotent and Creatour of heaven and earth; which the whole Scripture cryeth to be most false. But of especiall consideration is this name of *God* but only once mentioned in the Creed, thereby to signifie that the true God is but only one: but in no case is it put, as if thereby were intimated that the Father only is called God.

Almighty.

Almighty.) To beleeve in God almighty, is to beleeve in such a one, 1. Who is able to do whatsoever he will, yea, also those things which he will not, if they be not contrary to his nature; as, he could have kept Christ from death, but he would not. 2. Who doth all things even with his beck and word only, without any difficulty. 3. Who alone hath power to work all things, and is author of that power which is in all his creatures. 4. Who is also unto me almighty, and both can and will direct all things to my safety. Obj. *God cannot lie, die, make that which is once done, undone, &c.* Therefore he is not omnipotent. Ans. God can do all things, which to do argueth any power or ability: But *to lie, to die, &c.* is no signe or part of omnipotency, but of infirmity and want of power. Now defects are in creatures, not in God; wherefore they are contrary to the nature of God. By inverting the reason therefore, I thus conclude, *God is not able to will or to do that which argueth impotency, and is against his nature: Therefore he is omnipotent.*

Maker of heaven and earth.

Maker of heaven and earth.) To beleeve in the Creatour, is to beleeve, 1. That he is Creatour of all things. 2. That he sustaineth and governeth by his providence those things which he hath created. 3. That he hath created my self also to his own glory, and to the obtaining at length of my salvation; and that I may be a vessell of mercy, he bringeth me to that salvation by his speciall providence, wherewith hee imbraceth his chosen. 4. That he hath created all other things for us, to serve for the salvation of his Church, to the praise of his glory. More briefly thus: *I beleeve in God the Creatour*; that is, I beleeve that God hath created me to celebrate and serve him: and all other things to serve for my safety: *All things are yours, and you are Christs, and Christ is Gods*: as if he should say, All things are created for us, and we for God.

1 Cor. 3. 22, 23.

OF THE CREATION OF THE WORLD.

Two sorts of Gods workes.
1. Generall.
2. Speciall.
Gods generall workes are the workes,
1. Of creation.



Ext unto the doctrine concerning God, the doctrine of the workes of God is most fitly placed: as we see to be done also in the Creed. The workes of God are of two sorts: generall, and speciall: The generall are divided into the workes, 1. Of Creation (the workes whereof are read in Genesis to have been accomplished in six dayes, and are by daily increase

crease furthered and multiplied in the world.) 2. *Of preservation*, whereby God still sustaineth the heavens and the earth, and the things that in them are, that they fall not to ruine and decay. 3. *Of administration*, whereby, through his immense and great wisdom, he administred and governeth all things. These two latter are comprehended under the name of his providence. And therefore next unto the creation is annexed the place concerning Gods Providence. The speciall works of God are those which are wrought in the Church and company of his elect and chosen, to justifie, sanctifie, and glorifie them; and are either works of reparation, or restoring, whereby he repaireth all things which for the sin of man are subject to corruption: or of perfection and accomplishment, whereby he bringeth all things to their certain appointed end: especially, he perfectly delivereth and glorifieth his Church. Here we are to treat of the work of Creation, or, the Creation of the world: and the principall Questions of Creation are these;

1. Whether the world was created of God.
2. How it was created.
3. For what cause it was created.

1. Whether the world was created of God.



Ifst the words and terms are to be understood: The name of the world is diversly used in the Scripture: 1. It signifieth the universall frame of all things, namely, heaven and earth, and all things which are in them, visible and invisible, besides God himself: The world was made by him. John 1. 10. 2. *Worldly concupiscence*. 3. *All mankind*. 4. *The wicked, or those that are not regenerate in the world*. 5. *The elect: That the world might beleieve*. John 17. 9, 31. John 3. 16.

So God loved the world. Here we consider it in the first sense.

To create signifieth, 1. To ordain or constitute, as the Latines used it; Create Confusum, to create a Confusall. 2. To make something of nothing, without any motion, with a becke or word only; so it is taken in this place. 3. The continuing of creation, or creation continued; which is the providence of God.

That the world hath not been from everlasting, but had, when it seemed best to the Creator, according to his eternall counsell and will, a beginning once, and was created of that only true God, who hath manifested himself in the Church, that he is the eternall Father, and Son, and holy Ghost, wee know. 1. By testimonies of holy Scripture, as by the whole history of the creation set down by Moses. Likewise, out of other testimonies of Scripture very many: By the word of the Lord were the heavens made, and all the hoste of them by the breath of his mouth. Hee spake, and it was done; hee commanded, and it stood, or, was created. There are other places also in the Psalmes, where more largely and amply the wonderfull works of God, and the principall parts of the world created by God, are proposed to be considered of us; that through the consideration thereof, wee may learn to put our trust and confidence in God. For this purpose did the Lord himself propose unto Job his marvellous and incomprehensible works, conspicuous in heaven and earth, and other things also created by him, to declare his justice, power, and providence.

Furthermore, besides testimonies of Scripture, almost innumerable, it is confirmed also by firm and true reasons, that the world was created of God; such as these following; 1. The originals and beginnings of nations and people shew it, which could not be fained of Moses, when as some remembrance and memoriall of them was then extant amongst many; which yet in proceesse of time perished. 2. The novelty and lateness of all other histories, compared with the antiquity and ancientnesse of the sacred story. 3. The age of man decreasing: which sheweth that there was greater strength in nature at the first, and that not without some first cause it hath decreased hitherto. 4. The certain course and race of times, even from the beginning of the world unto the exhibiting of the Messias. 5. The constitution and founding of common weals. 6. The order of things instituted in nature: which must needs have been produced and framed by some

- 7 intelligent mind, far superiour to all things. 7. *The excellency of the minde of men and Angels.* These intelligent mindes have a beginning: Therefore they have it from some intelligent cause. 8. *The principles or generall rules and naturall notions ingenerated in our minds.* 9. *The trembling of conscience in the wicked.* 10. *The ends of all things profitably and wisely ordained:* therefore by some cause understanding and ordaining them. 11. *Lastly, Those other arguments and reasons also, which prove that there is a God, prove in like manner, that the world was created of God.*

3 Thirdly, besides these reasons, it may be enforced by philosophicall arguments drawn out of the bosome of nature, *That the world was created;* and, *that it was created of God,* although by them we are not able to demonstrate the time when it was created: For, 1. *There is no infinite processe in nature of causes and effects;* for if so, nature should never attain unto her end, even the producing of effects: Therefore this world had a beginning. 2. *The noblest and excellentest of all effects is the world:* Therefore it proceedeth from the noblest and excellentest cause, which is God.

How the creation is unknown to Philosophers.

Other questions; as, *Whether the world was created from everlasting, or in time:* that is, Whether it be an effect of equal perpetuity with his cause, and so co-eternall; or, Whether it once so began to be, that before it had no being. Again, *Whether, if sometimes it were not, yet it was necessary that it should be created:* And, *Whether it shall endure for ever:* And if it endure, *Whether it shall remain the same, or it is to be changed.* These and such like questions cannot be decided by Philosophy: The reason is, because all these things depend upon the meer will of God, the first mover of all things, who doth nothing of necessity, but with most absolute freedom. Now this his will is not known to any creature, but to whomsoever God himselfe revealeth it: Therefore it is not manifested to heathenish Philosophers, but declared to the Church alone: for they cannot possibly collect any thing hereof by proceeding from a continuing effect unto his cause. It followeth indeed, that there is some cause of those effects: but it followeth not, that those effects were produced of that cause either at this, or that time, or from all eternity; because a free agent may either act, or suspend his action at his pleasure. The whole demonstration hereof is thus brought in form: *No effect depending onely of such a cause as worketh freely or contingently, can be demonstrated by that cause:* But the creation of the world is such an effect: Therefore the creation of the world cannot be demonstrated by the will of God, the first mover of all things, that it either was made from everlasting, or in some beginning of time. Now, whatsoever arguments are brought of Philosophers against the creation of the world, it is easie to perceive that these were not framed out of true Philosophy, but by the imaginations of men; if the order of the generation and mutation of things instituted in nature, which was created of God, be discerned from creation.

Arguments of Philosophers against the creation of the world.

Object. 1. *It is absurd (say the Philosophers) to imagine that God is idle.* Ans. Nay rather, it is absurd to term him idle who administreteth and ruleth the world. Repl. *This I grant; but he could not govern the world, when as yet the world was not:* Therefore the world not being created, he was idle. Ans. The consequence of this argument is denied: For God, before the creation of the world, did contemplate and behold from everlasting, his owne wisdom; hee begot the Son; from him flowed the holy Ghost; Hee chose us in Christ before the foundation of the world to everlasting life; hee decreed to produce and create the world in time; and provided and prepared hell for curious seekers and searchers into the hidden and secret counsels of God; as Augustine prettily answered a certain African, demanding of him, what God did before the creating of the world. He made hell (saith he) for curious men, which rush and break into his secrets.

God not idle, before the creating of the world, but contemplating his owne wisdom. Ephes. 1. 4.

Object. 2. They collect arguments also whereby to prove, *That the motion or mutation of things which now is, hath been from everlasting.* Whatsoever can any way be moved or changed (say they) that either having been such from everlasting, hath admitted no change or motion, (which were absurd, and is also denied of us;) or hath been made such by some generation and motion: But there is no motion or change, except there be something before which can be moved and changed: Wherefore no motion of any thing

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can be brought which some other motion hath not gone before: and so there shall be no beginning of changes and mutations. *Ans.* There is an untruth, and an insufficient enumeration in the Major; for that they, imagining that things could never be produced out of other but by generation, take away from God the power of creating what he will, even out of no matter pre-existent or being before. Wherefore our answer is, That motion goeth before a moveable thing which is generated, but not which is created.

Motion goeth before any moveable thing which is generated, but not before that which is created.

Object. 3. All motion before which was quietnesse or a ceasing of mutation, hath another motion going before it, whereby is removed the cause of that quietnesse or let of mutation: But they say, that according to our assertion, there is put a quietnesse before the first motion that ever was in the nature of things: Therefore there must be some motion or mutation whereby the cause of that quietnesse was taken away; and so there shall be no mutation which may be said to be the first. *Ans.* The Major is true of the mutation and intercourse of things now begun after the creation, but not of the originall of those mutations and changes which wee now see in the world: for the let and stay of them was in the will of God onely; which is not taken away; but being the same, and standing immovable from everlasting to everlasting, beginneth and effecteth the beginnings, and ends, and mutations, or motions of things, and also quietnesse or cessation, and a continuance in the same state, most freely, and without any mutation or change of himselfe. Seeing then this his divine will alone beginneth the motion and mutation of things without second causes, as he did in the creation of the world; it was not onely not necessary, but not so much as possible, by reason of the eternity and immutability of the divine will, that there should be any other motion before the originall and beginning of the motions and mutations of nature. For God will from everlasting to everlasting, that all should then begin to have their moving, mutation, and being when this beginning was made. There is therefore an ambiguity in the word quietnesse: for wee grant the Major, as concerning that quietnesse which signifieth a privation in the subject; that is taken away by re-entry of motion: but the Major is false, if it mean such a quietnesse as is an absolute deniall of the being of motion: this is taken away not by motion, but by the will of God, which alone, without second causes and any motion, beginneth motion.

There went not any motion before the beginning of motion in nature, but only the creating will of God.

Two significations of the word quietnesse in Philology.

Object. 4. If time be eternall, then motion is also eternall; for time is the measure of motion, whereby wee judge how long or short all motion is: But time is eternall; because every instant or point of time is the end of that time which went before, and the beginning of that which followeth: Therefore also motion is from everlasting. *Ans.* The appellation of time here is ambiguous or doubtfull, and therefore causeth a double answer: For if time be taken onely for the measure of some motion, the Major is true; but if it be taken for the during of any thing, the Major is false, as it is manifest in the during of quietnesse, which during also is time: So also eternity is time, without any mutation of the thing which is eternall. So the Minor also is true, as concerning duration; but as concerning the measuring of motion, it is false. Neither is it furthered by the argument which is adjoyned concerning an instant: For the first instant or moment wherein any motion beginneth may be also without any precedent motion, (for otherwise we should be faine to say, that all, even the shortest motions of all things, were from everlasting.) And that instant is only the beginning, or first point, or indivisible moment wherein time, by the will of God, began to flow or multiply: but it is not the end of any time fore-past. So the first point in a line hath only line after it, not also before it: that is, it is the beginning of the line, not also the end.

Time, as it is taken for the measure of motion, is not eternall.

Object. 5. Whatsoever hath a beginning hath also an ending: The celestiall bodies have no ending: Therefore they had no beginning. *Ans.* The Major is to be distinguished. Whatsoever hath a beginning naturally, by motion or alteration of a pre-existent subject, hath an ending also, and is corrupted, to wit, naturally, by motion: The celestiall bodies are not corrupted, that is naturally; for they have not a matter which is capable of another form: Therefore they had no beginning, that is, by nature.

Heaven is not corrupted naturally, but by the power of God.

infall

naturall motion: For by order of nature, corruption followeth the generation of one thing out of another. Now although heaven is not corrupted *naturally*, yet it is corruptible by the absolute power of God, working without any motion: for the omnipotency of the Creatour is able most freely either to preserve the same state, or to change, or to bring to nothing as well those things which he formeth out of other things, as which he produceth out of nothing.

Lib. 1. de Caelo cap. 9.
Two causes why God is chiefly said to be in heaven.

Object. 6. God is eternall. Heaven is the palace and seat of God: Therefore heaven is eternall. *Ans.* It doth not follow: for first, there are four terms in this Syllogisme. For God is one thing, and the palace and seat of God another thing, which is not God. In like manner the body is the seat of the soule: but it followeth not hereof, that the body is a spirituall, intelligent, immortall essence, because the soule is. Secondly, Heaven is the seat of God, not properly nor necessarily; because God, as being an infinite essence, is in all things, and without all things. And Aristotle himselfe witnesseth, that he is without heaven: therefore he can be, though heaven be not; neither needeth he this tabernacle: But he is said to dwell in heaven, though he fill all things with his essence and power: 1. Because he is above all things, and the Lord and ruler of all. 2. Because he exhibiteth there his glory, majesty, and grace more clearly and fully to be beheld and enjoyed of the blessed Angels and men, then here on earth. Against the first answer, Ubiquitaries reply in Aristotles behalfe, on this manner; The blessednesse of God is not without God, but is God himselfe. Heaven is the blessednesse of God, not any place: Therefore heaven is God himselfe. *Ans.* 1. Not onely Aristotle, but the sacred Scripture also doth every where distinguish heaven from God, as the thing made, from the maker thereof: and also opposeth heaven to earth, so that it affirmeth earth to be below, and heaven above us, where God communicateth himselfe and his blessednesse unto the elect more clearly and fully then on earth. Heaven, saith God himselfe, is my seat, and earth my foot-stoole. Wherefore, although heaven were somewhere taken for heavenly blessednesse, yet might it not be hereof inferred, that heaven properly is not a place wherein the elect enjoy, and shall for ever enjoy that blessednesse: for also hell sometimes signifieth hellish pains; yet so, that it excludeth not the place where the wicked, being truly severed from the godly, shall suffer those pains and torments. 2. The Minor is false, if heaven be taken for that blessednesse which is God himselfe, being sufficient unto himselfe in all things: for heaven is a thing created and finite; that blessednesse is uncreate and immense. And if it be understood of a created blessednesse, which is in us communicated from God, there are four terms in the Syllogisme: for the Major proposition speaketh of an uncreated blessednesse, which is the very essence of God, neither is communicated at any time to any creature.

Heaven is the place of the blessednesse of the elect: but not God himselfe, or blessednesse.

Tib. 46. 1.

The externall respects and relations of God are not the mutation or perfection of God, but of the creature.

Object. 7. Hee that is Lord in possession is happier then hee which is Lord only in possibility: But God before the creation was onely in possibility Lord: Therefore hee is made happier by the creation. But this is absurd: Therefore the world was from everlasting. *Ans.* He is happier that is Lord in possession; true, if by the actuall dominion and government there arise any more good unto him then hee had before: But unto God, by reason of his exceeding great perfection, simpleness, and immutability, there could, or can nothing at all come by his creation and dominion over his creatures: For, The respects and appellations of Creatour, Lord, Saviour, Redeemer, Father of mankind, and the like, which God in time assumeth unto him, doe not appertain to Gods essence, but signifie the beginnings and mutations of creatures; that is, God is termed Creatour, not of any new action or form that is in him, but of the creatures, which once began to be from him, when they were not at all before. Wherefore, These respects, creation, dominion, and the rest, are in the creatures reall relations, but in God respects only of our consideration: and therefore the Creatour and creatures are relatives, not mutually, as the Schoolmen well speak and judge; because not both of them, but one onely dependeth of the other, and is referred thereto really and formally, that is, the creature: for in the Creatour is nothing at all depending of the creature. For if the Creator and the creature were relatives mutuall, then these absurdities necessarily follow: 1. That God is not most perfect in himselfe. 2. That from everlasting both the Creatour

was,

was, as hee is, Creatour, and the creature. 3. Or some reall thing to have come in time to the divine essence. 4. And therefore the divine essence to be mutable and compound. Wherefore relations in God do not make mutation, but are attributed to God in respect of the creatures.

2. How God made the world.

1. **T**he world was created of God the Father, by the Son and the holy Ghost. Of the Son it is said, *All things were made by the Word*: of the holy Ghost, *The Spirit of God moved upon the waters. The Spirit of God hath made me.*

2. God created the world and all things therein *most freely*, without any constraint, not by any absolute necessity, but by necessity of consequence, that is, by the decree of his will; which decree, though it were eternall and unchangeable, yet was it most free: For neither was God tied to the creatures, and sustaining of things: neither if hee had not at all created the world, or did annihilate it being created, and bring it to nothing, were hee therefore lesse good, or lesse happy.

3. God made the world with his *beck only, word, or will*, without labour, wearisomenesse, motion, or any change of himself, that is, not by any new action of his; but by his forcible will only, which from everlasting would that things should on a sudden exist and be, at such a time as he had freely appointed and decreed: *The Lord hath created the ends of the earth; hee neither fainteth nor is weary.* Now to work any thing with his beck and word only, and without labour, is the highest and chiefeft manner of working. For there are five kinds of operations and agents.

1. *A naturall agent.* 2. *That which worketh with an appetite.* 3. *Men and devils.* 4. *Angels.* 5. *God: which three latter sorts are voluntary agents.* The first therefore is of things which work according to the quality and force of their own nature, not being guided by any proper understanding or will of their own: such is the operation of fire, water, medicinable herbs, precious stones. The actions and operations of these are subject to the rule of those which are voluntary agents, and are by them moved and directed to certain uses, and to the performing of certain works. The second is of those which follow also the lore of nature in working, but not without some proper appetite or desire of their owne, though the rule of reason be wanting: But nevertheless their action and working is so ordered, that sometimes it is forced from them against their will: Of this sort are the operations and actions of brute beasts. But these also are subject to the rule and direction of God, Angels, and men: yet so, that no violence is offered unto them; but what they doe, moved by these superiour agents that they doe of their own accord, according to their own nature and force given them of God. The third is of men and devils, who also work according to the quality of their nature, namely, by reason, and by deliberation, and freely, but corruptly. The fourth is of good spirits, which we call Angels, who likewise as men, work by reason and will, but not corruptly: yet notwithstanding, both of them, both men and Angels, though they work according to their nature freely, are not exempted from the decree and direction of God. The fifth is the highest and supreme kinde of working, which, according to the nature of the first agent, floweth from an understanding and will, and that most pure, most perfect, and most right, neither is it subject to the pleasure and disposing of any higher cause: Therefore this agent, which is God himself, is most wise, most good, most free, and immense, which hath no need of any deliberation to goe before; and doth without motion, at his beck and commandement only, work and guide all things which hee will, and as hee will. Wherefore all things depend of his will, but he of none. He spake, and it was done; hee commanded, and it was created. Who quickeneth the dead, and calleth those things which be not, as though they were.

4. God created all things of nothing, not of a pre-existent or fore-being matter: nor of the essence of God, nor any matter co-eternall with God: for if God created all things, nothing then is excepted besides the Creatour himself; no not the matter whereof

The world created

1

Of God the Father by the Sonne and holy Ghost.

John 1. 3.

Genes 1. 2.

Job 33. 4.

2

Most freely without constraint.

3

Without motion.

Isa 40. 12.

Five sorts of Agents.

1. Naturall.

2. Agents with an appetite, as brute beasts.

3. Men and Devils

working with reason but corruptly.

4. The blessed Angels working with reason also, but not corruptly, and ever directed by a higher power.

5. God working most perfectly, & directed by none but by himselfe.

Psal 33. 59.

Rom 4. 17.

4

The world was created of nothing.

All things created
of nothing, either
immediately or
mediately.

of all the rest were framed. *Object.* That which is produced out of some pre-existent thing, is not created: Man was produced out of a pre-existent thing, the earth, and the ribbe: Therefore hee was not created. But this is false; for the Scripture saith, that God created man: Therefore creation is not a production of a thing out of nothing. *Ans.* The Major is not simply true, because those things also are said to be created, whose matter whereof they came is of nothing. Man therefore was made of nothing, not immediately, but mediately, by reason of his matter, not the last, but the first matter: for this at the beginning had a beginning from nothing, and out of it afterwards diverse kinds of things were formed. To this reason also that may be added, namely, that that production also is called creation, whereby a thing which was not before, is made suddenly, without any motion, by the commandement of God onely, out of a matter indeed, but yet such as hath no definite power in it selfe of producing any thing. Such a production being no naturall generation, and being after a sort not out of any matter, is rightly called in the Scripture Creation. Wherefore it followeth not. *Some creation is not of nothing immediately, neither of that which is simply no matter: Therefore no creation is of nothing:* for creation properly called, is a production of a thing out of nothing. *Object. 2.* Of nothing is made nothing. *Ans.* This principle and rule is true, as concerning that order which was appointed by God in nature now created. Further, by such an agent as is created it self, nothing is made of nothing: but that which is impossible to a creature, is possible to God the Creator. Therefore that principle of the Philosophers, *Of nothing is made nothing,* is to be understood, not of God, but of men, nor of the first creation or extraordinary working of God; but of that order which is instituted in nature now created. And it appertaineth to our comfort, that God hath created all things of nothing: for if he hath created all things of nothing, he is able also to preserve us, and to hinder the attempts of the wicked, yea, to bring them to nothing.

5
All things of the
world created
most wisely, and
very good.
Gen. 1. 31.
Amos 3. 6.

5. God created all things most wisely, very good, that is, every thing in their kind and degree perfect: All things were very good. Wherefore God was not the cause of sin or deformity, but sin came into the world by man. *Object.* Death is evil. Likewise it is said, There is an evil which the Lord hath not done. *Ans.* 1. God at the first creation made all things good: the evil both of crime or offence, and of pain and punishment ensued upon mans disobedience. 2. Death and calamities are evils, in respect of the creature which suffereth them, and in the judgement of flesh: but they are good, in respect of God, who justly inflicteth them for sin, and doth purge out that sin in the godly by chastisements. Wherefore, after the fall of man, God was the authour of pains and punishments, because hee is the Judge of the world, and because they are in a respect good: but sin hee doth not cause, but only permit.

6
The world created
in a certain
time.
Syrac. 18. 1.

Four causes why
God created not
all things in a
moment.

6. God created not the world in one moment, but in the space of six dayes: In the seventh day God ended all his works. *Object.* He that liveth for ever (saith the son of Syrach) made all things together: Therefore he made all in one moment. *Ans.* Hee speaketh not of a moment of time, but of the whole number of things: as if hee should say, *Whatsoever are, they are all from God by creation.* But the causes why God created not all in one moment, are these. 1. Because he would have the creation of the matter it selfe distinct and manifest from the forming and fashioning of the bodies of the world which consist of it. 2. Because he would shew his power and liberty in producing and bringing forth whatsoever effects he would, and that without naturall causes, while hee yeeldeth light to the world, maketh the earth fruitfull, bringeth plants out of it, even before the Sun and Moon were made. 3. He would this way shew his goodnesse and providence, whereby he cherisheth his creatures, and provideth for them not yet born, bringing beasts into the earth full of plants, and food; and men into the world most stored and fraught with all things appertaining to the necessity and delight of life. 4. He would by order and course of creation hold us not in an idle, but diligent consideration of his works: which also by the consecration of a Sabbath, he hath consecrated to all mankind.

7. Lastly, God created the world not from everlasting, but at a certain and definite

nire time, and even in the beginning of times. In the beginning God created the heaven and the earth, &c. namely, after the common account (this present year of Christ, 1601.) 5564 yeers since. For, from the creation of the world to the nativity of Christ,

According to { Melancthon's supputation, 3963 }
 { Luther's supputation, 3960 }
 { Their supputation of Geneva, 3943 }
 { The supputation of Beroaldus, 3929 } yeers.

Therefore the world hath continued,

According to { Melancthon, 5564 }
 { Luther, 5561 }
 { Them of Geneva, 5544 }
 { Beroaldus, 5520 } yeers.

The supputations accord very well one with another as concerning the grand number, though in the lesser number some yeers are either wanting or abounding. By these four supputations then of the most Learned of our time compared together, shall be apparent, that at the utmost God created not the world before these 5564 yeers past; and therefore it was not from everlasting, but had his beginning.

3. For what cause God created the world.

The ends of the creation of all things are some generall, some speciall and subordinate. 1. The first and chiefe end is the glory and praise of God, for which cause men and Angels were principally created: for he would have his goodnesse, wisdom, omnipotency, justice (which his properties hee sheweth in the creation of all things) be known and magnified of us: *The Lord made all things for himself. Praise the Lord, all ye his works. Of him, and through him, and for him are all things.* 2. The manifesting, knowledge, and contemplation of his divine wisdom and goodnesse, shining in the very creation of things: For, that he might be celebrated and magnified for his works, hee was to create those things which should know him, and should praise and magnifie him, being known and manifested unto them in his works. And to this purpose created he natures both indued with reason, and without reason, that there might be both those which should praise him, and the matter of his praise: *The heavens declare the glory of God, and the firmament sheweth the works of his hands.* 3. The administration and governing of the world: For therefore he created the world, that he might by his providence ever govern, rule, preserve it, and so might perpetually shew forth his marvellous works which hee hath done from the beginning of the world, and now doth, and will do; but chiefly that hee might administer the Church and congregation of elect Angels and men: *Lift up your eyes on high, and behold who hath created these things.* This third end is subordinate, and serveth for the second end. 4. To gather an everlasting Church of Angels and men, who should agnize and magnifie the Creatour. 5. That all other things might serve for the safety both of soule and body of man, as also for the life, necessity, and delight of men; but especially, that they might profit the elect, each thing in their due place, and might be to them as ministers and instruments whereby God, blessing and increasing them, might be lauded and praised of them: *Subdue the earth, and rule over the fish of the sea, and over the fowle of the heaven, and over every beast that moveth upon the earth. Thou hast made him to have dominion over the works of thine hands: thou hast put all things under his feet. Whether the world, or life, or death, or things present, or to come; All are yours. Only man he created for himself; the rest for man, that they might serve man, and by man might serve God: Wherefore, when we place creatures in the room of God, we cast our selves out of that degree in which we were placed by God.*

The ends of the creation of the world.
 1. The glory of God.

Prov. 16. 4.
 Psal. 103. 22.
 Rom. 11. 36.
 2. The knowledge of God.

Psal. 19. 1.
 3. His providence.

1 Co. 4. 26.

4. That he might gather a Church.
 5. That all things might serve for man.

Genes. 1. 28.

Psal. 8. 5.

1 Co. 3. 22.

This

Why God would
have this doctrine
of the Creation
to be delivered
and held in the
Church.

This doctrine of the creation of the world, God would for these causes especially have remain extant in the Church: 1. That the glory of the creation might be given wholly to God, and his wisdom, power, and goodnesse therein acknowledged. 2. That neither the Son nor the holy Ghost should be excluded, but each should have their owne parts yeelded them therein, according as it is said, *That all might honour the Son as they honour the Father.* 3. That as the world was created by the Son and the holy Ghost, so also wee might know, that by them mankind is restored. *For by him were all things made. And he is the head of the body of the Church: for it pleased the Father that in him should all fulnesse dwell.* 4. That seeing God created all things of nothing, wee may think that hee is able to restore them, being corrupted and ruinated, into their first state againe: *For God that commanded the light to shine out of darknesse, is he which hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ.* 5. That wee may not referre the originall of corruption to God, but know that it was purchased by the fault of devils and men: *The devell is a lyar and a murtherer from the beginning: and when hee speaketh a lye, he speaketh of his own.* By one man sin entred into the world, and death by sin. 6. That knowing God, as in the creating, so also in the maintaining and governing of all things, not to be tied to second causes, and to the order by him settled in nature, but that he may either keep or alter it, wee should with confidence and full perswasion look for, and crave those things which he hath promised; yea, those things which, in respect of second causes, seem impossible: *Hee calleth those things which are not as if they were.* 7. That we should celebrate for ever the known goodnesse of God, whereby he hath created all things, not for his own profit or happinesse (for he wanted nothing) but for ours: and seeing all other things were created for mans use, wee above other creatures, especially being restored from sin and death, to righteousness and life, should acknowledge that we owe thankfulness unto God therefore: *What is man, that thou art mindfull of him; and the son of man, that thou visitest him? Thou madest him to have dominion over the works of thine hands.* 8. That we knowing God (inasmuch as of nothing, and through his meer goodnesse hee created all things) to owe nothing to any: but all his creatures to owe themselves and all that they have to him their Creatour; should confesse that to be most just whatsoever hee shall do concerning us, and all his creatures: *Behold, that which I have built will I destroy, and that which I have planted will I pluck up, even this whole land: and seekest thou great things for thy selfe? seek them not.* 9. That we should referre the use of all things to the glory of God, since that wee have received all good things from him: *Of him, and through him, and for him are all things.* 10. That seeing the works of God were therefore created and placed before our eyes, even for us to behold them, we do not idly, but earnestly, and as much as every mans ability, occasion, and vocation permitteth him, contemplate and consider them; and learning out of them the wisdom, power and goodnesse of the Artificer, celebrate it both in this life, and in the world to come. *He hath made of one bloud all mankind to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation, that they should seek the Lord, if so be they might have groped after him, and found him, though doubtlesse he be not far off from every one of us.*

OF ANGELS.

AMongst things created by God, the chiefe and principall are those natures which are indued with reason, Angels and men. For in these hee imprinted the marks and image of his divinity, and would have all other things to be the matter of his praise: but of these he would be known and praised, and unto them was his will to impart and communicate his blessednesse and joy.

The Questions concerning Angels are two:

1. What description is set down in the Scripture of good Angels. | 2. What description is delivered of bad Angels.

1. What good Angels are.



Angels, both good and bad, as holy Scripture records, are *spirits*: by which name here a spirituall person is understood; that is, a *substance incorporeall, invisible, individual, living, understanding, incommunicable, not sustained in another, neither part of another*: as, *A spirit hath not flesh and bones.*

All which are in heaven and in earth, things visible and invisible. They are all ministering spirits. There came forth a spirit, and stood before the Lord. That therefore both in times past there appeared oftentimes good Angels, when as the gathering and establishing of the Church, the doctrine of God being not as yet plainly delivered, and the prophecies not fulfilled, needed more extraordinary and miraculous revelations then now; and now adays also not feldome appear *bad Angels*: this 1. doth not prove their nature to be *visible or corporeall*. For those visible shapes or bodies which may be seen or felt, are divers substances from the incorporeall essence of spirits, being formed either of nothing, or of some matter, and carried and moved by a spirit for a time, for the working and performing of certain actions. For, both they put them off and lay them away again, and also they take forms of divers sorts and kinds; as, *The serpent, by whom the Divell communed with Eve: Mens bodies, whose feet Abraham washed: A flame in the bush appearing to Moses: A pillar of cloud and fire in the desert: Horses and chariots of fire.* And further, this very thing refuteth the opinion of the Sadducees, who said, that there was neither Angel nor spirit: but that good Angels are cogitations and motions raised by God in men, or happy events proceeding from God: and *bad Angels*, evill and wandring affections, or lusts, or purposes and devices which come of the corruption of nature: For, except they were living substances, and forcible in working, they would not assume, carry, and move bodies and visible shapes. Moreover, the Scripture attributeth many things to them every where, which agree not but to natures subsisting by themselves, living and understanding: for the good Angels were those ministers, by whom the Law was delivered in mount Sinai. They shall come with Christ when he shall judge the quick and the dead. They know not the day of judgment. They alwayes behold the face of the Father which is in heaven. They rejoyce for the salvation of men. The elect shall be like unto them. Christ is made more excellent then the Angels. They defend the elect. But the evill Angels did not abide in the truth. They appear amongst the children of God. They invade and possesse the bodies of men and beasts. They shall be punished with everlasting torments. Angels are also *finite*, that is, of a limited essence or nature, and endued with a certain measure of strength and wisdom: For, although spirits are not circumscribed in a certain compasse of place, as bodies; yet their substance is neither infinitely extended, neither in more places then one at the same time, neither is able in wisdom, or power, or other properties to match and equall the immenseness of the Creatour. For they are said to go from one place to another, and to be absent from one place, when they are in another; as, Luke 11. Acts 10. & 12. & Dan. 10.

They were created by God of nothing in the very beginning of the world. Praise ye him, all ye his Angels, praise him all his army. For hee commanded, and they were created. By him were all things created which are in heaven, and which are in earth, things visible and invisible; whether they be thrones, or dominions, or principalities, or powers, &c. Wherefore, albeit by Moses there is no mention made, in the story of the creation, severally of Angels, as who applying himself to the common capacity of men, especially recounteth the visible works of God: yet, when as hee saith that heaven, earth, and all the host of them was created, he implyeth also Angels, which both are these very heavenly hosts and ministers of God, and are often mentioned among them

1. Angels spirits or incorporeall substances.
Luke 24. 39.
Coloss. 1. 16.
Heb. 1. 14.
1 King. 22. 22.

The Angels themselves are not seen, but the bodies or shapes which they take.

Gen. 3. 1. & 18. 4.
Exod. 3. 2.
2 King. 2. 11.
& 6. 17.
The error of the Sadducees.
Acts 23. 8.
Acts 9. 31.

Gal. 3. 19.
Mat. 25. 1. & 24. 26. & 18. 10.
Luke 2. 10.
& 15. 10.
1 Pet. 1. 12.
Mat. 22. 30.
Heb. 1. 4.
Psalm. 14. 7.
John 8. 44.
Job 1. 4.
Mat. 22. 31.
& 25. 41.
3. Angels finite, both in nature and in properties.

3. They were created.
Psalm 148.
Coloss. 1. 16.

Moses made mention of the Angels in general, though not in particular.
Job 1. 6. & 38. 7.

How the Angels
are called the
children of God.

4. They were cre-
ated in holiness.

Gen. 1. 31.
Psalme 103. 20.

Mat. 18. 10.
& 23. 30.
Luke 9. 26.
Eia. 6. 2.

John 8. 44.
Jude 6.

5. And confirmed
therein.

1 Tim. 5. 2.

Mat. 18. 10.
& 23. 30.

Job 4. 18.

Col. 1. 17.
Ephes. 1. 10.

6. To worship and
magnifie God.

Psal. 103. 21.
Isa. 6. 3.

7. To be the mini-
sters of God for
the saving of the
chosen.

Pf. 34. 7. & 91. 11.
John 5. 4.
They serve also
for the wicked.

They are the mi-
nisters of the e-
lect by Christ.

Ephes. 1. 10.
Psal. 97. 7.
Heb. 1. 4.
Matt. 23. 49.
Heb. 12. 22.

by Moses himself. And whereas they are called *The children of God*, it is not to be understood of any co-eternity and propagation of their substance out of God, but of their creation and conformity with God: and of the mutuall love between God and them; as in like sort also may be said of men.

They were created all *good and holy*; that is, in their creation they were enriched with strength, wisdom, liberty of will, holiness and righteousness, whereby they might be conformed and like to God: as it is said, *He saw all that he had made, and lo, it was very good.* And of the good Angels it is said, *Ye his Angels that excell in strength, and do his commandments, in obeying the voice of his word. Their Angels alwayes behold the face of my Father which is in heaven. The elect shall be in the resurrection as the Angels of God in heaven.* They are called *holy*: Likewise, *Seraphim*, that is, flaming or shining, namely with purity and divine wisdom, and with the love of God. But of the bad Angels it is said, *Hee abode not in the truth. The Angels which kept not their first estate, but left their own habitation, &c.*

Now, as these former (to be spirits, infinite, created by God of nothing, and created good and holy) are in the Scripture delivered as common both to good and bad Angels: So also the Scripture delivereth those things whereby a huge and exceeding difference appeareth between them. For the good Angels by the especial grace of their Creatour were so confirmed and established in that sanctity and blessedness wherein they were created, that albeit they serve their Creatour with an exceeding and most free will, yet can they never revolt from him, or fall from that state of righteousness and felicity wherein they stand. Wherefore they are called *elect Angels*, they are said *alwayes to behold the face of the Father.* Of those who are elected to everlasting life, it is said, that they *shall be like Angels.* And this perseverance in their state they have, not by the peculiar excellency and vertue of their nature; as it is said, *He found no steadfastness in his servants, and laid folly upon his Angels*: but of the meer and free bountyfulness of God towards them, by the Son of God keeping and guiding them, that they may be joined to him as to their head, and remain (together with elect men) the everlasting Church and Temple of God, magnifying and praising God for ever. *All things consist in him. It hath pleased the Father to gather together in one all things, both which are in heaven, and which are in earth, in Christ.*

The good Angels were both created & confirmed, 1. Everlastingly to know and magnifie God for his goodness and bounty towards them and mankind: *Praise the Lord all ye his hosts.* They cry: *Holy, holy, holy, the Lord of hosts, the whole earth is full of his glory*: And they laud and praise God for the manifestation of the Messiah. 2. To be the ministers of God for the accomplishment and maintaining of the safety and salvation of the chosen, when as God by them declareth his will, delivereth the godly out of dangers, defendeth them against the devils and wicked men: Or also to punish the wicked who oppugn the Church: *The Angel of the Lord pitcheth round about them that fear him, and delivereth them. He shall give his Angels charge over thee to keep thee in all thy ways.* Now, although the wicked also and reprobate are defended by the Angels, and receive other benefits not seldom at the hands of God; (as when after the waters of Bethesda had been troubled by an Angel, whosoever then first stepped in was made whole of his disease:) yet these benefits stretch no farther then the commodities of this life, and (as other things which befall unto the wicked in this life, whether good or bad) are turned to their destruction; but serve for the defence and delivery of the chosen, for whose sakes God oftentimes, like as he punisheth the wicked, so also he enricheth them with his benefits. The ministry then and guard of Angels properly belongeth to the saints and chosen, unto whom, that being lost by sin, is restored by the merit and benefit of Christ: for he is the head of the Church, which consisteth of Angels and men, restoring that good will and conjunction (which is between the members of the same body) between men and Angels, and using at his good pleasure the ministry of Angels to safeguard and defend his: *That he might gather together in one all things, which are in heaven and in earth, in Christ. Let all the Angels of God worship him. He shall send his Angels. Yee are come unto the mount Sion, and to the citie of the living God, the celestiall Jerusalem, and to the company*

company of innumerable Angels. Jacob saw a ladder which reached from earth to heaven, on which the Lord stood, and the Angels went up and down by it: which signifieth God and man the Mediatour. *Ye shall see heaven open, and the Angels of God ascending and descending upon the Son of man.* Gen. 28. 12. John 1. 31.

Now, God doth many things by Angels, and sometimes by many together, which he could as well do either without them, or by any one of them: Partly in favour and regard of our infirmity; which unlesse it see it self invironed with many succours, defences and instruments of his divine power and bountifullnesse, falleth presently of doubting of the providence, safeguard and presence of God; as it is manifest by the example of Elisha's servant, and by those consolations and encouragements which promise unto the Church the aid of Angels: Partly to shew his power also over his Angels, who use their labour and ministry at his pleasure. Hereof the Angels are called the powers of the Lord Jesus, when he shall shew himself from heaven; that is, by whom he exerciseth his power. Likewise they are called principalities, might, powers, dominions, created by the Son of God, subject unto him being exalted at the right hand of God: because by them hee sheweth and exerciseth his principality or rule, might, power, and dominion. Likewise, *The host of the Lord, and the host of heaven*: because both the number of them is huge and great, and God ruleth over all of them as a Captain over his souldiers, and doth by them what soever he will. Hereof also are they called *Cherubims*, that is, flying or winged: because they perform and execute with all readinesse and celerity the hefts and commandements of God, and do each their own parts and duty: Whereupon we pray, *Let thy will be done in earth as it is in heaven*. They are also called *gods*; because the nature and Majesty of God shineth in their strength, vertues, functions, and marvellous works. Which is also signified both by the name of *Gabriel*, that is, *the strength of God*; and by the name of *Raphael*, that is, *the medicine of God*. For the same cause also the name of *Michael*, that is, *who is like God*, is given to the Son of God, an Angel who is called the *Arch-angel*: either because the Son of God is head of the Angels, or because God doth according to that measure, which seemeth best to him, distribute his gifts to the Angels, and shew forth his powerfull operation by them.

Why God useth the ministry of Angels, being able to ring what he will to passe without them.

2 King. 6. 15.

Why the Angels are called,
1. Powers.
2. Theſt. 1. 7.
3. Principalities.
Ephes. 1. 3. 4.
Col. 1. 16.
3. The host of the Lord, and the host of heaven.
Pſalm 103. 21. & 148. 2.
1 King. 22. 19.
Rev. 19. 14.
4. Cherubims.

5. Gods.
Pſalm 8. 5.
Hebr. 1. 7.
What is meant by the names Gabriel, Raphael, and Michael.
Dan. 10. 13. & 19. 1.
Jude 9.
Rev. 12. 7.

2. Of evil spirits or Angels.

They which now are *evil spirits or Angels*, although they also were at their creation good, and adorned by God with the same holinesse, and righteousness, and blessednesse wherewith the rest were: yet notwithstanding by their owne will, and that free, and therefore by their owne fault, they averted themselves from God, and revolted from his love, and from obedience due unto him, so that they left the habitation of God, and no longer continued their conformity with God, but ever burn with an horrible hatred of God and men; and that they may despight God, force men to sin, and by force and sleights attempt to cast all down headlong into destruction. God spared not the Angels that had sinned, but cast them downe into hell, and delivered them into chains of darknesse, to be kept unto damnation. The Angels which kept not their first estate, but left their owne habitation, hee hath reserved in everlasting chaines under darknesse unto the judgement of the great day. *Ye are of your father the Divell, and the lusts of your father yee will doe.* Hee was a myrrer therer from the beginning, and abode not in the truth. When hee speaketh a lie, then speake: hee of his owne: for hee is a liar, and the father thereof. Hee that committeth sin, is of the Divell; for the Divell sinneth from the beginning. Sathan entred into Judas. Sathan filled Ananias his heart, that hee should lie unto the holy Ghost, and keep away part of the price of the possession. According to the course of this world, and after the Prince that ruleth in the ayre, the spirit that now worketh in the children of disobedience. It is said of Antichrist; *Whose coming is by the working of Sathan, with all power, and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse among them that perish, because they received not the love of the truth, that they might be saved.* And therefore hee is called, *The wicked: Cain, which was of the wicked.* That yee may quench

2 Pet. 2. Jude 6.

John 8. 44.

1 John 3. 8.

John 13. 27. Acts 5. 3. Ephes. 2. 2.

2 Theſ. 2. 9. The devils appellations with their reasons.

1. The wicked. 1 Joh. 3. 12. Ephes. 6. 16.

2. Satanas.
1 Chro. 21. 1.

3. Divell.

4. Serpent.

5. Accuser.
Rev. 12. 10.

6. Destroyer.
Rev. 5. 11.

7. The god and
prince of this
world.

2 Cor. 4. 4.
Joh. 12. 31. & 14.
30. & 16. 11.

The refutation of
the Manichees,
who held two
first causes.

Matth. 3. 12.

The evill spirits
are unchangeably
evill, and damned.

Jude ver. 6.
Mat. 15. 41.

2 Pet. 2. 4.
Jude ver. 6.
Matt. 8. 29.

The causes why
God permitted
them to fall.

Mat. 23. 41.
1 Sam. 16. 14. & 23.
Psalm. 78. 9.

Job 1. 12.

Luke 22. 31.
1 Thess. 1. 17.
2 Cor. 12. 7.

1 Thess. 3. 5.

all the fiery darts of the wicked. And every where in the Scripture hee is called *Satanas*, that is, the adversary of God and men: And *Sathan* stood up against *Israel*, and provoked *David* to number *Israel*. And hee is in like manner called *Diabolus* (*Divell*), because hee depraveth the word of God, and is a slanderer of men, as in *Paradise*, and *Job* 1. & 2. And the *Dragon* that old serpent, *Revel.* 12. & 20. because speaking by a serpent in *Paradise*, hee seduced mankind through his subtiltie, neither ceaseth hee to seduce them till: The great *Dragon*, that old *Serpent*, called the *Divell* and *Sathan*, was cast out, which deceiveth all the world. Again, The accuser of our brethren, which accuseth them before our God day and night. And hee is called *Abaddon* and *Apollyon*, that is, destroying. Hee is also called The god of this world, blinding the eyes of unbelievers; and the prince of the world, both for his power and forcible working which hee sheweth on the wicked, and for that tyrannie which hee exerciseth against the godly also by Gods permission: as withall, for that obsequie, homage, and obedience which is done him by the wicked, even those who professe the worship of the true God. *Ephes.* 6. 1 *Pet.* 5. 1 *Kings* 22. 1 *Cor.* 10. *John* 8.

By these places is made manifest the impiety of the *Manichees*, who fained two causes, or two gods co-eternall: the one good, whom they called the light and minde: the other evill, whom they termed the darknesse and matter: the former whereof had created good natures, the latter bad: abusing those testimonies of Scripture where the *Divell* is called, The god and prince of the world, the father of the wicked, author of sin and death, the power of darknesse; and standing most of all on this argument, That a good God should not make the cause of evill. For neither hath the *Divell* any more power, either over the godly, or over the wicked, or over other creatures, for which hee is called, The prince and god of the world, then is granted him of God; as appeareth by the first and second Chapters of the story of *Job*, and by the invasion of the swine. Neither is the creation of the wicked, but the corrupting and enforcing them to evill, attributed to the *Divell*. Neither is there any need, lest God should be made author of sinne, to make another God of the *Divell*; seeing the Scripture teacheth of *Divels* and men, that both were created good and holy by God: but the *Divell* revolting from God, and seducing men, corrupted both himself and men.

And, although of their own proper and free will they rush and bend themselves against God, yet by the just judgment of God they are so forsaken and abjected of him, that they are without all change or alteration unrecalably evill, and subject to everlasting torments. Wherefore *Jude* saith, that they are reserved by God in everlasting chains under darknesse. And *Christ*, Go ye cursed from me into everlasting fire, which is prepared for the *Divell* and his angels: For, though doubtlesse these evill spirits were even from their fall dispoiled of the celestially habitation and blessednesse; yet notwithstanding both they and reprobate men shall be at the last judgment adjudged to more grievous punishment: as contrariwise, the felicity and glory of the godly shall then at length, after the resurrection of their bodies, be in all respects consummated and made perfect. Therefore these spirits are said to be reserved unto damnation, and the judgment of the great day. And elsewhere also they themselves complain, that *Christ* came to torment them before their time.

Furthermore, God permitteth them to fall into this wickednesse, not onely thereby to shew his wrath against sin in their everlasting paines: but also to punish by them in this life the wicked, and also to chastise, or try and exercise with temptations the elect. For, fire is said to be prepared for them from everlasting. The evill spirit of God came upon *Saul*, and vexed him. He cast upon the *Egyptians* the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of evill Angels. But, *Job* is delivered to be afflicted of *Sathan* for the tryall of his constancie: *Sathan* hath desired to winnow you as wheat. Wee would have come unto you, but *Sathan* hindered us. Lest I should be exalted above measure through the abundance of revelations, there was given unto me a prick in the flesh, the messenger of *Sathan* to buffet me, because I should not be exalted out of measure. Lest the tempter had tempted you in any sort,

sort, and that our labour had been in vain. And Christ himself is tempted of Satan: and therefore verily he is called *the tempter*, for that he solliciteth and inciteth men to sin, and to revolt from God, both by offering outward occasion of sins, as also by stirring up the cogitations and inward motions of the will and heart.

Quest. 27. What is the Providence of God?

Ans. The almighty power of God every where present ^a, whereby he doth, as it were with his hand, uphold and govern heaven and earth, with all the creatures therein ^b: So that those things which grow in the earth, as likewise rain and drought, fruitfulness and barrenness ^c, meat and drink ^d, health and sickness ^e, riches and poverty ^f, in a word, all things come not rashly or by chance, but by his fatherly counsell and will ^g.

ON THE 10. SABBATH.

^a Isa. 29. 15, 16.
^b Jer. 23. 23, 24.
^c Ezek. 8. 12.
^d Act. 17. 25, 27.
^e Heb. 1. 3.
^f Jer. 5. 24.
^g Acts 14. 17.
^d Acts 14. 17.
^e John 9. 3.
^f Pro 22. 2.
^g Pro. 16. 33.
Math. 10. 29.

The Explication.



He doctrine which treateth of Gods providence is joyned with the place which treateth of the creation; because the providence, that is, the preservation and government of things created, doth not differ from the creation in the thing it self; (for that there is but one and the same will or power, or action of God whereby things both begin to be and continue;) but they differ in consideration only: For the omnipotent will of God is called creation, in respect of the beginning, when things, by the force and power of his will, took their being: it is called providence, as by the self-same power things are preserved: Wherefore, Providence is the continuance and accomplishment of creation, or, creation it self continued and perpetuated. For we may not imagine that the creation of the world is like to the building of a ship, which the Ship-wright, as soon as hee hath finished it, commitreth to the government of some Pilot: but wee must hold this as a grounded truth, that as nothing had ever been, except God had created them; so neither could they retaine and keep their being, neither their force of working, neither the very operation it selfe or motion, no, not the space of one moment or minute of time, if God did not preserve and move them effectually: And therefore the Scripture it selfe often joyneth the preservation and continuall administration of things with their creation; and from hence reasoneth for Gods providence. And God is called *Jehovah*, not only because hee once gave to every thing, both small and great, their being; but also because hee maintaineth it in all, and moveth them so, as that he not only seeth what is done in all things, but also causeth and inclineth them to do that which he from everlasting would every of them to doe. And by this his providence hee governeth, administreth, ruleth, and preserveth all things that they be not brought to confusion. Wee cannot therefore have a full and perfect knowledge of the creation, except we joyn with it the doctrine of providence. Touching providence these three things are principally questioned:

The reason of the connexion of the two places of Creation, and Providence. Providence and creation one and the same thing, but diverse in consideration.

God is called Jehovah,
1. For giving;
2. For maintaining the being of his creatures.

1. Whether there be any Providence.
2. What Providence is.
3. Why the knowledge thereof is necessary.

The two former of these are discussed here under this twenty seventh Question of the Catechism: the third is resolved in the twenty eighth Question immediately following.

1. Whether there be any providence of God.

Philosophers errours concerning Gods providence.

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Concerning this point of doctrine, three diverse erroneous opinions are found amongst Philosophers. 1. The Epicures will have either no providence at all, or onely of those things which are, and are done in the lower parts of the world. 2. The Stoicks have devised in stead of providence, an absolute necessity and order of all things being in the very nature of things, wherunto not only all other things, but God himself also is subject: which necessity they called *destiny*. 3. The Peripateticks did imagine, that God indeed doth behold and understand all things: but yet doth not order and rule all things, but moveth the celestiall motions, and doth by them send down, by way of influence, some power and vertue unto the lower parts of nature; but the operations themselves or motions depend of the matter, and of the wils of men: that is, they will have the providence of God to be a *pre-science* or fore-knowledge of God in all things, but not a *will* decreeing, causing, and ruling all things.

The opinion of the Church touching providence.

Two proofes of providence.

1. Scripture.

Acts 17. 25, 28.

Mat. 10. 29, 30.

Ephes. 1. 11.

Chap. 27. 5, 6.

2. Reason.

Contrarily, the Church teacheth out of the word of God, *That nothing is extant and cometh to passe in the whole world, but by the certain and definite, though yet most free and most good, counsell and purpose of God.* There are two sorts of arguments and proofes, whereby is confirmed, that there is a providence of God; *Testimony of Scripture, and force of argument.* 1. Testimonies of Scripture are these: *Hee giveth to all life, and breath, and all things. In him we live, and move, and have our being. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father's Tea, and all the hairs of your head are numbred. God worketh all things after the counsell of his own will.* Like to these are found infinite testimonies in the Scripture, by which both Gods *universall* and *particular* providence are established: for there is almost no point of heavenly doctrine which is more diligently inculcated and urged in the old Testament, then the doctrine of Gods providence. So in Jeremy, God reasoneth from the generall to the particular; that is, from the rule it self to the example: *The generall is, I have made the earth, the man, and the beast that are upon the ground, and have given it unto whom it pleased mee. And presently hee adjoyneth the particular: Now have I given all these lands into the hands of Nebuchadnezzar the king of Babel, my servant.*

2. The arguments whereby the Providence is avouched are of two sorts; whereof one demonstrateth the thing that is in question, *à posteriori*, that is, from the *works* or *effects* of God: the other *à priori*, that is, from the *attributes*, or *properties*, or *nature* of God, whereon, as their proper cause, those effects depend: yet more known proofes, and more common and obvious are those which are drawn from the *works* or *effects* of God: For by these, as being more known unto us, we learn and know the cause it selfe, even the nature and properties of God: then, after we know the cause, we return back again from it to the effects, and demonstrate them by this, and have distinct and perfect knowledge thereof. And both these proofes and reasons are demonstrative, necessarily and irrefragably proving that which is in question, and common to Philosophy with Divinity. But the properties and works of God are better known of them which are in the Church; then of them which are without. And further, the providence of God is proved almost by the same arguments whereby it is shewed that there is a God.

The reasons drawne from the works of God for proofe of his Providence.

1. Order.

THe order which is in the nature of things, that is, the most apt disposing of all the parts, and the succession of motions and actions continuing by certain and perpetuall lawes and courses, and serving for the preservation of the whole. and for those ends whereunto things were ordained: for where there is order, there is necessarily a cause ordaining and disposing the same. Now this order proceedeth not from

Psalm. 89. & 10. & 135. & 147. & 148.

from a meer sensible nature, neither cometh it by chance or fortune : but contrarily, he must needs be most wise who appointed and settled this order in the nature of things, and so he also who by his providence governeth and ruleth nature.

2. *The minde and understanding which is in Angels and men.* Man, which as it were a little world, is ruled by a mind and understanding : much more then is the great world governed by divine providence ; as in the administering whereof more wisdom is required. Whence it is said, *He that planted the ear, shall he not hear ? Or hee that formed the eye : shall he not see ?*

3. *The naturall notions or principles ingrafted in our minds, or the Law of nature, or the difference between things honest and dishonest.* Hee that hath ingraven in the minds of men the rule of directing their life, he will have men to live according to that rule, and thereafter respecteth and governeth their life, actions, and events. But God hath ingraven in the minds of men such a rule, whereby to discern that which is honest from things dishonest : Therefore hee is both the beholder and Judge of mans life : *As many as have sinned without the law, shall perish also without the law : and as many as have sinned in the law shall be judged by the law.* (For the hearers of the law are not righteous before God, but the doers of the law shall be justified, &c.) And Plautus saith, There is verily a God who both heareth and seeth what we doe. And Homer, God hath an upright eye.

4. *The terrors and torments of conscience in the wicked, which generally ensue upon sin committed by them.* These feares cannot be stricken into any without some intelligent and understanding nature, which beholdeth and respecteth all humane affairs, especially seeing the wicked cannot escape : Therefore there is some revenger of sins and wickednesse, who is God, and who inflicteth those horrors, and also who knoweth and regardeth all things, even the secrets of men : *The wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men.* And Juvenal writting unto a friend of his, some way to comfort him for the losse which hee had suffered by trusting too much a counselling and perjured Merchant : *Why, saith hee, dost thou think such fellows to have escaped, whose mind, being conscious and guilty of the deed, possesseth them with astonishment ? &c.*

5. *Rewards and punishments.* He that at all times and in all places adorneth vertue with rewards, and draweth the wicked to punishment, he must needs rule all mankind with his providence : But God yeeldeth more pleasant successes and events to the good, which live with moderation and soberly, even to those that are without the Church, and punisheth hainous offences with grievous punishments in this life ; yea, when men wink at them : Therefore God ruleth and governeth the whole world by his providence. *The righteous shall rejoyce when hee seeth the vengeance : hee shall wash his feet in the blond of the wicked.* And men shall say, *Verily there is fruit for the righteous ; doubtlesse there is a God that judgeth in the earth. He that nutureth the beathen, shall not be punish ?* Like unto this is the heathen Poets Axiome ; *Such things as a man doth, such an end and fruit thereof surpriseth him.*

6. *The order and preservation of Common-weals.* He that ordereth and setteth the Empires and States of the whole world, preserveth and maintaineth them against the power, hatred, sleights, furies of divels, tyrants, and wicked men (which are far more in number then the good, and wish rather the suppression, then the maintenance of lawes,) and at his pleasure altereth and translateth them ; it must needs be that he taketh care of, and guideth the affairs, counsels, and actions of men : But it is God, who alone is able to perform, and doth perform these things ; for none, besides him, is mightier then the divell ; and the order of Common-weales and Kingdoms doth alwaies continue : Therefore God governeth all things by his providence. *By me Kings reign, and Princes decree justice. That living men may know, that the most High hath power over the kingdome of men, and giveth it to whomsoever hee will, and appointeth over it the most abject among men.* And Tully saith in a certain Oration, *Common-weals are governed far more by the aid and assistance of God, then by mans reason and counsell.*

7. *The vertues and singular gifts, or heroicall instincts, and the excellency of Artificers,*

fiuers, which God bestoweth for the universall good and preservation of mans society. And these things are far greater, then that they can proceed from a thing meerly sensible, without understanding; and more excellent, then that they should be given of nothing, or gotten by men: nay rather, when God will do things for the preserving of mans society, hee giveth us men indued with heroicall and noble vertues, inventers of arts and sciences, Princes valiant, good, and wise, and other the like fit and able instruments: and contrary, when he will punish us for our deserts, he taketh away again such profitable and preserving instruments from us: Therefore there is some disposer of these good things, and so the governour of humane affairs: The Lord stirred up the spirit of Cyrus. The Lord taketh away the strong man, and the man of war, the judge, and the prophets. He giveth wisdom to the wise, and understanding to those that understand.

Esdras 1. 1.
Isa. 3. 2.
Dan. 2. 21.

8. Fore-telling of things to come.

8. The prediſtion and ſignification of events, or of things to come, and the execution or accompliſhment thereof. He that of himſelf doth fore-ſhew certainly unto men things to come, doth not only fore-ſee thoſe things, but alſo cauſeth them, and hath the whole nature of things ſo in his power, that nothing can be done without his will and pleaſure: But God alone doth of himſelf certainly fore-ſhew things to come: Therefore he doth not only fore-ſee them, but alſo cauſeth them, either by his own proper effecting them or permitting them to be effected by others; and therefore governeth humane affairs: Hath he ſaid, and ſhall he not do it? And Tully ſaith, Are there gods, and do they not ſignifie or fore-tell things?

Nm. 23. 19.
De Divinat.

9. The ends or final causes of all things.

9. All things in the whole world, both great and ſmall, are not onely ordained, but are alſo done, and tend to their certain and appointed ends: Therefore it is God, who by his wiſdome and power, as hee deſtinet all things to their ends, ſo alſo doth bring them thereunto: Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God.

Matth. 4. 4.

Reasons drawn from the properties or nature of God.

1. Because there is a God.

There is a God: Therefore there is providence. For, that God ſhould not rule and govern the world created by him, hath flat repugnancy with the nature of God, (for the world can no more conſiſt without God, then be created without him) and they who deny providence, deny God to be God, and take away all religion.

2. From his omnipotency.

2. He is omnipotent, who hath all things ſo in his own power, that with every thing he may do what he will, and without his wil nothing can be done: But God is omnipotent: Therefore he hath the whole nature of things in his power, and effectually

3. From his infinite wiſdome.

moveth and governeth all things at his own pleaſure. 3. It is the property of a wiſe governour to let nothing of that which hee hath in his power to be done without his will and counſell: God is moſt wiſe, and hath all things in his power, and is preſent with them: Nothing therefore is done in the world without Gods providence.

4. From his exceeding juſtice.

4. God is moſt juſt, and Judge of the world: Therefore hee, in ruling the world, giveth rewards unto the good, and inflicteth puniſhments upon the wicked.

5. From his perfect goodneſſe.

5. God is moſt good: But that which is moſt good is moſt communicable: Therefore as God of his infinite goodneſſe created the world, to the end he might communicate himſelfe unto it; ſo by the ſame his goodneſſe doth hee preſerve,

6. Because hee is the author of all good.

adminiſter, and rule the world created. 6. Every poſitive thing, and all good is from God, as the firſt cauſe and chief good; and not only ſubſtances, but all their motions and actions are a certain poſitive thing, and good: Therefore all motions alſo have

7. Because he is the maker and diſpoſer of the means which bring to every end.

God their firſt cauſe, and are done by his will. 7. He that willet the end or conſequent of any event, willet alſo the mean or event which goeth before: But God willet the ends of all things which are done: Therefore he willet alſo all precedent events, either ſimply and abſolutely, or in ſome ſort and reſpect.

8. Because hee is the firſt cauſe.

8. God is the firſt cauſe of all things: Therefore all things depend on him.

9. From his unchangeable fore-knowledge of all things.

9. An unchangeable preſcience or fore-knowledge dependeth of an unchangeable cauſe: God fore-knoweth all things unchangeably from ever-laſting: Therefore this his fore-knowledge muſt depend of an unchangeable cauſe. But there is no unchangeable cauſe beſide the will of God: Therefore all things

depend

depend and are governed of the will of God. The summe of all is this: God is almighty, most wise, most just, and most good: Therefore he ordained and created nothing without some especiall end and purpose, neither ceaseth he to guide and direct his works unto those ends for which he hath appointed them, neither suffereth he those things to be wrought by chance, which he hath made and ordained to the manifestation of his glory: *These things hast thou done, and I held my tongue; and thou thoughtest wickedly, that I am even such a one as thy selfe, &c.* Hath God forgotten to be gracious? My counsell shall stand, and I will doe whatsoever I will. Psa. 50. 21. & 77. 9
Isa. 46. 10.

2. What the Providence of God is.

Prescience or fore-knowledge, and providence and predestination differ each from other; Prescience is the knowledge of God whereby he fore-saw from all eternity, not only what himselfe would doe, but also what other his creatures by his permission would also do: as namely, that they would sin. Providence and predestination, although they both concern the things which God himselfe would work and accomplish, yet herein they vary, in that providence extendeth it self unto all the works and creatures of God; but predestination properly respecteth reasonable creatures: For, Predestination is the most wise, eternall, and unchangeable decree of God, whereby he deputed and destined every man, before he was created, to his certain use and end; as hereafter in its due place shall be more copiously declared. But providence is the eternall, most free, unchangeable, most just, wise, and good counsell of God, whereby he worketh all good things whatsoever are found in all creatures, and permitteih also evill things to be done, and directeth all things, both evill and good, to his glory, and the safety of his chosen.

The explication and confirmation of each part of this definition severally.

Counsell.) The providence of God is called in Scripture the counsell of God: The counsell of the Lord shall endure for ever. My counsell shall stand. God willing to shew the stableness of his counsell. Out of these testimonies it is cleer and apparant, that we are to understand by the name of providence, not only the bare science or knowledge of things present and to come, but also the decree and effectuall will of God: for the name of counsell comprehendeth both; to wit, An understanding, or prescience and fore knowledge of things to come, or to be done, and of the causes for which they are, or are not to be done. Likewise, A will effecting or working a thing for certain causes, and that in due time and order. Providence therefore is not the bare fore-seeing or fore knowledge, but the fore-knowledge together with the will of God: even as *οὐνοποια*, which wee translate providence, signifieth with the Greeks both a knowledge and a care of things.

Eternall.) Because seeing neither the ignorance of any thing, nor increase of knowledge, or change of will falleth into God, it is certain that hee knew and decreed all things from everlasting: The Lord hath possessed me in the beginning of his way. Which declare the last things from the beginning, and from old the things that were not done. Hee hath chosen us in Christ before the foundation of the world. Wee speak the wisdom of God which he had determined before the world.

Most free.) That is, a decree which was made from everlasting, of all things and events, as it pleased him of his great wisdom and goodnesse, when he had perfect power otherwise to have directed his counsell, or else to have omitted it, or to have things otherwise then he decreed to do them by his counsell: He doth whatsoever he will. As the clay is in the potters hand, so are you in mine hand.

Unchangeable.) Because neither errour of counsell, nor any change or mutation falleth into God; but what he hath once decreed from everlasting, that, as being most good and right, doth he will everlastingly, and at length bring to passe. The Strength of Israel will not lie nor repent. I am the Lord, I change not. So Numb. 33. 10. Job 23. 13. Psa. 33. 13. Prov. 19. 21. Isa. 14. 24, 25, 26, 27. & 46. 10. Ezek. 12. 28. James 1. 17. Rom. 11. 29. Heb. 6. 17.

Most wise.) This is shewed both by the wonderfull course of things and events in the world, and by the Scripture it self: With him is wisdom and strength, hee hath

What predestination is.

What providence is.

1. Counsell.
Psal. 33. 11.
Isa. 46. 10.
Heb. 6. 17.
Isa. 14. 26. & 19.
17. & 28. 27.
Jerem. 32. 19.
& 50. 45.
Acts 2. 23.
Ephes. 1. 11.
Two parts of
Gods providence.
1. His knowledge.
2. His decree.

3. Eternall.

Prov. 9. 23.
Isa. 40. 10.
Ephes. 1. 4.
1 Cor. 2. 7.

3. Most free.

Psal. 135. 3.
Jer. 18. 6.

4. Unchangeable.
1 Sam. 15. 29.
Malac. 3. 6.

5. Most wise.

Job 12. 13.

- Rom. 11. 33. *hath counsell and understanding. O the depth of the wisdom and knowledge of God! So*
 1 Sam. 16. 7. 1 King. 8. 39. 1 Chro. 28. 9. Psal. 33. 11. Job 36. 23. Psal. 33. 15. & 139.
 1, 2, 3, 4, 5, 6. & 147. 5. Prov. 8. 30.
6. Most just. *Most just.) Because the will of God is the only fountain and the chiefe rule of*
justice, and is manifested and declared in the law. Whatsoever therefore God will,
 or hath decreed, or doth work, it is simply and in it self just, whether wee know,
 or not know the manner, how it is just: *There is no iniquity with the Lord our God,*
 neither respect of persons. So Nehem. 9. 33. Job 9. 2. Psalm. 36. 7. & 119. 137. Da-
 niel 9. 7, 14.
7. Effectuall in working. *Whereby God worketh.) This is added, that wee may know the counsell of God*
 not to be idle, but effectuall and forcible in working: For God not only once crea-
 ted things, and bestowed on them a vertue and force whereby to work, but also
 doth preserve and move, by his presence and continuall working, all things at his
 pleasure, according as Christ speaketh, *My Father worketh hitherto, and I worke.*
 No creature, whether great or small, can either be, or move, or doe, or suffer any
 thing, except God effectually preserve, move, and govern it. *In him wee live, and*
move, and have our being. And God worketh all things by his sole and eternall
 will, without any labour or motion: for to will in him, is both to be able, and to
 doe: and contrarily, his power and action is his very eternall and unchangeable
 will: For in God the will is not dis-joynd from his efficacy and working, as it
 cometh to passe in creatures. The working or operation of God is two-fold; ge-
 nerall, whereby he sustaineth and governeth all things, especially mankind. Speci-
 all, whereby he beginneth the salvation of his chosen in this life, and perfecteth it
 in the life to come: *God is the Saviour of all men, especially of those that beleeve. As*
many as are led by the Spirit of God, they are the sons of God. The eyes of the Lord are over
the righteous. Another division there is of Gods working, whereby it is divided
 into immediate and mediate working. Immediate working is, *When beside, or contra-*
ry to the meanes and order settled by him in nature, hee worketh what hee will: as in all
 miracles, which are described and declared to this end, that wee might learn, that
 God doth work most freely, either by means, or without them: For that all those
 miracles are not wrought without divine power, both experience teacheth us (in-
 asmuch as they cannot bee wrought by the power of any creatures) and the Scri-
 pture witnesseth: *as, Which only doth great wonders. This is the finger of God.* Mediate
 working is, *When God by creatures or second causes produceth those effects, to which*
those creatures or causes are by the accustomed and common order of nature fit, and so made
of God: as when hee sustaineth us by nourishments, and driveth away diseases by
 medicines. *Take a lump of dry figs, and lay it upon the byle, and hee shall recover.* So
 likewise God by his word written, read, heard, sheweth unto us both his will and
 himselfe: *They have Moses and the Prophets, let them hear them.* Moreover, *The*
mediate working or action of God is done sometimes by good, sometimes by vicious and
sinfull instruments, as well naturall as voluntary: Yet so, that the work of God in
 them, and by them, is alwayes most good, most just, and most holy: For the good-
 nesse of Gods works depends not upon the goodnesse, wisdom, and rightnesse
 of the instrument, but of God. *As touching good instruments, that by them God*
worketh very well, there is no controversie among the godly: but of evill instruments,
 all think not the same. Nevertheless yet, except wee will deny, 1. *The trials and*
chastisements of the godly, or, 2. The punishments of the wicked, which are done by the
wicked, both to be just, and to proceed from the will, power, and efficacy of God; as also,
 3. *The vertues, and such actions and deeds of the wicked as have been for the safety of*
mankinde, to be the gifts and blessings of God; that is, except wee will deny that God
 is a just Judge of the world, and powerfull in operation, and the efficient of all good
 things; we must needs doubtlesse confesse, that God doth also execute and accom-
 plish his just and holy works and judgments by evill and sinfull instruments: So
 God sendeth Joseph into Egypt by his wicked brethren, and the Midianites: bles-
 seth Israel by Balaam: tempteth the people by false prophets: vexeth Saul by Sa-
 than: punisheth David by Abisalom, and by the curses of Shemei: Salomon by rebel-
 lions
- The generall and
 speciall working
 of God.
- 1 Tim. 4. 10.
 Rom. 8. 14.
 Psal. 13. 16.
 The immediate
 working of God.
- Psal. 136. 4.
 Exod. 8. 19.
 Gods mediate
 working.
 Deut. 8. 3.
 Isa. 38. 21.
 Syrac. 38. 1.
- Luke 16. 26.
- His mediate wor-
 king sometimes
 by good means,
 sometimes by bad.
- Gen. 37. 28.
 Num. 23. 8.
 Deut. 13. 3.
 1 Sam. 16. 14.
 2 Sam 15. 12.
 & 16. 12.

lions Jeroboam : Roboam, by the traitorous people of Israel : trieth Job by Sathan, and the Chaldees : carrieth away into captivity Judah and Jerusalem by the hand of Nebuchadnezzar.

1 King. 11. 31. & 12. 15.
Job 1. & 2.
1 Chron. 6. 15.
8. All good things done by the will of God.

8. *He worketh all good things.* Even in all creatures, both great and small, he worketh good things. So that not only he doth ingender and preserve in them a generall power and force of working, but doth also effectually move them, so that without his will being effectual and working, that power and force never in any thing sheweth forth it self, or is brought into act ; that is, not only all force of working, but also the act and operation it self is in all creatures from God, as the efficient thereof, and director : For, by the name of *good* are understood, 1. The substances and natures of things. 2. Their quantities and qualities, forces or powers, or inclinations. 3. Habits and faculties of the mind conformed to the will of God. 4. Motions, actions, and events, as they are motions, and agree with the law of God. 5. Punishments, as they are the execution of Gods justice, are inflicted by God the most just and righteous Judge of the world. All these, sith they are either things created of God, or something ordained by him, and agreeing with his divine law and justice, they must needs partake both of the nature of good, and proceed from their efficient, and by his providence continue and be directed.

What things are said to be good.

9. *He permitteth also evil things to be done.* Evil is twofold : the one of *crime or offence*, which is sin ; the other of *pain or punishment*, which is every destruction or affliction, or forsaking of the reasonable creature, inflicted by God for sin. Example of each signification and meaning is, *If this nation, against whom I have pronounced, turn from their wickednesse, I will repent of the plague that I thought to bring upon them.* But now, because the *evil of pain or punishment*, being the execution of the law, and declaration of Gods justice, is indeed *naturally evil*, as it is a destruction of the creature ; but is, in a consideration a *morall good*, as it is agreeing with the order of Gods justice : this sort of evils also, not onely as it is an *action or motion*, but also as it is a *destruction or affliction* of sinners, is to be ascribed to God, as author and efficient thereof : 1. Because hee is the first cause and efficient of all good things. Now all evil of punishment or pain, as it is a punishment, doth partake of the nature of morall good, because the law and order of Gods justice requireth the punishment of sin, and they are the execution or declaration of Gods justice : Therefore God is the authour of punishments. 2. Because it is the part of a Judge to punish sin : and because God is Judge of the world, and will be acknowledged the maintainer of his justice and glory : *Yee execute not the judgments of man, but of the Lord.* 3. Because the whole Scripture with great consent referreth both the punishments of the wicked, and the chastisements, and exercises, and martyrdomes of the godly, as also the passion and death of the Son of God himselfe, which is a sacrifice for the sinnes of men, to the effectual and forcible working of the will of God. As, *There is no evil (to wit, of punishment) in the city which the Lord hath not done. I the Lord make peace, and create evil.* Wherefore wee account in the number of good things the punishments of the wicked, and Gods judgments : which God not onely by his unchangeable decree will have done, but also doth them by his effectual power and will. For although the destruction be *evil in respect of the creature who suffereth it*, yet it is good in respect of the law and order of divine justice exacting it, and in respect of God most justly inflicting it, and executing as it were the proper and peculiar work of the Judge of the world.

9. God permitteth evil things.

Jerem. 18. 8.

The evil of punishment is a morall good, and is done by God for three causes.

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2 Chron. 19. 4.

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Amos 3. 6.

Isa. 45. 7.

Object. 1. *God made not death.* *Ans.* True, not before sin, when he created all things. Object. 2. *Thy destruction is of thy selfe, Israel.* *Ans.* True, as concerning the desert ; but as concerning the effecting or inflicting of their punishments, it is from God. Object. 3. *He will not death.* *Ans.* He will not death with a desire of destroying, or that hee delighteth in the destruction, vexation, or perdition of his creature ; neither would hee it, or would effect or cause it, if it were nothing else but a destruction and perdition. But he willeth it, and worketh it, and delighteth in it, as it is the punishment of sin, and the execution of his justice, or the delivery of his Church, or a chastisement, or tryall, or martyrdome, or ranfome. Obj. 4. *He will that*

Wisd. 1. 13.

Hos. 13. 9.

Ezek. 18. 13. &

33. 11.

God will, and will not death.

Isa. 1. 24.

Psal. 3. 4.

Prov. 1. 26.

that all men shall be saved. 1 Tim. 2. 2, 4. 2 Pet. 3. 9. *Ans.* All men, that is, all sorts of men: For out of all sorts of men he chuseth his chosen.

Evill of crime, as it is such, God doth only permit, and not will. James 1. 13.

Now, Of evill of crime or offence, there is another consideration: For, *These, as they are sins, or evils of crime, are not considered as good.* And Saint James saith of them, *Let no man, when hee is tempted (that is, when hee is solicited to evill) say, that hee is tempted of God: Therefore God neither intendeth them in his counsell and purpose, neither alloweth, nor worketh, nor furthereth, but only suffereth or permitteth them to be done of devils and men; that is, doth not hinder them from being done, when yet he could hinder them: partly to shew in punishing them his justice, and partly to shew in pardoning them his mercy: The Scripture hath concluded all under sin, &c. For the same purpose have I stirred thee up, &c.* But in the mean season the forsaking of his creature, or depriving him of divine light and rightnesse, and the action it selfe, which devils and men sinning doe against the law and will of God, hee notwithstanding by his generall providence and efficacy willeth and moveth; but to such an end as doth best agree with his nature, law, justice and goodnesse, whether it be known or unknown to us: Therefore sins are truly said to be done, not by the will or working, but by the permission of God. The word *permission* in this place is to be retained, because both it and others of the same force are sometimes found in

Gal. 3. 22.
Rom. 9. 17.

Gen. 20. 6. & 31. 7.
Judg. 3. 1.
Plam 105. 14.
A&S 14. 16.

the Scripture; as, *Therefore suffered I thee not to touch her. God suffered him not to hurt mee. He suffered no man to do them wrong. These now are the nations which the Lord left, that hee might prove Israel by them. Who in times past suffered all the Gentiles to walk in their own wayes.* But yet wee must expound it aright out of the Scriptures, lest wee detract from God a great part of the government of the world, and humane affairs: For God neither willeth, nor willeth not sins simply; but in some respect hee willeth, and in some respect he willeth not, but only permitteth them. Which, that it may the better be understood, we must know, that in every sin or evill of crime are two things; namely, *The materiall, or subject, and the formall;* that is, the corruption it selfe, or defect of rightnesse, sticking and inherent in the subject. *The subject is a thing positive, or a thing in nature, as an inclination, action;* and therefore doth it partake of the nature of good, and is wrought and moved by God: But *corruption is not wrought by God, but came unto the subject by the will of devils and men forsaking God: Wherefore no sin can be, or be imagined, which is not in some good thing, and had adjoynd unto it some consideration and respect of good.* Otherwise, God for his infinite goodnesse would not suffer it to be done, neither should it be desired of any, neither should at all be: so that it is truly said, *That there cannot be put anything which is the chief and extreme evill, that is, such as doth take away good wholly: for it should not be desired but under some shew and apparency that it had of good; neither should it have a subject wherein to be, and so should destroy it selfe.* But albeit evill is alwayes joyned with good, and doth concur with it in the same actions or inclinations; yet these two things are diligently to be severed and discerned, neither is the work of the *Creator* to be confounded with the work of the *creature sinning*: lest either God thereby be made the cause of sin, or the greatest part of the government of the world and humane affairs be taken from him.

Sin is alwayes both in a good subject, and to a good end directed by God.

Sin alwayes is to be discerned from good.

In sin God effectually willeth, 1. The subject or matter.

2. The ends.

3. The forsaking of his creature.

Hereby may we understand, *How far forth God willeth sin, and how hee willeth not, but permitteth it.* He willeth therefore sins, 1. *As concerning their matter, that is, the actions themselves of men sinning, motions and inclinations to objects; as they are only such, God willeth, worketh, and directeth them: for both they partake of the nature of good; and if God simply would them not, they should not at all be done.* 2. *As concerning the ends whereunto God destineth those actions which are sins; that is, he willeth the actions of sinners, as they are the punishments of the wicked, or chastisements, or tryals, or martyrdomes of the godly, or the sacrifice of the Son of God for the sins of men: But these ends are most good, and most agreeing with the nature, justice, and goodnesse of God: Therefore God (the first cause of all good) willeth, intendeth, and worketh these in the sins or actions of the wicked; and by a consequent, also the actions themselves which the wicked doe in sinning; and by which, as means, God attaineth to those ends.* 3. *As concerning the withdrawing of his grace, that*

that is, his divine light and rightnesse : *This withdrawing is an action proper to God, namely, his eternall and forcible working will, destining whom it will to be forsaken. It is also just and holy, because God is bound to none : and because it is either the exploration & tryall of the creature, or the punishment of sinne. And this withdrawing once being put, the inclinations, motions, and actions of the creature cannot but erre and swerve from the law of God, and be sins. Now as the inclinations, motions, and actions of sinners are sins, that is, are repugnant to order and nature, and swerve from the law of God, because they are done without the knowledge of Gods will, & purpose of obeying him: so God neither willeth, nor ordaineth, nor alloweth, nor commandeth nor worketh, nor furthereth them: but forbiddeth, condemneth, punisheth, and suffereth them to be committed of his creatures, and to concurre with his most just decrees, judgments, and works : thereby to shew, how necessary and needfull for the creature is the grace of the holy Ghost to flye sin, and to manifest his justice and power in punishing sin. Wherefore the permission of sin is no idle permission, or a cessation & ceasing of Gods providence and working in the actions of the wicked, as if they did depend only upon the will of the creature: but this permission is of efficacy, and worketh. It is permission, as concerning the formall cause of sin, that is, corruption it selfe, which the creature hath of it selfe, not by any affection or working of God: but it is of efficacy, and working, as concerning the motion and actions of the creature sinning, which God effectually willeth, and moveth, as also, concerning the withdrawing of his grace, and the ends whereunto he destineth, directeth, and bringeth the actions of them that sin. God then is said to permit sin, 1. Because his will, whereby he will have some one worke done by a reasonable creature, hee doth not make knowne unto him. 2. Because he doth not correct and incline the will of the creature to obey in that worke his divine will, that is, to doe it to that end which God will, by either generall or speciall commandement. These two are signified, when God is said to withdraw from his creature his grace, or speciall working; to forsake him: to deprive him of light or rightnesse, or of conformity with the law: to leave him in naturall blindness and corruption: to will and permit, that, together with the action (which God worketh by, his creature, and in respect of God most just) the sin of the creature may concurre, by the comming whereof, that action in respect of the creature, is made evill, and highly displeasing God. 1. Because notwithstanding, God so moveth, inclineth, and ruleth by his secret and generall providence the will and all the actions of the creature so forsaken, as that by the creature sinning himselfe doth execute the most just decree of his owne will. For such is the liberty, wisdom, goodness, and power of God; that no lesse by vicious, than by good instruments, he most well, justly, and holily worketh what he will. Neither is Gods worke, by reason of either the goodnesse, or badnesse of the instrument, more or lesse good: as neither the worke of the wicked men is made good, for that God doth well use it. For God doing in all things what he will, willeth alwayes, & doth that which is right. Now that together with him working well the creature may also worke well, it is necessary that the speciall working of God therein concurre with his generall working, that is, that he correct the creature by his spirit. When as therefore God doth move the creature only by a generall working, and not by a speciall, the creature doth necessarily, though yet freely, swerve and defect from rightnesse, God himselfe notwithstanding working holily, and accomplishing by his creature the just & good worke of his will and providence.*

The corruption of the action or inclination, God will not, but permiteth.

Three causes why God is said to permit sinne.

1

2

3

The creature worketh together with God working well, if God correct him.

If any man demand, why then God doth not correct vicious instruments, that God using them well, themselves also may worke well? God himselfe answereth him, *I will have mercy on whom I will have mercy: O man, who art thou that pledest against God? Hath not the Potter power of the clay? who hath given unto him first, and it shall be recompensed? God performeth nothing of duty, but all of mercy unto his creatures. It is free therefore to him, to do what, and in what sort, & how far forth, and to whom he will, according as it is said, It is not lawfull for me to doe as I will with mine owne?*

God correcteth whom he will.

Exo. 1. 1. 19.
Rom. 9. 15. 20.
& 11. 35.

Math. 20. 15.

What permission is.

Permission therefore is the withdrawing of the grace of God, whereby God, when hee executeth

Permission of sin confirmed by sundry places of Scripture, according as it was before described. *Pal. 5. 4.*

executeth the decrees of his will by reasonable creatures, 1. Either doth not open his will, whereby he would have that worke done, to the creatures. 2. Or doth not incline the will of the creature to obey his will in that action. Or, Permission is the secret providence, or will & power of God, 1. Whereby he effectually willeth, moveth, and moderateth the motions & actions even of men sinning, as they are actions and punishments both of them and others: 2. But sin it selfe he neither willeth, nor worketh, neither yet hindereth it, but in his just judgment suffereth it to concur with their actions. 3. And this also he useth to the illustrating of his glory. This description of Gods permission of sins, is confirmed by many places of Scripture: For first, that God neither, willeth, nor worketh sins, as they are sins, is confessed by all the godly, and all such as are of sound judgment: seeing both the infinite goodnes of God cannot be the cause of evill, which hath in it no respect and quality of good: and God himselfe doth often avouch this of himselfe, *I am not a God that loveth wickednesse*: Neither are there fewer places of Scripture, which teach most clearly, that the actions of the wicked, which they doe when they sin, are done and ruled, though by the secret, yet by the good and just will of God: Joseph saith, *Gen. 45. 8. That he was sent of God into Egypt*. We learne, *Exod. 7. & 10. & 11. Deut. 2. Jos. 11. Judg. 3. & 4.* that the indurating & hardning of Pharaoh & other enemies of the Israelites, was wrought by the Lord, and that to this end, thereby to punish his enemies, and to shew forth his glory. 2 *Sam. 12. 11. & 16. 10. & 24. 1. Job 12. 25. Psal. 119. 10. Esay 20. 6. & 63. 17. Lam. 3. 37. Jer. 48. 10. Acts 2. 23. & 4. 28. Rom. 11. 8. & 13. 23.* These & the like places of holy Writ doe shew by two reasons or arguments, That God did not permit without some working also of his owne, but did effectually will that working of Pharaohs will and others, whereby they opposed themselves against Israel. For, 1. These Scriptures referre the cause of their indurating wrought by themselves, to an indurating wrought by God, that is, that therefore they would not the dismissing of the people, or the entering of a peace or league with them, because God did incline their wils to this, that they should not will it. 2. These Scriptures adde further the final causes of this counsell and purpose of God; even that his enemies might be punished, and the glory of God magnified. For seeing God would the ends, hee would also most justly the means, by which he would come unto them: the Kings notwithstanding, and people themselves neither respecting; nor knowing it, neither being inforced or constrained thereto, and therefore sinning, and perishing through their owne fault and demerit. Moreover, by these few and other infinite places of Scripture, it is apparent, that God, though by his secret, yet effectually consent, motion, & instin^d, doth most justly work those actions or works by his creatures, which they with sin perform: for because that they being destitute of the grace of the holy Ghost, either are ignorant of the will of God concerning those works: Or, when they doe them, they respect not this, to execute the knowne will or commandements of God, but to fulfill their own lusts, against the law of God: Therefore they working together with God, work ill, when God worketh well by them. For neither doe the creatures therefore sin, for that God doth by their will and actions execute his judgments (for then also should the good Angels sin, by whom God sometimes punisheth the wickednesse of men) but because in their action they have no respect to Gods commandement, neither doe it to that end, as thereby to obey God. Further, that God doth in such sort permit sin, as that he doth not illighten their minds with the knowledge of his will, or doth not bend their hearts and wils (which by his arcane and seerer efficacy, he inclineth whither himself listeth) unto this, as, for the obeying of God, to pursue or flie these or those objects; that is, doth not conforme the wils of sinning creatures to his will, these sayings of Scripture witnes: *Whatsoever is not of faith is sin. If there arise among you a Prophet or a Dreamer of dreames, saying, Let us goe after other gods, thou shalt not hearken unto the words of the Prophet; for the Lord your God proveth you. Ye have seen all that the Lord did before your eyes in the land of Egypt, &c. Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day. Wickednesse proceedeth from the wicked, but mine hand shall not be upon thee.*

Permission is the withdrawing of Gods grace.

Rom. 14. 23. Deut. 13. 1, 2, 3.

Deut. 29. 2, 4. 1 Sam. 24. 14.

All things present, past, and to come, are done by God.

9. And directeth all things both evill and good.) All things, I say, whatsoever are past since the beginning of the world, or are now present, or are to come throughout all

all eternity. Remember the former things of old: for I am God, and there is none other Esa 46.5.
God, and there is nothing like me.

10. To his glory.) That is, to the manifesting and magnifying of his divine justice, power, wisdom, truth, mercy, and goodness. 10. To his glory.

11. And to the safety of his chosen.) That is, to the life, joy, wisdom, righteousness, glory, & everlasting felicity of his Church. And that to these ends (even to the glory of God, & safety of his chosen) all the counsels & works of God, & in them also the punishments of sin, are referred of God, ought to be out of controversy: seeing in all them is beheld the glory of God, and his fatherly care towards his Church. The heavens declare the glory of God, and the firmament sheweth his handy work. For my names sake will I deferre my wrath. We know that all things work together for the best, unto them that love God. Neither hath this man sinned, nor his parents, but that the works of God should be shewed in him. God useth also sin or corruption it self (which yet himselfe worketh not, but suffereth to concur with his own action in the wicked.) 1. To shew forth both his justice in punishing it, and his mercy in remitting it. 2. To work in us a hatred of sin, true humility, and an imploring of Gods grace, and thankfulness for our delivery from sin and death. The Lord hath made all things for his owne sake, even the wicked (but not wickednesse) for the day of evil. 11. To the safety of his chosen.

We are further to consider the degrees of Gods providence. For he respecteth indeed, and governeth all his creatures, but especially mankinde, as being the chiefe and principall amongst his works, and which being created according to his image. hee hath adorned with very many benefits above all other creatures: And in mankinde especially those, whom he hath elected and chosen to eternall life, whom with the blessed Angels he maketh an everlasting Church, that in them hee may dwell, as in his Temple and habitation; and therefore doth so guide and rule them in the whole race of their life, as that all things must serve for their safety.

Now have we explicated and made plain the definition of Gods providence, whereout ariseth a Question greatly to be considered: which is, *Whether Gods providence extendeth it selfe to all things.* Ans. Yea, to every litle thing doth the providence of God extend it selfe. And that all things, both the greatest and the smallest of them, are ruled by the providence of God, and that his providence is extended to all actions and motions of all creatures, even of those that sin; so that all things, whatsoever are done, come not to passe but by the eternall counsell and purpose of God, either working them, as they have a respect and quality of good in them, or permitting them, as they are sinnes, but moderating and governing all things, even sin it selfe, and directing them to his glory, and the safety of his chosen, is evident by this definition. But whereas this doctrine is either unknowne unto many, or contradicted by many, it requireth a more ample declaration, and sound confirmation out of Scripture. That all things therefore, whether small or great, are ordered by Gods providence, is confirmed both by very many testimonies of Scripture, and also by reasons drawne from the nature of God.

Of the testimonies which may be alledged for confirmation hereof, there are certain orders and ranks: For, some are universall and generall, which teach, that all events universallly are subject to Gods providence. Some are particular, which prove, that each particular thing is ruled and guided by God. The former of these testifie and intimate Gods universall providence; the latter avouch and ratifie his speciall providence. Now the particular testimonies concern either the creatures, or the events which daily befall the creatures: And the creatures which they concern are either unreasonable, whether living, or without life; or reasonable and voluntary agents, working either well or ill. The events also which they respect, are either contingent, or casuall, or necessary. For the things which happen in the world are either casuall, and depending on chance, in respect of us, who discern not their true causes: or contingent, in regard of their causes, which worke but with contingency: or necessary, by reason of their causes working necessarily in nature. Now to God nothing is casuall or contingent, but all things are necessary; although this necessity have a divers manner in respect of good and evil actions.

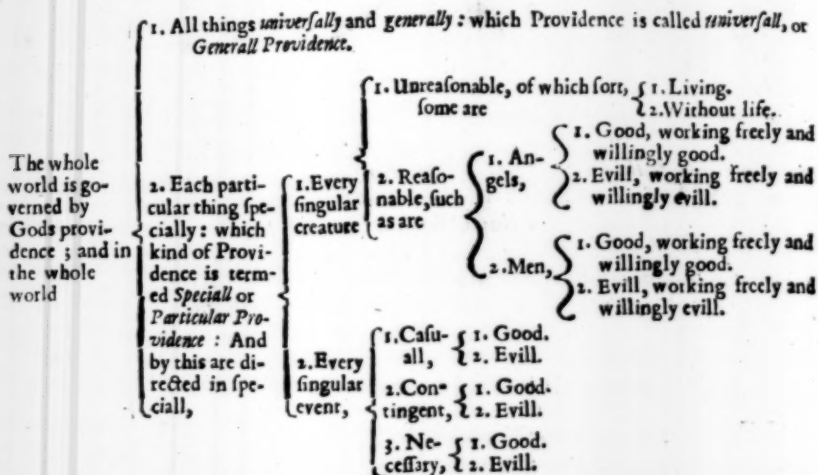
Psal. 119.1.
Esa 48.9.
Rom 8.28.
John 9.3.
Exod. 9.16.
Rom. 9.17, 22, 23.
Eze. 16.61, 62, 63.
Galat. 3.

The degrees of Gods providence, whereby he tendereth the whole world, and especially mankinde, his chosen.

The providence of God is the governing & guiding of every particular thing.

Testimony of Scripture for Gods providence.

A briefe Table of things subject unto Gods divine Providence.



Now to all these heads, as it were, and principles, adde we some such testimonies as are most cleere and famous: for there are infinite.

1. Gods general providence confirmed.
Ephes. 1. 11.
Acta 17. 25.
Num. 23. 19.
Nehem. 9. 6.
Esay 45. 7.
Wild. 18. 1.

1. *The universall and generall providence of God is witnessed by these: Hee worketh all things after the counsell of his owne will. Hee giveth to all life and breath, and all things. Hath hee said, and shall he not doe it? and hath hee spoken, and shall hee not accomplish it? Thou hast made heaven and earth, and all things that are therein, the seas, and all that are in them. And thou preservest them all. I forme the light, and create darknes: I make peace, and create evill; I the Lord doe all these things. Wisedome reacheth from one end to another mightily, and comely doth shee order all things.*

2. Gods particular providence over creatures renewed with reason.
Gen. 4. 5. 8. & 50. 20.
Exod. 4. 11.
Jof. 11. 6. & 21. 45.
2 Sam. 16. 10.
1 Kings 22. 20.
Prov. 21. 1. & 19. 14.
Esay 10. 5.
Lament. 3. 37.
Dan. 4. 32.

2. *Of the speciall providence of God over reasonable creatures, the history of Joseph yeeldeth us notable testimonies. Ye sent mee not hither, but God. When ye thought evill against mee, God disposed it to good. Likewise the indurating and hardening of Pharaoh, Exod. 3. 4. 7. 8. 9. 10. 14. Who hath given the mouth to man, or who hath made the dumbe, or the deafe, or him that seeth? Have not I the Lord? Therefore goe now, and I will be with thy mouth. The Lord said unto Josuah, Be not affraid for them, for to morrow about this time I will deliver them all slaine before Israel. There failed nothing of all the good things which the Lord had said unto the house of Israel, but all came to passe. The Lord hath bidden him curse David. Who shall entise Ahab, that he may goe and fall at Ramoth Gilead? and so forth: Thou shalt entise, and shalt also prevaile. The Kings heart is in the hand of the Lord: he turneth it whither-soever it pleaseth him. A prudent wife cometh of the Lord. The mouth of strange women is as a deep pit. He with whom the Lord is angry, shall fall therein. Likewise the Lord calleth the King of the Assyrians the rod of his fury. Who is he then that saith, and it cometh to passe, and the Lord commandeth it not? According to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, nor say unto him, What dost thou? Herod and Pontius Pilate, with the Gentiles, and the people of Israel gathered themselves together, to doe whatsoever thine hand and thy counsell had determined before to be done.*

Acts 4. 27.

3. His providence over creatures void of reason.
Psal. 34. 20.
Job 37.
Psa. 104. & 134. 7.
Gen. 8. 1.
Psal. 147. 8. 9.
Mat. 6. 26. 30.

3. *Of his providence in creatures, which are without reason, whether they be living or not living, testimonies are extant every where in the Sacred Scriptures. The Lord keepeth all the just mans bones. Likewise, Hee bringeth up the clouds from the ends of the earth, and maketh the lightnings with the raine, hee draweth forth the winde out of his treasures. God remembred Noah, and made a winde to passe upon the earth. Which giveth to beasts their food, and to the young Ravens that cry. Your heavenly Father feedeth the fowles of the aire. If God so clothe the grasse of the field, shall hee not doe much more unto you?*

4. Of the providence of God governing things contingent, fortuning, and casuall, these places of Scripture speake: *If a man hath not laid wait, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee. Are not two Sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father? Yea and all the haire of your head are numbred. The Lord hath given, and the Lord hath taken it, blessed be the Lords Name. The lot is cast into the lap, but the whole disposition thereof is of the Lord.* Thus God openeth the theft of Achan by lot.

3. His providence over things casual & fortuning.
Exod. 11. 1.
Mat. 10. 21, 30.
Job 1. 21.
Prov. 16. 33.
Joel 1. 7.

5. Of Gods providence in necessary events, if their necessity depend on the decree of God revealed in his word, we have these evidences: *These things were done, that the Scripture should be fulfilled, Not a bone of him shall be broken. Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day. It must needs be that offences shall come. If it were possible, they should deceive the very Eleit. My sheep shall never perish, neither shall any pluck them out of mine hand.* If their necessity depend on the order settled by God in nature, that is, on naturall causes working by a naturall necessity, we have also these proofes thereof: *God thundreth marvellously with his voice: he saith to the snow, Be thou upon the earth; likewise to the small raine, and to the raine of his power. The whirle wind cometh out of the South, and the cold from the North-wind. At the breath of God the frost is given. He causeth the bud of the herbe to spring forth by raine: he begetteth the deaw, the frost, the ice: he bringeth forth Mazzaroth in their time, he guideth Arcturus, he guideth the motions of heaven, and effectually worketh by them in these lower regions. He watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes. He causeth the grasse to grow for the cattell, and herbe for the use of man, that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart. He appointed the Moone for certaine seasons: the Sun knoweth his going downe. Thou makest darknesse, and it is night.*

5. Gods providence in necessary events.
John 19. 36.
Exod. 12. 46.
Luke 24. 46.
Marke 16. 7.
Mat. 24. 31.
John 10. 28.
Two necessities depending on Gods decree.
Job 37. 5, 6, 9, 10.
Job 38. 27, 28, 31.
Psal. 104. 13, 14.
15.

To those testimonies of Scripture which ratifie Gods providence in such necessary events, as depend on his decree revealed in his word, those places also may be added, which confirme the resurrection and raising again from the dead of those bodies, which we carry about with us in this life: as, *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himselfe. This corruptible must put on incorruption, and this mortall must put on immortality.* For seeing we see the substance of our bodies to be so many waies changed and scattered after death, when as they are moldred into dust; it followeth therefore necessarily, that there is a providence of God, which taketh a most strait and exact care even of the smallest dust, whereby the substance of our bodies so often altered and dissipated into infinite formes and parts, is againe in such wise to be recollected, gathered together, and reduced to their first masse and forme, as that not other, but the selfe same bodies which wee have in this life, shall rise againe. Against these places of Scripture alledged, some make exception, *That the examples whereof these places speake, are particular and prophetical events, administred by the speciall counsell of God, and that therefore there may not be framed a generall rule universally extending to all events.* But against these we returne a threefold answer: For, 1. The like causes are found in all events, for which the Scripture affirmeth those events afore recited to have beene done, or to be done by the counsell and decree of God: namely, *the glory of God, and the safety of his chosen.* The causes therefore of all events being like, we are to judge alike of all. For all wise men confesse, that a generall is well gathered out of the enumeration or numbring of many singulars or particulars, then, when as there cannot be alledged any different or unlike example. Neither doth any of the godly, and such as conceive a right of the immeasurable wisdom of God, deny, that God hath most good reason for all things which are done, albeit they are not known to us, whereby all things are referred to those two last ends. Wherefore those things which God hath not fore-told, or hath not by the speciall testimony of his word shewed to be done by his will, are no lesse to be thought to depend upon his secret government, than those things which he hath by plaine words expressed,

Genes. 3.
Job 10.

Gen. 8. 1.
 Plal. 135. 7.
 John 9. 3.
 Exod. 4. 11.
 2 Sam. 17. 14.
 Plal. 53.
 1 Kings 17. 4.
 Mat. 10. 29.

Ezek. 12. 25.

The reasons and
 arguments to
 prove things to
 be done by the
 providence of
 God.
 1. Gods omni-
 potency.

2. His wisdom

Isa. 40. 27.

that himself either would doe hereafter, or before had done. 2. We see the Scripture it self not only to attribute the particular events of all, both specials and generals, unto Gods providence; but further to transerre and apply the same to all the specials and generals, which it speaketh of singular and particular examples. Wherefore the Scripture will have the same also to be understood of all individuals and singulars. For, *As God brought the winde upon the earth; so doth he bring the winde out of his treasures: As he would that he, of whom it is spoken, should be borne blinde; so doth he make the deafe and the dumbe, him that seeth, and the blinde: As he destroyeth the counsell of Achitophel; so he frustrateth the counsels of the Gentiles: As he commanded the Ravens to feed Elias; so one Sparrow falleth not to the ground without him: As Christ could not be taken before the time appointed by God; so can no evill happen to any of us, but at such time and place, and such manner, as pleaseth God.* For therefore doth the Scripture, to teach us how to collect and gather, recount so many examples of Gods providence. 3. There are also places of Scripture, wherein the general referring of all things to the providence of God, is plainly expessed, or is signified by a *Synecdoche* (which figure of speech we use, when we signifie the whole by a part, or a part by the whole) or by the comparing of lesser things with greater, or greater with lesser. *The things that I shall speake, shall come to passe.* And God speaketh not only those things which he revealeth unto us, but whatsoever also from everlasting he hath decreed and purposed with himself. Infinite almost are the testimonies which demonstrate, that the providence of God extendeth it self to all things: but these now shall easily suffice. For by these verily it is apparent, *That even every the least and smallest thing, both good and bad, is ruled by the providence of God: yet in such wise, as that those things that partake of the nature of good, are not only done according to the providence of God (that is, God not willing, neither commanding, nor working them, but permitting by his providence, and directing them unto the ends by him appointed) but also by the providence of God, as the cause: but those things which are evil, are done according to the providence, but not by the providence of God, that is, God willing, commanding, and working them. For all good things are done, God willing them; evil, God permitting. And God willet those things, by his will, which he liketh, worketh, and commandeth. He permitteth those things, which he neither liketh, nor commandeth, nor worketh, nor furthereth: but which he condemneth, forbiddeth, and punisheth.* That appeareth especially out of those testimonies, which are alledged concerning reasonable creatures. For they shew, that all reasonable creatures, both Angels and men, and those both good and bad, are ruled and governed by Gods providence; but so, that whatsoever good is in them, that is from God himself, who worketh this in reasonable creatures: but whatsoever ill is in them, is of themselves, being by nature evil, not of God who is most good. All good things God himself worketh in reasonable creatures: but evil things he permitteth in respect of other things that are good.

The reasons, whereby is demonstrated, That the providence of God extendeth it selfe to all things, are almost the same with those which prove, that there is a providence of God.

1. Nothing can be done without his will who is omnipotent: Therefore nothing can be done, God simply not willing it, because he is omnipotent. Wherefore whatsoever is done in the world, that must needs be done, God willing it either *simply*, as God simply willet good things; or *after a sort*, as hee in some sort willet even those things which are evil.

2. It is proper to him that is most wise, not to suffer any thing, which is in his power to be done, without his will and counsell. And how much the wiser he is, so much the more largely doth his government extend it selfe: But God is a governour infinitely wise, and hath in his power all things. *Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over of my God? Therefore he suffereth nothing to come to passe without his certain and determined counsell.* And further, if the number of things were infinite, yet were God sufficient for the administering of them: seeing he is of an exceeding and infinite wisdom.

wisdom. And therefore he easily taketh care of all things that are created; which although they be many, yet in themselves, and most of all in respect of Gods infinite wisdom, they are finite and limited.

3. He that willeth the end or consequent of any thing or event, he willeth also the meanes or antecedent of that event, whereby the end is come unto: But GOD willeth the ends of all things, and events, whether good or bad: Therefore he willeth universally all things, which are, and are done, if not simply, yet in some sort and respect. For whatsoever things are, or are done in the world, either they are the end and consequent, or the antecedent and meane, whereby to attaine unto the end. The Major is manifest. The Minor is thus proved: *God will that is good*: But of all things there are some ends most good; otherwise God, by reason of his immense goodness, would not permit them to be done. *The Lord hath made all things for his owne sake, yea even the wicked for the day of evil*: Therefore the ends of all events are wrought by the will of God.

3. God willeth the ends of all things.

Prov. 16. 4.

4. The first cause is that which doth not depend of any other, but whereof all second causes, and their actions and motions depend and are governed: But God is the first cause of all things: Therefore God and his counsels and works do not depend or are governed of any other, but all other things of him: neither according to others actions doth he determine of his, but himself decreeth all things so to be done: that is, God hath not therefore determined or decreed any thing, for that he fore-saw the second causes would so doe; but therefore all things shall be so, for that they are so determined or decreed by him: Now, to depend of another, is, upon consideration first had of anothers action, whether present, or past, or to come, to be moved thereby to determine, and doe a thing.

4. God is the first cause.

5. What God unchangeably fore-knoweth, he also unchangeably willeth from everlasting: But God from everlasting fore-knoweth unchangeably all things, even those things which are most mutable: Therefore hee would from everlasting unchangeably all things, either simply, or in some sort and respect: The Minor is manifest. The Major is thus proved: All certain and unchangeable prescience or fore-knowledge, dependeth on an unchangeable cause: But there is no unchangeable cause besides Gods will: for all second causes are in themselves changeable; and might not have been: Therefore Gods will alone is the cause of his unchangeable prescience; that is, God therefore fore-knoweth that a thing shall be so, because he willeth and decreeth it to be done so, either simply, or in some respect. For if he simply would it not, it could never have been done and fore-known of him. *The summe is*, Gods wil and decree is the cause both of the event, and of the foreseeing or knowing of it: but the fore-seeing is not the cause of the effect. Moreover, prescience in God is not severed from his will and working, as in creatures: but they are both but one thing, differing in consideration only. *Hath he said it, and shall he not doe it? And hath he spoken, and shall he not accomplish it?*

5. The unchangeableness of Gods fore-knowledge.

Num. 23. 19.

6. All naturall good things are from God, as the first cause: But all the faculties, motions, actions of all things, as they are meerly such, are naturall good things; that is, things made and ordained of God in nature: Therefore all are from God their authour and effecter, and are wrought by Gods providence. *In him, we live, and move, and have our being.*

6. God the cause of all good, as it is good.

Acts 17. 28.

A confutation of certaine Sophismes or Cavils, which are wont to be objected against the providence of God, moving and governing all and every particular, whether good or bad, great or small, most justly.

The first, of confusions, and things disordered in nature.

NO confused or disordered things have their being, or are governed by the providence of God: But whatsoever things are under the Sunne, are confused, because all are vanity: Therefore they are not ruled and governed by divine providence. Answ. The Major

1 Cor. 14. 35.
Ecclesi. 1. 4.

Confusions, as they are such, are not from God as efficient of them, but directing them.

There is order even in disorder-ed things.

Major proposition, consisting of doubtfull termes, is to be distinguished. *No confuse things* (true, if they be simply confuse) *are governed by the providence of God*, that is, the providence of God working them, as they are confuse. *All things that are under the Sunne*, that is, *humane things are confuse and vaine*: true, but not simply, so that no order and good at all lyeth hid, and is found in that confusion. For if they were such, God, for his great goodnesse and justice, would not permit them to be done. Wherefore, if by the confusion of the world they collect and conclude, that there is no providence, there is more avouched in the conclusion, then was contained in the premisses; or they proceed from that which is in some respect so, to conclude the same to be simply and absolutely so. For whereas many things in the world are well ordered, as the celestiall motions, the preservation of the kinds of all things, common-weals, the punishments of the wicked men, & many more, it may not by this argument be concluded of all things, but of those only, which are done against the order by God appointed, that they are not governed by his providence: but those things, in which a most manifest order doth appeare, shall be an evident testimony of Gods wisdom and effectually working. *But if then they conclude, that those disordered things are not ruled and governed of God*; so also shall there be more said in the conclusion, than was in the premisses. For it followeth thereof, *Not that the things confuse and troubled, but that the confusion or troubling of order, which is in them, is not of God*: As the wicked were created of God, albeit their wickedness proceeded not from God, but from themselves. For every thing is not necessarily avouched of the concrete, or subject so qualified, which is affirmed of the abstract, or quality it selfe. Wherefore, if it be again replied, putting this Major, *That disordered things are not, or are not ruled of God: and therefore many things in the world not done by his providence*; even thus too, is the Major diversely faulty. For, 1. Be it that it be granted, that things disordered, if they be simply such, are not, or are not ruled of God: yet cannot this be granted of them, if both *confusion* and *order* in divers respects be found in them. Now neither Devils nor men commit any thing so repugnant to the order settled by God, wherein, albeit in respect of their corrupt will it be most disordered, there is not yet the most wise order of divine justice, power, and goodnesse lying hid under that confusion, which themselves had caused: and for the most part also the same doth manifestly appeare; the event, or God himselfe by his word declaring it. Great confusion was there in the Jewes detestable murder, when they crucified the Sonne of God, and yet notwithstanding the hand and counsell of God hath defined and determined nothing with more wonderfull order and wisdom, than the death of his Sonne for our sins. *All humane things therefore are vaine*; not in respect of the will and decree, or providence of God (for if we respect it, they are most well ordered, even such as in mens judgements seeme most disordered) but in respect of men, as concerning both the fault and punishment. For, 1. *All our things, God not illighting, correcting, and directing us by his Spirit, are evill, and displeasing God*. 2. *They obtaine not their expected and hoped events, or those at leastwise not firme and stable, neither such, wherein sound and solide felicity and blessednesse doth consist*. 3. *That wisdom also, which is the knowledge of Gods will, and a true desire to be obedient thereunto, in this life is joyned with manifold errors, sinnes, and calamities*: Therefore humane matters are not ruled of God, that is, working them, as they are confuse, and sins: but are ruled of God permitting sinnes, even as they are sins, and directing them to most good ends; but working all that is good, even those things which lye hid in things disordered and confuse. Moreover, *The evils which just men suffer, and the good which the unjust enjoy, seem disordered in mens judgements*: but according to the judgement of God, there is a most just order in them, for those causes which are uttered in the word of God. And those things are to be removed from the will and working of God, not which in our judgement, but which in the judgement of God are disordered. Repl. *They who are against God, are not ruled and guided by God. Devils and wicked men are against God: Therefore they are not ruled and guided by his divine providence*. Answ. Wee grant the whole reason in some respect, namely, that Devils and wicked men are not ruled of God by

by his speciall providence, that is, by his holy Spirit lightning their mindes with the knowledge of Gods will, and inclining their hearts not to respect and execute in their actions their owne lusts, but the knowne will of God, and so themselves to worke well together with God, who by them worketh well. But they are ruled and governed of God, by his generall & secret providence or government, so that they cannot doe any thing but what God hath decreed to doe by them; and are the instruments of his punishments and benefits, though themselves thinke and respect some other thing. According to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whither soever it pleaseth him. God moveth, inclineth, and ruleth the wicked wil of Josephs brethren in such wise, as not to kill Joseph, but freely to sell him to the Imaelites, that by this means he might transport the family of Jacob into Egypt, nourish, & multiply them, and being oppressed by long servitude and bondage, gloriously deliver them. Assur, though a wicked and proud King, yet is called, *The rod of the Lords wrath*. Likewise, the Assyrians are called, *The sanctified of God, hired souldiers, doing service to God*: whom yet their own ambition, cruelty and covetousnesse carried, to take weapons against the Jewes. Likewise, every-where in Scripture God is said to insatiate and besot the wicked, to strike them with a giddinesse, so mad and amase them, so effeminate them, to fill them full of feare, so that their spirits faile them at the noise of the falling of a leaf: to rule the swords of the wicked with his hand, to obdurate and harden their hearts. By these and the like it is manifest, that even the deliberations, counsels, and actions of the wicked, are subject to his divine providence and government: and that it is not an idle permission in them, but an effectuall working of God, inclining their wils, and guiding their actions at his good pleasure.

The wicked are not ruled of God so manifestly as the godly; & they withstand Gods revealed will, but not his secret wil.

Dan. 4. 32.

Prov. 21. 1.

Gen. 45. 5. 7.

Ezra 10. 3.

The second Sophisme, of the cause of sinne.

OBJECTIONS. I. All the actions and motions of all creatures are done by the will and working of God. Many actions (as the selling of Joseph, the Assyrians warring against the Jewes) are sinnes: Therefore sinnes are done by the will and working of God, and by force of consequent, the opinion of universall providence maketh God the author of sin. Ans. There is a fallacy of the accident in the Minor proposition. Actions are sinnes, not in themselves, and as they are actions, but by an accident, by reason of the corruption of the instrument in those actions, which God worketh most justly by him, he not respecting this; as to obey therein the known will of God. This corruption or defect of the creature; and the action which God worketh by the creature, concur together by an accident. For neither is essentiall to other, neither the cause of other, but each is to other accidentary. For both God would have wrought that selfe same punishment; which he inflicted justly on the Jewes by the Assyrians sinning, by an instrument not sinning: and the Assyrian, if it had pleased God to correct his will, might have been notwithstanding the instrument of Gods wrath, and yet good, how great soever severity he had exercised toward the Jewes: As when God by his good Angels slayeth the wicked host of the Assyrians. Sin therefore, which is in the actions of the creature, is not done by the will and working of God, but by an accident, to wit, as God willeth and worketh those actions, which are sins by the fault of the creature. The summe of all cometh to this: The good action of God, exercised by an evill and corrupt instrument, is no otherwise the sinne of the bad instrument, than water which cometh pure out of the fountaine, is made impure, running through uncleane places: or the best wine coming out of a good vessell, waxeth sowre and eager, being put in a corrupt vessell, according to that of Horace, *Unlessse the vessell bee pure, whatsoever thou powrest in, sowreth*: or further, than the good worke of a good Judge, is the evill worke of an evill servant or minister: or the riding of a good horse-man, is the halting of a lame horse. In all these is a Paralogisme or fallacy of the accident: that is, there is a proceeding from the essence or thing it selfe, to that which is but an accident to the thing, and doth but by an accident concur with it: after this manner, The go-
ing

Actions are no sins in themselves, but by an accident.

Horat. lib. 2. of epist. 2.

ing of a lame horse is a plaine halting. The horse-man willeth and worketh the going of the lame horse: Therefore he willeth and worketh the halting. In like sort, the Diuel is created and sustained by God. The Diuel is wicked: Therefore the wickednes of the Diuel is from God, as the author and effecter thereof. Both which reasons are alike sophistickall and false.

Many things in respect of the creatures are sins in themselves.

Repl. 1. *Those things which are in their owne kind finnes, or unto which the definition of sin agreeth, they are in themselves sins. Many actions are in their own kind sins, as theft, lying, adultery, murder: Therefore they are sins in themselves.* *Ans.* It is a fallacy, reasoning from that which is in some respect so, to that which is simply so. For, the whole argument is granted concerning actions prohibited by God, in respect of the creatures, as they are committed of them against the law of God knowne unto them, either by generall or speciall commandement, or they are not done to that end principally, as thereby to doe and execute the known will of God. The reason thereof is certain, and expresse in the Scriptures; because the will of God, revealed in his word, is the only and surest rule of goodnesse and rightnesse in the creatures. Wherefore, if those motions and actions accord to the will of God, they are in themselves good and pleasing to God: but those actions which disagree from his will, are in themselves sins, which God abhorreth and punisheth. *Whatsoever is not of faith, is sinne:* that is, whatsoever resteth not on the certain commandement of God, neither is done to that end, as thereby to obey the known will of God. But the argument on the other side is false, if we respect the will of God moving and working all the motions and actions of all creatures. The reason is, for that God alone by his own nature can will, appoint, or doe nothing that is unjust, whether he worke by the good, or by the wicked: Because seeing he is most good, his will only is the rule of justice: and seeing he oweth nothing to any man, he cannot to any man be injurious. Wherefore to spoyle another against the law and commandement of God, is sinne in it selfe, and theft. But God commanding, by an especiall commandement, the Israelites to spoyle the Egyptians, it was not theft, but a worke good in it selfe, both in respect of God, by this means punishing the injustice of the Egyptians: as also of the Israelites doing it to this end, that they might obey therein the speciall will and commandement of God: which if they had done without this commandement, they had committed theft.

Rom. 14. 23.

No action evill in it selfe, in respect of God.

Exod. 12. 2.

God willeth those things which are sins in themselves in respect of mans will, but not in respect of his will.
2 Sam. 12.
1 Kin. 22. 23.
Ezay 10.

Repl. 2. *He that willeth and worketh an action, which is in it selfe sin, willeth and worketh sins: God willeth those actions, which in themselves are horrible finnes; as are the heinous offences of Absolon, the lying of the Prophets, the cruelty of the Assyrians making waste of Iury: Therefore God willeth and worketh sin.* *Ans.* The Major is true of one, who worketh an action which is sin, and disagreeeth from the law of God in respect of his will, who worketh it; and is not true of others: but the Assyrians actions, and of others sinning, which God effectually would, were sins, not in respect of the will of God, but of the will of the men themselves sinning: For, though God would the same thing; yet he would it not in the same sort that they. But that this answer, as also the former, may be the better understood, & may be with greater certainty opposed against the like sophisms, which humane reason in great number frowardly wresteth against Gods providence, this generall rule is to be observed, the truth whereof is manifest, and the use great in Philosophy, both Naturall, and Morall, as also in Divinity. *One and the same worke or action, or effect in subject or matter, is in consideration, manner, and forme made most diverse, good and bad, according to the diversity of the causes both efficient and finall. For, in consideration and respect of a good cause, it is good: in respect of a bad cause, bad: and a good cause is in it selfe a cause of good; by an accident a cause, of an evil and bad effect, or vice, which is inherent and remaining in the effect, by reason of a bad and vicious cause, concurring in the producing of that effect: and contrary, a bad and evil cause is in it selfe a cause of evil: but by an accident, of good: which good is in the effect, by reason of a good cause concurring there-with to the producing of that effect.* Now then, whatsoever God doth, cannot be but most good, and most just: seeing both himselfe is most good, and hath no scope or ends of his counsels and works, but such as are most good, alwaies agreeing with his nature and Law: namely, his glory, and the safety

A rule to be observed of good and evil causes, of one and the same effect.

and

and salvation of his chosen. *But the creatures action is then good, when both themselves are good, and have a good end proposed unto them of their action: which end they have, when as they execute the commandment of God either generall or speciall, being moved by the cogitation of his commandment, whether they have, or have not any knowledge of the counsell and purpose of God, why he commandeth this or that thing to be done. And the action of creatures is evil, when both themselves are evil, as also when, being forsaken and not corrected by God, they doe a thing without his commandment, or not to that end as thereby to obey him. Wherefore that worke, the working and doing whereof is ascribed by the Scripture both to God and to a corrupt and evil creature, must needs be good, in respect of God; and evil, in respect of the creature: neither what is evil in that worke, may be attributed to God; neither what is good, unto the corrupt creature, but by an accident. So the afflicting or wasting of the Jewes was in subject and master one and the same worke, which both God would, ordained, and wrought; and the Assyrians executed: yet in consideration and respect, it was not the same, but most diverse. For, in respect of God, purposing by this meanes to punish the sins of the Jewes; it was the power and most holy worke of God: in respect of the Assyrians, who were both wicked, cruell, ravenous, and bent not upon the will of God, which they were ignorant of, but on the fulfilling of their whole rapacity and hatred against the law of God, it was wicked robbery, the proper work of the Assyrians (as it is expressly shewed, Eſay 10. 7.) which God neither would nor intended, nor wrought in the Assyrians. Wherefore neither the proper worke of the Assyrians, can be attributed to God, nor the proper worke of God unto the Assyrians, but by an accident; because namely in one and the same losse and waste which God brought upon the Jewes by the Assyrians, the unjust worke of the Assyrians did, by an accident, concur with the most just worke of God. Even as a Judge is not therefore made a thiefe, nor a thiefe made a Judge, because a just Judge putteth to death a robber by an evil executioner, and a thiefe; but one and the same slaughter is a just punishment, in respect of the Judge; and murder, in respect of the executioner being a thiefe. So a Captaine lawfully waging warre, and laying waste the country of his enemies, doth well: but the wicked souldiers, who fulfill therein, and follow their owne lusts, sinne. So God afflicting Job, thereby to try him, doth justly; Sathai and the Caldeans, spoyling and yexing him, for to fulfill their owne lusts, and to destroy him, doe wickedly. Wherefore it is a most true rule: *The end maketh the kind of action either the same or diverse.**

Repl. 3. *That which cannot be done, God simply not willing it, is done, God willing it.* But sin, as it is sin, cannot be done, God simply not willing it: because God is omnipotent, Therefore sin must needs be done, God willing it. And so it followeth, that not onely evils of paine and punishment, but evils of crime and offence also, are done by the providence of God. Ans: The consequence of this argument is to be denied: because the Major hath not a sufficient enumeration: for this member is wanting, namely, *God permitting it.* For that which is not done, God not willing it, may be done, God either willing it or permitting it: Or wee may answer, that the Major hath an ambiguity and doubtfull meaning in it. For, *God to will a thing*, is taken sometimes, as for him to approve and worke it: sometimes, for his permitting, or not hindering a thing from being done. This, to permit, is in some sort to will, and that he will not inhibit it, although he dislike and punish it. *Sin then is said to be done, God willing it*; not as if he doth intend, like, and worke sin, as it is sin; but because he doth permit it: that is, he by his just judgment suffereth sinne, which riseth from the corruption of his instruments, to concur in the action, which he exerciseth by vicious and corrupt creatures, with his holy worke; while hee indeed moveth and bendeth them by objects whither himselfe will, but doth not correct them by his spirit, that so with God working well, they also may work well, that is, according to the knowledge of his divine will, and with purpose of being obedient thereunto.

Repl. 4. *The privation or bereaving of the knowledge of Gods will, and of righteousness from God, as worker and effeller thereof. This privation is sin. Therefore sinne is from*

Not to beare, but to be bereaved of Gods knowledge is sin.
God.

God as efficient, thereof. *Ans.* There are foure termes in this Syllogisme: For, *privation* in the Major is taken *actively*, to derive, bereave, forsake, to withdraw the grace of his spirit, not to keepe the creature in that goodnesse, wherein he was created, nor to restore him to it, being lost. This worke of God is most just; nothing repugnant to his nature and lawes: either because it is the most just punishment of sin, or because God oweth nothing to any creature, & therefore cannot be injurious to any, or an acceptor of persons, what soever he doth determine of his creature. In the Minor *privation* is taken *passively*, & signifieth as much as to want, or the want of rightnesse, which ought by the right of their creation to be in reasonable creatures. This want, because it is received, & is in the creatures, they themselves willing & procuring it; against the law of God, it is sin in them, & is not wrought by God: but God nor continually ruling these reasonable creatures by his holy spirit, it is in them voluntarily, without God either furthering or enforcing it. Briefly *privation* cometh from God, as it is a punishment; and cometh not of God, as it is sin, and repugnancy in the creatures against the Law of God.

To rule sin is not
to work them,

Obj. 2. *When a creature is said to be ruled of God, it is meant, that his actions are from God, and are directed to the glory of God, and the safety of his chosen: But the creatures, even when they sin, are ruled of God. Therefore sins are wrought by God.* *Ans.* The conclusion pulleth in more, than was in the premisses. For this only followeth of them: therefore the actions also of sinners, as they are actions (that is, as they are not sins; but motions wrought by God) are from God, and are ruled of him. For he will the actions; but the *pravity* and *naughtinesse* of the action, which is from men, he will not. Moreover, God through his great goodnesse ruleth and guideth sins also, as they are sins: yet not by working them, but by permitting them, and destining and directing them to certain ends, and those most good.

Obj. 3. *Of those things which are done by Gods providence, God himself is author and efficient. But all evils, even of crime and offence, are done by the providence of God. Therefore God is author of all that is evil.* *Ans.* The Major is to be distinguished: Those things which are done by Gods providence, that is, Gods providence working them, or are done as proceeding from it, God worketh them. But all evil things are done by Gods providence; yet not all alike. Evils of punishment, because they have in them a respect and consideration of good, are done as proceeding from the providence of God: for God hath from everlasting decreed them, and in time, order, and manner determined by him, worketh them. Evils of crime, or sins, as they are such, are not done as from or of the providence of God, but according unto the providence of God; that is, they are done by the providence of God, not working them, but permitting, determining, and directing them to most good ends, and most agreeable to his nature and law. For evils of crime, or sins as they are such, have not a respect & consideration of good in them, as evils of punishments have. Therefore God did not decree or will to worke them, but he decreed to permit them, and not to hinder them from being done by others, and from concurring in actions with the holy and sacred work of God, partly to exercise his justice in punishing some, and partly to declare his mercy in forgiving others.

The third Sophisme, of contradictory Wils.

Hee that in his secret will will that to be done which he forbiddeth in his law, hath in him contradictory & flat repugnant wils. But God in his secret will will that to be done which he forbiddeth in his law, as robberies, spoiles, rapes, murders: Therefore he hath contradictory wils. *Ans.* 1. We grant the whole argument, if therein bee meant these evil actions in such sort as they are committed against the Law by the creatures, and so become sinnes. For in this sense God neither willeth them, nor alloweth of them, but onely as they are certaine motions, and punishments of sinne. *Ans.* 2. The Major is to be distinguished: He contradicteth, or is contrary to himselfe, who will and will not the same work, that is, in the same manner and respect: God will and will not the same, but in a diverse manner and respect. Hee will and worketh it, as

it is a motion and action, and also a punishment of sin, or any thing agreeing with his Law and justice, as a triall, or exercise, or martyrdom of the godly. *He willet not, neither alloweth or commandeth, nor worketh any thing*, as by reason of the corruption of the instrument, by which he exerciseth his work: it swereth from his divine justice and law. Now in a divers manner and respect, to will, and not to will the same, and yet so determinate on that part, whereof the reasons seems strongest, is not in us, much lesse in God, absurd or repugnant. The waste of Israel, which the Assyrians wrought, God willet as a punishment, which his justice of right did require: *he willet it not*, but condemneth, and afterwards most grievously revengeth it in the Assyrians, inasmuch, as it was not the execution of Gods wrath, but a fulfilling of their own wrath and lusts against his law. So God willet, that all should obey his word and be saved: 1. In respect of his love towards all: for he is delighted with the death of no man. 2. In respect of his commandment, and inviting of all to repentance. But he will not that all be converted and so be saved, in respect of his working or efficacy: that is, he commandeth all men indeed to repent and beleve, and promiseth life to all that beleve; but he doth not any where promise that he will work by his spirit in all, that they should beleve and be saved. For if he would this, it must needs be, that either all should obey Gods commandments and be saved, or that God should not be omnipotent. Repl. If God willet one thing in signification, or by his commandment, and willeth effectually, or by his efficacy and working, another; he shall be changeable and a dissembler. Answ. This doth not thereof follow. For even when he willet effectually those actions which are sins, he doth indeed detest them, as they are sins: and when he commandeth obedience, he doth in earnest exact it of all. But this will of signification, or commandment of God, doth not testifie, or declare, what he will work in all; but what agreeth with his mind, what he alloweth, what he requireth, and what every one oweth unto him. God therefore dissembleth not, neither is contrary to himself: because he doth not in all places, nor at all times manifest his will unto his creatures: and his will of punishing is not disagreeing from his law.

God willet the obedience of all, as concerning his commanding it unto all: but not as concerning his secret working of it in whom he will.

God no dissembler.

The fourth Sophisme, of contingency and liberty or freeness.

THAT which is done by the unchangeable decree of God, is not done contingently and freely. But all things are done by the unchangeable decree, or counsell, or providence of God: Therefore nothing is done contingently and freely. Answ. The Major is either particular, and so concludeth nothing, or being generally understood, is most false. For, An effect which is the same in subject and matter, is changeable and unchangeable, necessary and contingent, in respect not of the same cause, but of divers, of which together it is produced and doth depend, and whereof some are changeable, some unchangeable. In respect therefore of the second and nearest causes, some effects are necessary and certain, which are produced out of causes alwaies working after one sort; some are changeable, which have a changeable cause, that is, such as is not alwaies working after one sort, and producing the same effects. In respect of the first cause, namely, the decree of God, which is unchangeable, all effects are unchangeable and most certain, even those, which in respect of second causes are most uncertain. As, That the bones of Christ should not be broken, it was a thing contingent, in respect of the bones, which in their own nature might as well have been broken, as not broken; as also of the Souldiers, who, as concerning the nature of their will, might have chosen to doe either; but in respect of the decree of God, it was necessary: for by his decree were the wils of the Souldiers so ruled, that they could not then, neither would chuse the contrary. Wherefore the unchangeableness of the decree of God, which is a necessity by supposition, or conditionall, doth not take away either the contingency of events, or the liberty and freeness of a created will, but rather maintaineth, and confirmeth it. For God accomplisheth his decrees by reasonable creatures according to the condition of their nature, when as by objects represented and shewed to their understanding, he inclineth and bendeth their will, that it should with free and inward motion chuse or refuse that which

Gods government doth not take away, but establish the liberty of the creatures will.

seemed good from everlasting to God, and was decreed of him. For, if when God worketh well by evil creatures, there is not taken away in them, through the decree or providence of God, and his good working, that which is accidentall to them, that is, corruption: how much lesse shall that be taken away, which is essentiall unto them, even to work freely? So the blessed Angels are *changeably good*, as concerning their nature: but they are *unchangeably and necessarily only good*, according to Gods decree and directing of them; and yet *freely*: so that how much the more effectually they are moved by the Spirit of God, so much the more freely, and with greater alacrity and propension they will, and doe onely that which is good. *Judas, the Jewes, Herod, Pilate, the Souldiers* delivered and crucified Christ freely, and with great willingnesse and pleasure, and yet *they did whatsoever the hand and counsell of God had determined before to be done*.

Acs 5. 28.

The difference
between neces-
sary and contin-
gent things.

The difference
between absolute
necessity, and ne-
cessity of conse-
quence, or sup-
position.

Mat. 26. 53.

Fortune and
Chance.

Object. 2. *That which is done by the unchangeable decree of God, is not done contingently, but necessarily. All things are done by the unchangeable decree of God: nothing is therefore done contingently, neither by Fortune nor Chance, but all necessarily: which is the Stoickes doctrine of fate or destiny.* Here, before wee answer to this objection, wee must know the signification of the words, and the difference between the opinion of the Stoickes and Christians. Necessarily is that which *cannot be otherwise than it is*. Contingent is that, which is indeed, or is done, but might notwithstanding not have been, or have been done otherwise. Necessity therefore and contingency is the order which is between the cause and the effect, unchangeable or changeable. And because the effects follow of their causes unchangeably, either in respect of the nature it selfe of the causes, or in respect of some externall cause, which designeth and appointeth another cause to a certain effect: and because also the effects themselves cannot be more unchangeable, than are their causes: therefore there is said to be a double necessity: One *absolute* or simple, which is of them, whose opposites or contraries are simply unpossible, in respect of the nature of the cause or subject whereof it is affirmed: as are the essentiall and personall properties of God: to wit, God is, God liveth, God is just, wise, &c. God is the eternall Father, Sonne, and holy Ghost. The other is *necessity of consequence* or by supposition, which is the immutability and unchangeablenesse of those effects which follow of causes, which causes being supposed or put, the effect must necessarily follow; but the causes notwithstanding themselves might either not have been, or might have been changed. So are those things necessary which God hath decreed that they should be done, in respect of the unchangeablenesse of his decree, which decree yet God most freely made; that is, hee might from everlasting either not have decreed it at all, or have decreed it otherwise, according to those wordes: *Thinkest thou that I cannot now pray to my Father, and hee will give mee more than twelve legions of Angels? How then should the Scripture be fulfilled? Likewise, Those things are called necessary, which are done indeed by such second causes as are so made of God, that by their owne nature, they cannot doe otherwise than they doe; but yet may be by God himselfe either taken away, or hindered, or altered and changed: As the Sun, and the shadow going forward in consequence (or order of nature) with the Sun; and yet consisting and standing still in that battrell of Joshua, and returning backwards in the daies of Ezechias: the fire, burning bodies within the reach thereof, which are capable of burning; and yet not burning the three Children in the furnace of Babylon: or those things which are indeed in their own nature apt to produce a contrary or diverse thing, or to forbear producing of their effect; and yet notwithstanding, cannot doe otherwise, because they are so moved by God, or by other causes; which although they be not changed, yet might have been changed; or when they worke so, cannot withall not worke, or worke otherwise, because two contradictoryes cannot be both at one time true.*

Fortune and Chance are sometimes taken for the events themselves, or effects, which follow causes that are causes but by an accident, by reason of such causes as are causes by and in themselves, but not knowne to us: as when we say, good or evil fortune, happy or unhappy chance. Sometimes they signifie the causes of such events: either the

the manifest causes, which are causes but by an accident (as when any thing is said to be done by fortune, or by chance) or the hidden and unknown causes, which are causes by and in themselves: As it is said in the Poet: *Omnipotent fortune and fate inevitable.* And they are wont to call that fortune, which is a cause by an accident in voluntary agents, whose actions have some event, that seldom happeneth, besides their appointment: As he that digging with purpose to build, findeth treasure. Chance they call an accidentall cause in naturall agents, whose motions have effects, neither proper to them, neither alwaies happening, and that without any manifest cause directing it: as if a tyle falling from an house. kill one that passeth by.

By the name of Fate or Destiny, sometimes is understood the decree and providence of God: As that of the Poet, *Leave off to hope that the fates of the Gods are moved with entreaty.* But the Stoickes by this word understood the immutable connexion and knitting of all causes and effects, depending of the nature of the causes themselves; so that neither the second causes are able to work otherwise than they work, neither the first causes can worke otherwise than doth the second; and therefore all effects of all causes are absolutely necessary. This opinion of the Stoickes, because it spoyleth God of his liberty and omnipotency, and aboliseth the order and manner of working in second causes, disposed by Gods wisdom, not only sounder Philosophy, but the Church also rejecteth and condemneth, and doth openly professe her dissenting from the Stoickes: 1. Because the Stoickes tie God to second causes, as if it should be necessary for him to work by them, as their nature doth bear and suffer. But the Church teacheth, that God worketh not according to the rule or lore of second causes; but second causes according to the prescript of God, as being their chiefe and most free Governour and Lord; and therefore are subject and tied to his will and pleasure. 2. The Stoickes were of opinion, that neither God, nor second causes, can doe any thing of their own nature otherwise than they doe. The Church affirmeth, that not only second causes are made and ordained by God, some to bring forth certain and definite effects, some variable and contrary; but God himself also could from everlasting either not have decreed, or have decreed and wrought otherwise, either by second causes, or without them, and by them either changeable in their own nature, or unchangeable, all things, whose contrary are not repugnant to his nature: and that he hath so decreed them, and doth so work them, not because he could not doe otherwise; but because it so pleased him, as it is said: *Our God is in heaven; he doth whatsoever he will. With God shall nothing be impossible:* that is, which is not against his nature, or whereby his nature is not overthrowne, as it is said, *2 Tim. 2.*

Out of this then which hath been spoken, we answer unto the argument, which was, *That which is done by the unchangeable decree of God, is not done contingently, but necessarily:* All things are done by the unchangeable decree of God: nothing therefore is done contingently, neither by fortune or chance, but all necessarily. First, wee say, there is more in the conclusion than in the premisses, when the opinion of the Stoickes is objected to the Church: For albeit the Church confesseth all events in respect of Gods providence, to be necessary: yet this necessity is not a Stoicall fate and destiny; because the Church defendeth against the Stoickes, both liberty in God governing things at his pleasure, and a changeableness in second causes; and sheweth out of Gods word, that God could both now doe, and from everlasting have decreed many things, which neither he doth, nor hath decreed: And therefore the Church also hath obtained from the name of fate, lest any should suspect her to maintaine with the Stoickes an absolute necessity of all things. Secondly, *If removing Stoicisme, yet notwithstanding the necessity of all things, and the abolishing of contingency, fortune, and chance, be objected:* wee make answer to the Major by distinguishing the words. For those things, which are done by the providence and decree of God, are done indeed necessarily; but by that necessity, which is by supposition, or of consequence, not by simple necessity or absolute: wherefore it followeth, that all things come to passe, not by simple and absolute necessity, but by that of supposition or consequence. And necessity of consequence doth not at all take away

Fate or destiny.
The difference
between the Sto-
ickes & the Church
concerning Gods
providence.

of fine
fate. Dicitur
for it is
sure pre-
cise.

Phil. 15. 3.
Luke 1. 37.

Necessity of con-
sequence or sup-
position, doth not
take away con-
tingency.

away contingency. The reason of this is : *Because the same effect may have causes, where of some may produce it by an order changeable, some by an unchangeable order ; and therefore in respect of some it is contingent, and in respect of some, necessary.* For as the originals or causes of contingency in things, are that liberty which is in the will of God, and Angels, and Men, and the mutable nature of the matter of the elements, together with the readinesse or inclination thereof to divers motions and formes : so the cause of absolute necessity in God, is the very unchangeable nature of God ; but the cause of that necessity, which is only by consequent, is the divine providence or decree coming between those things which are in their owne nature mutable ; and also the nature of things created, which is framed and ordained of God to certaine effects, and yet subject to the most free will and government of God, either according, or besides, or contrary to this order which himselfe hath made. *In respect therefore of second causes, some things are necessary, which are done by causes alwaies working after one sort ; as the motion of the Sun, the burning of any matter put into the fire, if it be capable of burning : some things are contingent, which have causes working contingently, that is, apt and fit to produce, or to forbear producing divers and contrary effects : as the blasts of windes, the locall motions of living creatures, the actions of mens wils. But in respect of the first cause, that is, of the will of God, all things which are, or are done in Gods externall or outward workes, are partly necessary, partly contingent.* Necessary, as even those things which have second causes most changeable : as that the bones of Christ on the Crosse were not broken by the Souldiers, by reason of the unchangeableness or the decree and providence of God : Contingent (by reason of the liberty of his eternall and unchangeable decree, and the execution thereof) even those things, which, as concerning their own nature, have second causes most unchangeable, as the motion of the Sun and shadows. *If therefore by contingency they meane the changeableness of effects, which they have by the natures of second causes, or by the power and liberty of God, it doth not follow that things are contingent, because of that necessity which they have by the providence of God. For, this doth not take away, but preserveth rather the nature, order and manner of working in second causes ordained by God. But if by contingency they meane the changeableness of second causes and effects, so floating and wavering, that they are not ruled and governed by Gods providence, any such contingency the Scripture doth not admit or approve. Hereby we also understand, When it is demanded concerning the motions and effects of creatures, whether they are to be termed necessary or contingent, that some verily are more rightly and properly called contingent, than necessary, though both contingent and necessary, are wrought by divine providence. For they are rather to be called such as they are of their own nature, and by the nature of their neereft causes, than as they are in respect of Gods providence, which is cause more removed, and farther off. And nothing is more either certain or manifest, than that, according to the nature of second causes, some things should be changeable, some unchangeable : yet by the power of God, though all things in the creatures may be changed, they are made notwithstanding unchangeable, because of the certainty of his decree and divine providence.*

What contingency is denied.

Whether the motions of a creature are contingent or necessary.

What fortune and chance is denied.

Mat. 10. 29.
Pro. 16. 33.

So likewise we answer concerning fortune and chance. For if by these names be understood such causes or events by accident, as have no cause which is proper and by it selfe a cause, they ought to be far abandoned from the Church of Christ. But if we understand thereby a cause which is by it selfe a cause and proper, though unknowne to our senses and reason ; or such causes by accident, which have notwithstanding some secret proper cause adjoynd ; nothing hindereth (in respect of second causes, which are causes by accident, and in respect of our judgment, whereby we attain not to the proper, and that which is by it selfe the cause of these events) that to be, or to be a thing fortuning, or done by chance, which in respect of Gods providence cometh to passe by his most accurate and unchangeable counsell and decree : according to those sayings. *One Sparrow shall not fall on the ground without your Father. And, The lot is cast into the lap, &c.*

The

The fifth Sophisme of the inutility or unprofitableness of means.

THat which shall be unchangeably and necessarily by the will and providence of God, in vain to the furthering or hindering of that are means applyed; as the use of the ministry, the magistrates, lawes, exhortations, promises, threatenings, punishments, prayer, our study and endeavours: But all things are done by the decree of God unchangeably, neither can they which work by the providence of God work otherwise then they doe: Therefore all those means are vain and fruitlesse. *Ans.* It is not necessary that the first and principall cause being put, the second and instrumentall cause should be removed and taken away. In vain are second causes and means applyed, if God had determined to execute his decrees without means, neither had commanded us to use them: But seeing God hath decreed, by those means, in some to work faith and conversion, some to bridle and keep under means, and some to leave excuselesse, and hath for that cause commanded us to use them; they are not in vain used and applyed: yea, when there cometh no profit by these, yet they profit to this, that they leave the wicked without excuse. As therefore the Sun doth not in vain daily rise and set, neither are the fields in vain sowed and watered with the rain, neither bodies in vain with food refreshed; though God createth light and darknesse, bringeth forth the corn out of the earth, and is the life and length of our dayes; so neither are men in vain taught, or do study to conform their life unto doctrine, though all available actions and events proceed only from God: for God from everlasting decreed, as the ends, so the means also, and prescribed them unto us, whereby it seemed good to him to bring us unto them. Wherefore we using those means, doe well, and obtain profitable and fruitfull events: but if wee neglect them, either by our fault we deprive our selves or others of those blessings offered by God; or if God, even in this contempt of his word have mercy on us or others, yet our conscience accuseth us of open and grievous sin. Wherefore we must use means, 1. That wee may obey God therein, who both hath decreed ends, and ordained means to those ends, and prescribed them unto us; neither tempt him, by contemning these, to our own perill and danger. 2. That we may obtain those blessings decreed for us according to his promise, and that to our salvation. 3. That we may retain a good conscience in using the means, although the expected events do not alwaies follow, either in our selves or others.

God is effectual in working by means which himself hath freely ordained.

Three causes why we must use means.

The sixth Sophisme of the merit of good and evill.

WHatsoever is necessary doth not merit rewards or punishments: But all morall good and evill is done necessarily: Therefore neither the good meriteth reward, nor the evill punishment. *Ans.* This argument is handled by Aristotle in his Ethicks: But the answer thereto is easie. First, The Major is either particular, and so there is no consequence or sequel; or being generally taken, is false, and that even in morall or civill consideration, to wit, in respect of those things which are necessary by supposition, and yet are done freely, as the actions of men. Secondly, Wee grant the reason, in respect of the judgement of God, concerning good works: For the creature cannot merit any thing, no not by his best works, of God; because both they are due, and are the effects of God in us: And therefore the more good things God worketh in us, so much the more hee bindeth and indebted us to him. Wherefore in the godly, God crowneth and rewardeth of his free bountifullnesse not their merits, but his owne gifts. But as touching evill works, we deny the reason: For, they merit punishment, and that most justly: for although men forsaken of God cannot but sin; yet the necessity of sinning both was purchased by their own fault (as who freely and willingly departed from God,) and remaineth in them joyned and accompanied with great desire and delight. Wherefore to this, that they should merit punishment, their own will sufficeth, whereas especially the punishment was before denounced. This solution or answer Aristotle himself giveth

Lib. 3. cap. 5. No good work of the creature meriteth reward.

Rom. 4. 1.

Evill works merit punishment justly.

Ibid.

us, when as he sheweth, *That men are deservedly reprehended and punished for vices, either of mind or body, though they cannot avoid them, or leave them, because themselves are the cause of their own vices, and have purchased them unto themselves of their own accord, and voluntarily.*

Certain places of
Scripture wrested
against Gods pro-
vidence.

John 8.44.
James 1.13.
Syrac.15.10.

Acts 5.3.
2 Cor.4.4.

Acts 5.38.
Iia. 31.

1 Cor.9.9.

Levit.20.5.

Last of all, they wrest also certain places of Scripture, by false interpretations, against Gods universall providence: As, *When the divell speaketh a lie, then he speaketh of his own. God tempteth no man. He hath commanded no man to do ungodly, as also other the like places, which deny God to be the author of sin. But, those places attribute unto the wicked, and remove from God the sinnes, as lies, and temptations to sin: but the actions themselves of the wicked, as they are not sins, but operations and motions serving for the exercising and manifesting of Gods goodnesse or justice, the whole Scripture sheweth to be done by the will of God; and also, as they are sins, by his just permission: as, Of Sathan deceiving the Prophets of Achab: Of the false Prophets, by whom God tryeth and openeth the hypocrisie or constancie of men in true religion. Sathan filled the heart of Ananias. The god of this world hath blinded the hearts of unbelievers. In these and the like sayings also is discerned the work of the Divell unjustly blinding men, to destroy them; and of God justly blinding them by the Divell, to punish them. If this counsell be of men, it will come to nought. Woe be to the rebellious children, that take counsell, but not of mee. The counsels of men are said to be not of God, but of themselves, in respect of the ends which men, letting passe the will of God revealed unto them, respect not, and attain not unto: but not in respect of the ends which God doth respect and attaineth unto, as well by the wicked not knowing or contemning his will, as by the godly: or (which is in effect the same) the counsels of men are said to be of them, not of God, as they are sins, that is, as they swerve from the known will of God; but not as they are the execution of Gods either secret or known will. God doth not take care for oxen: Not principally, or not in such sort as for men: For he giveth also to beasts their meat. Those words then, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn*, were therefore spoken especially, that God might thereby shew, what hee would have by men unto men to be performed. So the wicked are often said to be cast out of the sight of God; not that the providence of God is not extended to them, but that he doth not tender them with his mercy and bounty, as he doth the godly. For the godly also complain, *That they are neglected of God*. when they are afflicted: not that God is not present with them in affliction; but that humane sense and judgment suggesteth this unto us. And, God is said to *set his face against the wicked, to cut them off*.*

Quest. 28. *What doth this knowledge of the Creation and Providence of God profit us?*

Ans. That in adversity we may be patient ^a, and thankfull in prosperity ^b, and have hereafter our chiefeft hope reposed in God our most faithfull Father ^c, being sure that there is nothing which may withdraw us from his love ^d, forasmuch as all creatures are so in his power, that without his will they are not able not only to do any thing, but not so much as once to move ^e.

a Rom.5.3.
James 1.3.
Job 1.21,22.
Psal.39.10.
b D. ut 8.10.
1 Theff. 5.18.
c Psal. 55.23.
Rom. 5.4.
d Rom. 8. 38, 39.

e Job 1.12. & 2.6. Prov. 21.1. Acts 17.25.

The Explication.



His doctrine of Gods providence is necessary to be known: 1. *For the glory of God*; for he will have us to ascribe to him most great liberty, goodnesse, wisdom, power and justice: and this he will have us to acknowledge and professe against the dreams and dotings of Epicures, Manichees, and Stoicks. But if the providence of God in moving and

The causes why this doctrine is to be known.
1. The glory of God.

guiding all things, even the least, both good and bad, be denied, these also his properties are denied; and if these be denied, God is not worshipped and magnified of us, but denied. 2. *For our own comfort and salvation*, that by this means there may be

2. Our own comfort & salvation.
1. Patience in adversity.

stirred up in us, first, *Patience in adversity*; because all things come to passe by the most wise, just, and available counsell and will of our heavenly Father: and whatsoever either good or bad God sendeth us, in them we consider the fatherly will of God towards us. Whatsoever cometh unto us by the counsell and will of God, and is profitable for us, that we ought to bear patiently: But all evils come to us by the counsell and will of God, and are profitable for us: Therefore we ought to bear all evils patiently. Secondly, *That we may be thankfull for benefits received of God*: wee

3. Thankfulness for Gods blessings.

ought to be thankfull, because, Of whom we receive all good things both corporall and spirituall, great and small, to him we ought to be thankfull, and worship him: But from God the authour of all good things we have all things: Therefore wee ought to be thankfull unto God, and to worship him. Now *thankfulness hath two parts*: 1. *Truth*, to acknowledge his benefits, and to be thankfull both in word and mind unto him. 2. *Justice*, to remunerate and recompence. Or, *Thankfulness consisteth*, 1. *In acknowledging of the benefit*. 2. *In celebrating it*. 3. *In remunerating it*. Thirdly, *That we may conceive a good hope and confidence of things to come*: when as God by his

3. Confidence of future blessings.

providence delivereth us out of evils. He that hath decreed unchangeably to save, and is able, and will save beleivers, doth never suffer them to perish. *Hope* here signifieth such a hope as resolveth all things so to be governed of God, as that also they shall hence-forward be profitable for our safety, and that he will never suffer us to be pulled away, or withdrawn from his love; nor will ever so forsake us, that wee perish: Because his will and power in preserving and saving us is unchangeable, and far above the forces of all his enemies. 4. *The desire and studie of godlinesse, prayers and labours*: because, although God alone giveth all good things, yet he giveth them with this rule and order, that they be desired and expected from him, and sought by our labour and study, which must be guided by his word. Briefly, the ends of the doctrine of providence are, 1. The glory of God. 2. Our patience in adversity. 3. Our thankfulness in prosperity. 4. Our hope of things to come. 5. Prayer for the obtaining of our hope.

4. Exercise of godlinesse.

By this it appeareth, That all the grounds and foundations of godlinesse or religion are pulled asunder, if the providence of God be once denied, such as before it hath been described out of the Scripture. For, 1. We shall never be patient in adversity, except we know it to come from God our Father unto us. 2. We shall never be thankfull for his benefits, except we acknowledge them to be given us from above. 3. We shall never have certain hope of our future delivery from all evil both of crime and pain to be perfected and accomplished, except wee resolve, that the will of God of certainly saving all the elect is unchangeable. 4. Wee shall never with assured confidence crave of God his blessings promised us, especially those which are necessary to salvation; neither shall we strive thereto with right endeavours and agreeable to Gods word, except we be assured that God both hath from everlasting decreed for us those blessings themselves, and hath destined and appointed the means whereby they are received, and doth also most certainly bestow those decreed and promised blessings upon all, to whom he giveth those means, and the lawfull use of them.

All the grounds of religion shaken in pieces, if the providence of God be denied.

The

The second part of the Creed; Of God the Son, the Redeemer.

ON THE 11.
SABBATH.

a Mat. 1. 21.

Heb. 7. 25.

b Acts 4. 12.

Job 15. 4.

1 Tim. 2. 5.

Isa. 43. 11.

1 Joh. 5. 11.

Quest. 29. *Why is the Son of God called Jesus, that is, a Saviour?*

Ans. Because he saveth us from all our sins ^a: neither ought any safety to be sought for from any other, nor can else-where be found ^b.

The Explication.



IN this second part of the Apostolick Creed, is treated of the Mediatour. The doctrine concerning the Mediatour consisteth of two parts: 1. Of the person of the Mediatour. 2. Of his office. Of his person, the two former articles speak: And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the virgin Mary. His office is summarily expounded in the same two articles, but particularly in those which follow, even the third part of the Creed, wherein is treated concerning the holy Ghost. There are two parts of his office; humiliation or merit, and glorification or efficacy. Of his humiliation, whereby Christ hath promerited for us his benefits, namely, remission of sins, and reconciliation and attonement with God, the holy Ghost, and life everlasting, these articles speak: *He suffered under Pontius Pilate, was crucified, dead, buried, descended into hell.* Of his glorification, in respect whereof Christ is effectually, and worketh forcibly in us, in applying his merited blessings and benefits unto us by his Spirit, these articles speak: *The third day he rose again from the dead, hee ascended into heaven, sitteth on the right hand of God the Father almighty: The seventh article touching his coming pertaineth to the consummation of his glorification, when God shall be all in all: From thence shall hee come to judge the quick and the dead.* Hence it appeareth with how great wisdom the articles were written and applied to the question of the Mediatour: For as it descendeth in order from the first to the last step and degree of Christs humiliation, which is signified by his *descent into hell*, and is the feeling of the horrible judgement and wrath of God against the sins of mankind: so it ascendeth from the lesser glory, which began from his resurrection, to the highest and greatest, which is betokened by his sitting at the right hand of God the Father. The same order, and the same wisdom is seen in the first part of the Creed. It is also apparent in the third part, which is as it were the fruit of the articles going before, wherein are recited in most notable order the benefits which Christ, promeriting by his passion, applyeth to us by his Spirit. For the *benefits* of Christ are different from his *office*. His *benefits* are the things themselves, which Christ hath purchased for us, and bestoweth on us, to wit, remission of sins, or our reconciliation with God, the giving of his holy Spirit, and life everlasting. His *office* is to promerit those things for us by his obedience, and to bestow them on us, by his own power and efficacy.

The great wisdom
& order in disposing
the articles
of our Creed.

Christs office and
his benefits differ.

And in Jesus.) That is, *I beleeve in Jesus Christ.* We must repeat the words, *I beleeve*; because as we beleeve in God the Father, so we also beleeve in the Son of God: *Ye beleeve in God, beleeve also in me. Beleeve me that I am in the Father, and the Father in me. I and my Father are one.* This is the work of God, that ye beleeve in him whom he hath sent. *He that beleeveeth in the Son hath everlasting life. That all men should honour the Son as they honour the Father.* This is a certain and invincible argument of the Deity of the Son: for faith is a worship due only to God.

John 14. 7, 11.
John 10. 30.
John 6. 29.
John 3. 36.
John 5. 23.

OF THE NAME, *JESUS*.

But that it may be the better understood, that by the name *Jesus*, the office of the Sonne of God the Mediatour is designed, these foure questions are to be considered :

1. What is signified by the word *Jesus*.
2. From what evils he saveth or delivereth.
3. How hee saveth.
4. Whom hee saveth.

1. What the name *Jesus* signifieth.

THe question touching the name *Jesus*, concerneth not so much the Etimologie and peculiar sense which this name importeth, but especially respecteth the office of the Son of God therein implied. The word *Jesus* (in Greek *Ιησους*, and in Hebrew *Jehoshuah* or *Jescuah*) signifieth a Saviour and Authour of safety : which Name God himself gave unto the Mediatour in the new testament. This true Etymon or original signification of this word is assigned by the Angel, saying : *For he shall save his people from their sinnes*. The Son of God therefore is called *Jesus*, in respect of his office, by an excellencie : 1. In that he is our Mediatour, who saveth and delivereth from the evils both of crime and punishment. 2. And that alone. 3. Yea, and most perfectly : whether we respect the number of these evils, hee delivereth us from them all ; or the degrees of them, hee hath utterly annihilated the greatest, yea, and smallest portion of them. And the salvation which he tendereth unto us, is righteousness, and life everlasting. This is gathered out of his very name ; because he hath not a bare title without the thing it selfe, but farther therewith performeth and executeth the office of a Mediatour. Object. Many others were called by the Name *Jesus*, and were Saviours of their People ; as for example, *Josuah* the Captaine of Israel, and divers other : Therefore from this name it is not necessarily argued and enforced, that Christ onely is our Saviour. Answ. Others had this name, because they were typicall Saviours, prefiguring and resembling this true Saviour. Repl. Yea, but the Parents of *Josuah*, when they gave their young Infant this name, could not so much as suspect that by him should come the delivery of the people of Israel : Answ. What then ? yet GOD knew, and thereupon so directed their wils, that they should call him *Josuah*. Now there is a great difference between those other, and this our *Jesus*. 1. Others had this name imposed on them by the will of men ; this our *Jesus* had his name given him by an Angel. 2. Others were but types and shadowes, this was the true prefigured *Jesus*. 3. God by them bestowed onely corporall and temporall benefits upon his people the Israelites ; but by this *Jesus* he saveth all the chosen, dispersed through the whole world, from all evils both of body and soule, from sin and death everlasting. 4. they were onely instruments and ministers, by whom Christ gave safety, and benefits temporall to the people ; Christ is the authour of all good things both temporall and eternall, and these he by his own efficacy bestoweth on whom he will. Thus the Son of God is called *Jesus* by an excellency above others, being the true Saviour : 1. Because he exempteth and freeth us from all evils of crime and paine. 2. Because he alone worketh this freedome and delivery.

Mat. 1. 21.

Luke 1. 31.

Jesus is our Saviour.

Differences between the true *Jesus* our Saviour, and others of the same name.

That the Sonne of God onely is that Saviour, is shewed by the places of Scripture following : *There is no salvation in any other. For among men there is given no other name under heaven whereby wee must be saved. Hee that beleeueth not in the Sonne is condemned already, because hee beleeueth not in the name of the onely begotten Son of God. God hath given unto us eternall life, and this life is in his Son. There is one God, and one Mediatour between God and man, which is the man Christ *Jesus*. I am the Lord, and besides me there is no Saviour. I am hee that putteth away thine iniquities for mine owne sake. By the obedience of one shall many be made righteous. Object. The Father and the holy Ghost also are our Saviours : Therefore not the Sonne alone.*

2. *Jesus* alone is our Saviour. Acts 4. 12. John 3. 18. 1 John 5. 11. 1 Tim. 2. 5. Eia. 43. 11, 25. Rom. 5. 19. How the whole three persons are said to be Saviours.

Answ. 1.

1. The Father by sending the Son.
2. The holy Ghost by being sent of the Sonne.
3. The Son only by merit and efficacy.

The particle *alone* excludes all creatures from being Saviours,
1 Cor. 2. 11.

Ans. 1. It is a fallacy, affirming that to be simply and wholly so, which is but in some respect only so. True it is, they all save mankind: but the difference is in the manner of their saving. For, 1. *The Father saveth, as the fountaine of our delivery*; because he sendeth his Sonne into flesh, by him to deliver us: but the Father himselfe is not sent. 2. *The holy Ghost saveth, as an immediate effector or worker of regeneration, sent from the Father by the Sonne into the hearts of the chosen.* 3. *The Sonne saveth by his merit and efficacy, and thus becometh sole Mediatour*, paying the rancome, giving the holy Ghost, regenerating and raising us up unto life eternall. Wherefore this efficacy and effectuall working it self, is common to all three persons: yet the order and manner of working is different, and appropriate to each. But the rancome, the Sonne onley hath paid. *Ans. 2.* *The Sonne is called the onely Saviour*, in respect of the creature, to whom he is opposed, and from whom he is discerned: that is, from the work of salvation, not the Father and the holy Ghost, but the creatures onely are excluded. For no creature delivereth from sin and death. So it is said, *The things of God knoweth no man, but the Spirit of God*: but it followeth not hereof, that the Father and the Son know not themselves. For the Spirit in that place is compared with the creature, not with the Father and the Son.

2. From what evils he saveth or delivereth.

HE delivereth us from all evils both of crime, and paine, most fully and perfectly. From the evil of crime, for so the Angel testifieth. *Hee shall save his people from their sinnes. The blood of Jesus Christ cleanseth us from all sinne*; that is, that it may not be imputed unto us, and that it may not raigne in us, but be abolished, and so we at length leave off to sin. Wherefore also he delivereth us from all paine, and punishment. For the cause being taken away which is sinne, the effect is taken away, which is punishment. Now then there is no condemnation to them that are in Christ Jesus. *I give unto them eternall life.* This salvation then, which this our Saviour Jesus Christ bringeth us, is righteousness and life everlasting. *Seventy weeks, are determined to finish the wickednesse, and to seale up the sinnes, and to reconcile the iniquity, and to bring in everlasting righteousness. Hee is made unto us wisdom, righteousness, sanctification, and redemption.*

3. How hee saveth.

Christ saveth us;
1. By his merit.

1 John 3. 2.

1 John 1. 7.
Rom. 3. 25.

Rom. 5. 19.
Esa. 53. 5.

2 Cor. 5. 21.
Gal. 3. 13.

Galat. 4. 4.
Galat. 3. 13.

Heb. 9. 14.

HE saveth us after two sorts; by his merit, and by his efficacy. 1. *Hee saveth us by his merit or satisfaction*; because by his obedience, passion, death, and intercession, he hath merited for us remission of sinne, reconciliation with God, the holy Ghost, salvation, and life everlasting. Testimonies hereof are these: *If any man sin, we have an advocate with the Father, Jesus Christ the just. And hee is the reconciliation for our sinnes and not for ours onely, but also for the sinnes of the whole world*: that is, for the sinnes of all sorts of men, of what soever age, place, or degree. *The blood of Jesus Christ the Sonne of God purgeth us from all sinne. Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness by the forgiveness of sinnes. By the obedience of one, many shall be made righteous. He was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him, and with his stripes wee are healed. All wee like sheep have gone astray, we have turned every one to his owne way, and the Lord hath laid upon us the iniquitie of us all. Hee hath made him to be sinne for us, which knew no sin, that we should be made the righteousness of God in him. Christ hath redeemed us from the curse of the law, when hee was made a curse for us, that the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the promise of the Spirit through faith. God sent forth his Son made of a woman, and made under the Law (that is, made an execration or curse; For wee are delivered not from the obedience, but from the curse of the Law,) that he might redeeme them that were under the Law, that wee might receive the adoption of the sonnes. How much more shall the blood of Christ, which through the eternall*

small Spirit offered himselfe without spot to God, purge your consciences from dead workes, to serve the living God? By the which will we are sanctified, even by the offering of the body of Jesus Christ once offered. By these and very many the like places of Scripture, it is manifest that for Christs merit we are not only freed from punishment, the remission of our sins being obtained: but are also reputed righteous before God, adopted of him to be his Sons, blessed, endued with the holy Ghost, sanctified, and made heires of everlasting life. 2. Christ saveth us by his efficacy, power, and operation; because he not only obtaineth, by his meriting for us, remission of sins, and that life which wee had lost; but also applyeth effectually unto us, by vertue of his Spirit through faith, the whole benefit of our redemption. For what benefits he merited by his death, he doth not retain them unto himself, but bestoweth them on us. For salvation and life everlasting (which himself had before) he purchased, not for himself, but for us, as being our Mediatour. Therefore he revealeth unto us his Fathers will, instituteth and maintaineth the ministry of his word, whereby he giveth the holy Ghost, by whom he worketh in us both faith, whereby we, applying Christs merit unto our selves, may be assured of our justification in the sight of God through the force thereof; and also conversion, or the desire and love of new obedience. So by his word and spirit he gathereth his Church, he bestoweth and heapeth on it all blessings necessary for this life, defendeth and preserveth it in this life against the force of Divels and the world, and against all corporall and spirituall assaults of all enemies, even to the end; so that not one of those which are converted, perisheth finally: at length, their bodies being raised in the last day from the dead, hee fully delivers the Church from all sin and evil, advancing it unto everlasting life and glory, & casting the enemies thereof into perpetual pain and torment. To comprise the whole in a word, his efficacy by his word and spirit regenerateth us in this life, and preserveth or sustaineth us being regenerate, lest we fall away, & in the end raiseth us unto life eternall. Of his revealing himself unto us, and regenerating us, speak these places; No man knoweth the Son but the Father: neither knoweth any man the Father but the Son, and he to whom the Son will reveale him. No man hath seen God at any time: the only begotten Son, which is in the bosome of the Father, he hath declared him. He that cometh after mee, will baptise you with the holy Ghost; and with fire. I will send unto you from the Father the Spirit of truth. When he ascended upon high he gave gifts unto men. He ascended up on high, that he might fill all things. For this purpose appeared the Son of God, that he might loose the workes of the Devil. Of his raising us from death, these Scriptures make evident mention: I will raise him up in the last day. No man shall take my sheep out of mine hands. I give unto them eternall life, and they shall never perish. When all things shall be subdued unto him, he shall make unto himselfe a glorious Church in the sight of God, which he gathereth from the beginning of the world unto the end. Hereby we may understand, that the giving of the holy Ghost is a part of our salvation or delivery by Christ Jesus our Mediatour. For the holy Ghost is he, by whom Christ effectually performeth this, which he, being our Intercessor with his Father, hath promised his Father in our behalfe: that is, he teacheth us by illuminating our minds with the knowledge of God and his divine will: and regenerateth or sanctifieth, and guideth and stablisheth us, that we may begin the study of holines, persist and profit therein, untill sin be fully abolished in us; and sin being abolished, death must needs be abolished: which that he might together with death destroy, Christ was sent of his Father into the world.

Christ saveth us from all evils whether of crime or punishment, by his merit and efficacie, fully and most perfectly, inchoating and beginning our salvation in this life, but consummating and finishing it in the life to come. Which is proved first, In that his merit is most perfect, and that for two causes before expressed; 1. The worthinesse of the person, because he that suffered it, is God: (for, God hath purchased the Church with his owne blood. Christ through the eternall Spirit offered himselfe. Whence also it is that the obedience of the Son in punishment or satisfaction surpasseth the righteousness and punishment, or satisfaction of all the Angels, and is a sufficient price and merit for so many, and so great blessings.) 2. The grievousnesse of the

2. By his efficacy and powerfull working.

The efficacy of Christs merit performeth three things unto us. 1. Our regeneration. Mat. 18. 17. John 1. 13. Mat. 3. 11. John 15. 26. Ephes. 4. 3. 10. 11. 1. John 3. 8. 2. Our perseverance therein. John 14. 1. Mat. 28. 20. John 14. 18. 3. Our Redemption from death. Joh. 6. 54. & 10. 28. 1 Cor. 15. 24. Ephes. 5. 27.

Christ is our most perfect Saviour.

Act. 20. 28.

Heb. 9. 14.

Col. 2. 10.

Col. 1. 19.

John 1. 9.

Rom. 1. 8.

Heb. 9. 24. 25.

the punishments which he sustained for us. Again, in that hee in most perfect and absolute manner applieth and imparteth salvation unto us. Ye are complete in him, that is, ye have all things appertaining to everlasting blessednes, ye for Christs sake are become the perfect and blessed sons of God. For it pleased the Father, that in him should all fullnesse dwell. The blood of Jesus Christ the Sonne of God, cleanseth us from all sinne. Now there is no condemnation to them that are in Christ Jesus. But this man, because he endureth for ever, hath an everlasting Priesthood: Wherefore he is able also perfectly to save them that come unto God by him.

4. Whom hee saveth.

John 3. 16.

John. 17. 20.

John 6. 51.

Ephel. 1. 4. 12.

A brief summe of
all that hath bin
said in foure
questions.

The true meaning
of the Article.

I

2

Mat. 19. 5.

John 5. 23.

3

4

Hee saveth all and only the Elect and Beleevers, which have been, are, or shall be, Even from the beginning, to the end of the world, and that both by his merit, and by his efficacy. For in them onely, which imbrace the benefit of redemption with a true faith, hath God his end, even his worship and glory. For hee hath decreed to gather and reserve a Church unto himself in this life, but with this condition, that it apprehend that benefit, and be thankfull for the same. God so loved the world, that he hath given his only begotten Son, that whosoever beleeve in him, should not perish, but have everlasting life. I pray not for these alone; but for them also which shall beleeve in mee through their word, that they all may be one. I am the living bread which came downe from heaven: if any man eat of this bread, hee shall live for ever. Hee hath chosen us in Christ, that we should be holy and without blame before him in love, and that we should be unto the praise of his glory.

The summe of all that hath been hitherto dilated and enlarged, may in brief be thus concluded: Quest. 1. *Who is he that saveth us?* Ans. The Sonne of God is our Jesus, that is to say, our Saviour. Quest. 2. *Whom saveth hee?* Ans. His people, to wit, all and only the Elect which are given him of his Father. Quest. 3. *From what evils delivereth he his Elect?* Ans. From all sin, and the punishments of sin. Quest. 4. *By what means?* Ans. Two manner of waies: by his merit, and by his efficacy; and both these waies he most perfectly delivereth his chosen.

Now then, what meane the words of this Article, *I beleeve in Jesus*? 1. I beleeve that there is some Saviour of mankind. 2. I beleeve that this person Jesus, born of the Virgin Mary, is that Saviour, of whom the Father pronounced from heaven, *This is my beloved Son, in whom I am well pleased: Heare him*: whom God will have worshipped and honored of us. *He that honoureth not the Son, the same honoureth not the Father, which hath sent him.* 3. I beleeve that this Jesus by his merit and efficacy freeth us from all evils both of crime and penalty, beginning in us this freedom in this life, and finishing it in the life to come. 4. I beleeve that this Jesus is not onely the Saviour of other his Elect, but my onely perfect Saviour also, working in mee here in this world the beginnings of salvation, and perfecting the same at length in the world to come.

Quest. 30. *Doe they then beleeve in the only Saviour Jesus, who seek for happiness and safety of the Saints, or of themselves, or elsewhere?*

Ans. No: For although in word they boast themselves of him as their Saviour, yet indeed they deny the only Saviour Jesus. For it must needs be, that either Jesus is not a perfect Saviour, or that they who imbrace him as their Saviour with a true faith, possesse all things in him, which are required unto salvation. ^b

a 1. Cor. 1. 13.

30. 31.

Gal. 3. 4.

b Heb. 12. 2.

E say 9. 6.

Col. 1. 19.

20. & 2. 10.

1. Iohn 1. 17.

The Explication.

THis question is moved to convict such as glory in the name of Jesus, and in the meane space seeke for salvation, either wholly, or in part, without this Jesus: as, in the merits of Saints, in Popes indulgences and pardons, in their owne Satisfactions, Workes, Fastings, Prayers, Almes-deeds, &c. of which crew are the Papists, Jesuites, and such like hypocrites of our times. The question therefore is, *Whether these doe beleeve in the onely Saviour Jesus, or no?* It is answered, that *they beleeve not; but whatsoever they vaunt in their wordes and speeches, yet indeed they deny him.* The collection of the whole answer is concluded in this Syllogisme, drawn from the description of an onely and perfect Saviour: Whosoever is a perfect and onely Saviour, he bestoweth salvation not joyntly with others, nor in part onely, but full, entire, and whole: But this Jesus, the sonne of Mary, is that Saviour, which is the onely and perfect Saviour; whereof demonstration hath been made in the former question: Wherefore hee bestoweth salvation neither joyntly with others, neither part thereof onely, but hee alone performeth the whole, most absolutely; and by a consequent, they who joyne Intercessours with Jesus, or crave and expect any part of salvation elsewhere, doe indeed deny the only Saviour Jesus. Wee may also frame it on this manner: They who seeke for salvation in any other than in Christ, whether in Saints, or in themselves, &c. beleeve not in Jesus, as in their only Saviour: But Papists and Jesuites, labouring to establish meritorious workes of their owne, or of Saints, seek for salvation in some other besides Christ Jesus: Therefore they beleeve not in Jesus, as in their onely Saviour. The Minor of the Syllogisme is granted by them, and is a point of their doctrine. The Major is cleare out of the description of a perfect Saviour, set downe in the Major of the former Syllogisme. Object. *To pray for others, is to make intercession. God will that one should pray for another, as the Saints for Saints: Therefore hee will that one make intercession for another; and by a consequent, the glory of Christ is not impeached, if the intercession of Saints be joyned unto his intercession.* Answer. There is an ambiguity, both in the word *Prayer*, and in the word *Intercession*. God will, that one pray and make intercession for another; but this they must doe, not standing on the worthinesse of their own intercession and merits: but on the worthinesse of the intercession and merits of the only Mediatour Christ. *Christ maketh intercession for us*, because he prayeth, willeth, and obtaineth, and effectuath it himself, that for his own sacrifice and prayers we may be received of God the Father into favour, and be reformed according to his Image. Christ therefore maketh intercession for us by the vigour and vertue of his owne proper worthinesse and merits; for his owne worthinesse hee is heard, and obtaineth what hee desireth. After this sort doe not the Saints make intercession one for another. Wherefore seeing the Papists feigne, that the Saints doe by their owne merits and prayers obtaine for others grace, and certaine good things at Gods hands, they manifestly derogate from the glory of Christ, and deny him to be the only Saviour.

ON THE 12.
SABBATH.

a Psal. 45. 8.
Heb. 1. 9.
Esay 61. 1.
Luke 4. 18.
b D. ut. 8. 15.
Acts 3. 22 &
7. 37.
Esay 55. 4.
c John 1. 18.
& 15. 15.
d Psal. 110. 4.
e Heb. 9. 12,
14, 28. & 10. 12, 14. f Rom. 5. 9, 10. & 8. 34. Heb. 9. 24. 1 Joh. 2. 1. g Psal. 2. 6. Zach. 9. 9. Math. 21. 5. & 12. 18. Luk. 1. 33. Joh. 10. 28. Revel. 10. & 12. & 16.

Quest. 31. *Why is he called Christ, that is, Anointed?*

Ans. Because he was ordained of the Father, and anointed of the holy Ghost,^a the chiefe Prophet and Doctor,^b who hath opened unto us the secret counsell, and all the will of his Father concerning our Redemption: ^c and the high Priest,^d who with that one only sacrifice of his body hath redeemed us. ^e and doth continually make intercession to his Father for us: ^f and a King, who ruleth us by his word and spirit, and defendeth and maintaineth that salvation which he hath purchafed for us. ^g

The Explication.

What is signified
by the name of
Christ.



He name of *Jesus* doth rather summarily than expressely note the office of the Mediatour: and is as it were a proper name designing rather a certain person. But the word, *Messias*, or *Christ*, or *Anointed*, is properly an *Epitheton* of the office, which being adjoynd to the former, doth more significantly declare the proper and certaine office of the Mediatour: For it expresseth metonymically the three parts thereof, namely, to be a *Prophet*, a *Priest*, and a *King*. For these three were wont to be anointed, and so to be designed to these functions. Object. *But it may be that Christ was anointed but to one of these functions only.* Ans. Hee is called in the Scripture a Prophet, a King, and a Priest: And further, Christ was signified by anointed persons, whereof those three sorts were in the Old Testament. And hence it cometh to passe, that these two names, *Jesus Christ* are often joyned. For it is not enough to beleve, that there is a Saviour, and that he is exhibited; but wee must further also certainly be perswaded, that this *Jesus*, born of the Virgin *Mary*, is that Saviour and Christ, promised in the Old Testament. Furthermore, concerning the office of the Mediatour, as it is designed by his name *Christ*, which signifieth *Anointed*, four things especially offer themselves to be considered:

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| <p>1. <i>What the Unction or Anointing of Christ is, or in what sense he is called Anointed.</i></p> | <p>2. <i>What is Christs Prophetical function.</i>
3. <i>What his Priesthood</i>
4. <i>What his Kingdome.</i></p> |
|--|---|

1. *What Christs Unction or Anointing is.*

Anointing in the Old Testament was a Ceremony, whereby, according to Gods ordinance, Prophets, Priests, and Kings were anointed, either with some speciall, or common oyle: that it might stand for a testimony, to those who were rightly anointed, that they were called of God to the administering of one of these functions, and that they should be furnished from God with gifts necessary for the performing of that whereunto they were called. For anointing signified, 1. The calling and ordaining of any to the office either of a Prophet, or of a Priest, or of a King. 2. It signified the promise and bestowing of gifts necessary thereto: For, to whom God committed any office, and whom he caused to be anointed, to these also he subministred the gifts of the holy Ghost necessary for the discharging of it, as knowledge, wisdom, strength, fortitude, industry, authority, and such others. 3. It signifieth the fragrantnesse, or sweet savour of the labours employed in that vocation: that is, it was a testimony that the labours were gratefull and acceptable to God, and that hee would prosper such labours, as the Anointed should with a true faith, and cheerfully

fully undergo in executing the function committed unto them of God. We are un-
to God the sweet savour of Christ in them that are saved. Your labour is not in vain in the
Lord. Further, the outward anointing did, as a signe, represent the inward, that is,
the gifts of the holy Ghost, as the things signified, by reason of a correspondent A-
nalogy and proportion. For, as oyle maketh the dry parts, being anointed there-
with, lively, agill, and able or fit to do their duty, and besides, to send forth a sweet
savour: So the holy Ghost furnishing them with necessary gifts, which are ordained
to a function, giveth them strength and power, whereby they, being of themselves
unfit to doe any good, are made fit and able to work, and accomplish things grate-
full unto God: that is, the holy Ghost causeth them to dispatch readily, and with
dexterity, the parts of that duty which is injoynd them, and to doe things ac-
ceptable to God, and available for the preservation of the Church.

Now, the anointing of Jesus Christ is, 1. The ordaining of the Son of God to the
office of the chiefe Prophet, Priest, and King of the Church. 2. The speciall com-
municating of the gifts of the holy Ghost necessary for his office. 3. Gods appro-
bation and prospering of this office.

The Lord would breake him, and make him sub-
ject to infirmities: when he shall make his soule an offering for sinne, he shall see his seed,
and shall prolong his daies, and the will of the Lord shall prosper in his hand: Hee shall see
of the travell of his soule, and shall be satisfied: by his knowledge shall my righteous ser-
vant justifie many; for hee shall beare their iniquities: Therefore will I give him a portion
with the great, and he shall divide the spoyle. Jesus then, the Son of God and Mary, is
called Messias, or Christ, or Anointed: 1. Because hee was appointed of his Father
from everlasting, the Mediatour, that is, the chiefe Prophet, Priest, and King of the
Church. This is confirmed by this reason: Hee that is to be a Prophet, a Priest, and
a King, and is called Anointed, hee is in respect of those three called Anointed. But the
Mediatour, which was called Messias, or Anointed, was to be the chiefe Propbet,
Priest, and King of the Church: Therefore hee is in respect of those three, called Annoi-
ted, or Christ. Again, the same is shewed by many places of Scripture. I came not
of my selfe, &c. I came down from heaven, not to doe mine own will, but his will which hath
sent me. Christ took not to himselfe this honour to be made the High Priest; but hee that
said unto him, Thou art my Son, this day begate I thee, &c. The Lord swore, thou art a
Priest for ever, after the order of Melchisedeck. Jesus Christ yesterday, and to day, the
same is also for ever. The Lambe slain from the beginning of the world. Christ is made
of God unto us, wisdom, and righteousness, and sanctification, and redemption. So he is of-
ten called the Angel of the covenant, sent of old unto the Church. 2. He is called
Anointed, in respect of the gifts of the holy Ghost, which were poured on him thick abundan-
tly, and most perfectly; that is, all the gifts and graces, whatsoever are in all the blessed
Angels and Men, and those in the most excellent and high degree, that he might be
sufficient for the restoring, ruling, preserving of his Church, and for administering
of the government of the whole world, and for the directing thereof to the safety
and salvation of his Church. God giveth him not the spirit by measure. Wherefore God,
thy God, hath anointed thee with the oyle of gladnesse above thy fellowes. The Spirit of
the Lord is upon mee: Therefore hath the Lord anointed mee. The anointing therefore
is of the whole person, yet with this difference, That it is so applied to both natures,
as it signifieth the ordaining of them to the Mediatourship. For he is Mediatour according
to both natures, who was alwaies present with his Church, even before the flesh
was born: But as his anointing designeth the communicating of the gifts of the holy
Ghost, so his humane nature only is meant to be anointed. For his Godhead, because
it is alwaies in it selfe goodnesse most perfect, and passing measure, is not annoint-
ed, but annointeth and filleth with gifts and graces both his owne humanity,
which his Godhead doth personally inhabit, as also the Elect and chosen. Where-
fore one and the same Christ, in respect of his divers natures, is both annointed
and annointer, as raiser, and raised. For the Father annointeth with the holy Ghost,
but by the Lord: So that Irenæus saith pretily, That by the name of anointing was
comprised and understood the three persons of the Godhead; The annointer, the Father:
the annointed, the Son: and the anointing, which is the holy Ghost. Ob. But it is nowhere

2 Cor. 1. 3.
1 Cor. 12. 13.
The analo-
gy of pro-
portion be-
tween the
signe and
the thing
signified.

Two causes why
Jesus was also cal-
led Christ, that
is, Anointed.

Joh. 7. 38. & 6. 32.

Heb. 5. 5.

Psal. 11. 4.

Heb. 13. 8.

Rev. 13. 8.

1 Cor. 1. 30.

Joh. 3. 34.

Heb. 2. 9.

Elay 61. 1.

Christ is annoint-
ed in respect of
his humanity, not
of his Godhead:
in respect where-
of he is annointer

Lib. 3. cap. 30.

• Christ anointed
spiritually.

Psal. 45. 8.
Heb. 1. 9.
Elsay 61. 1.

Christ hath his
name, not from
the ceremoni-
all anointing, but
from the thing
thereby signified.

Three differences
between Christ
anointed, and
the anointed of
the Old Testa-
ment.

1

2

Colof. 3. 9.

3

John 1. 16.
1 Cor. 12. 11.
Ephes. 4. 7.

Why God cannot
be said to be an-
ointed.

1

2

In what sense
Christ may be
said to be anoin-
ted according to
his Godhead.

read, that Christ was anointed. Ans. Christ was not anointed typically, ceremoni-ally, or sacramentally: but really, and spiritually, that is, hee received the thing it felt, which was prefigured and signified by the ceremoniall anointing, which was the holy Ghost: as it is said, *Wherefore God, thy God, hath anointed thee with the oyle of gladnesse above thy fellowes. The spirit of the Lord is upon me: Therefore hath the Lord anointed me.* As therefore it was meet that Christ should be a Prophet, a priest, and a King, not typicall, but the very signified and true, that is, the great and high Prophet, Priest and King: so it was necessary that he should be anointed not with typicall oyle, but with the signified and true oyle, which was the holy Ghost: For such as the office was, such should the anointing be. But the office was not typicall, but the very thing it selfe: Therefore such also should the anointing be.

Hence we learne and understand these two things: 1. *That Christ hath his name not from the ceremoniall anointing, but from the thing it selfe, which was thereby signified:* because hee is that chiefe and high Prophet, Priest, and King, whom as types, the Prophets, Priests, and Kings of the Old Testament, which were wont to be anointed with externall oyle, did represent. The name therefore of the signe or type, that is, anointed, is transferred to the thing it selfe, even to the High Priest, Prophet, and King, Jesus. 2. *That there is a great difference betweene this Jesus Anointed, and the Anointed of the Old Testament.* For, 1. They were onely certaine types, and shadowes of this onely chiefe and true Christ, that is, of this King, Prophet, and Priest. Wherefore necessary was it, that they should yeeld and give place to him being once exhibited. For the thing it selfe being come and exhibited, the types cease. 2. The anointing, that is, the communicating of the gifts of the holy Ghost in the typicall Anointed, was imperfect and weak. But in Jesus Christ it is perfect and exceeding great. For in him dwelleth the fulnesse of the Godhead personally, so that hee is both the Anointed, and Anointer. 3. Hee onely hath received all the gifts of the holy Ghost, and these many waies more excellent than they are found in all the Angels and Men: because he had them in the highest, both number and degree. Of his fulnesse have all we received. But the Anointed of the Old Testament received neither all the gifts, neither in the highest degree, but divided, and according to the measure of the gift of Christ, some more, some fewer, and some greater gifts than some; much lesse were they able by their own power and vertue to work the same in others. Object. *God cannot be anointed. Christ is God: Therefore hee could not be anointed, no not with the prefigured or signified oyle.* Ans. In some respect wee grant this whole reason. For Christ, as touching his Godhead, cannot be anointed with the gifts of the holy Ghost: 1. *Because not one jot of the gifts of the holy Ghost can be added to the Godhead, because of the exceeding perfection thereof.* 2. *Because the holy Ghost by whom the anointing is immediately administred, is the proper spirit of Christ, no lesse proceeding from him, than from the Father:* Wherefore he, as he is God, hath not any thing from the holy Ghost, neither doth he receive him, which is already his owne, from any other, but giveth him unto others, whom it pleaseth him. As also no man can give thee thy spirit which is in thee, because that which thou already hast, cannot be given unto thee. Repl. *According to which nature Christ is anointed, according to the same hee is a Mediatour, that is, the Prophet, Priest, and King of the Church.* But according to his humane nature onely hee is anointed: Therefore according to that onely hee is Mediatour. The Minor is thus proved: *To be anointed, is to receive the gifts of the holy Ghost:* But according to his humane nature onely he received these gifts: Therefore according to that onely hee is anointed. Ans. The Major of the former reason is made of a bad and faulty Definition; because the Definition is of too straight and narrow a Compasse: For, to be anointed, is not only to receive the gifts: but also to be designed to some certaine office. In the former sense Christ is anointed according to his humanity only: in the later, according to both natures, Or we may answer, that the whole reason is faulty, because of an ambiguity in the word *Anointing*. For in the Major, it is taken either for the whole anointing, or for that part, which is an ordaining to an office: but in the Minor it is taken for the other part only, which is the participation of the gifts of the holy Ghost.

Now

Now then, according to which nature Christ is not annointed (that is, neither severally by a designement to an office; neither by both a designement to an office, and a receiving of the gifts of the holy Ghost:) according to that nature, he is not Mediatour. Christ according to his Godhead is not annointed, both with a designement to an office, and a receiving of gifts: yet is he, according to his Godhead, annointed by an ordaining or designement to an office: Therefore he is a Mediatour also according to his Godhead.

Christ therefore is a Mediatour, that is, the Prophet, Priest, and King of the Church, in respect of both natures: For unto the office of a Mediatour doe more actions concur, whereof some he executeth by his Godhead, some by his Flesh; yet so, that they are done and performed together, the properties of both natures being as it were communicated. Wherefore, that wee erre not here, nor conceive amisse, these two rules are to be observed: 1. The properties of the one nature in the Mediatour, are attributed to the other in the concrete, that is, to the person; yet still in respect of that nature whose properties they are: As, God is angry, God suffereth, God dieth, to wit, according to his humanity. Again, The man Christ is omnipotent, everlasting, every-where present, namely, as concerning his Deity. This is called the communicating of the properties, and is a certaine kind of Synecdoche. 2. The names of the Mediatourship are attributed to the whole person in respect of both natures, yet reserving still the properties of each nature, and the differences of actions: For, to the performing of the Mediatourship, the properties, or faculties and operations, both of the divine and of the humane nature are required: so that each performeth his proper function with communion of the other.

Christ Mediatour according to both natures.

Two rules to be observed.

1

2

2. What is Christs Prophetickall function.

HAVING examined in the former question what Christs Annoining may import and signifie, it remaineth that wee prosecute in brieve his three-fold office, or the three parts of the office of the Mediatourship, whereunto Christ is annointed. Where wee are to observe the Definitions of a Prophet, Priest, and King: which are deduced out of the severall functions which each of these executed from all antiquity. The word Prophet, cometh from the Greeke word *προφητα*, which signifieth to publish abroad things either present, or to come. A Prophet in generall is, A person called of God, who publisheth and expoundeth unto men the will of God, concerning things either present, or to come; which, without some revelation from God, remaine unknowne to us: as being such, to the knowledge whereof men were not able by themselves to come. A Prophet is either a Minister, or the head and chiefe of the Prophets, which is Christ. Of ministeriall Prophets, some are of the Old, some of the New Testament. Of the New Testament, some are specially so called, some only in generall. The Prophets of the Old Testament were persons immediately called and instructed of God himselfe, either by instinct, or by dreames, or by divine visions, or by speeches had by God with them, that they should declare to men, to whom they were sent, the true doctrine concerning God and his Worship, and cleanse and cleare it from errors and corruptions; that they should recount and illustrate the promise of the Messiah to come, and his kingdome and benefits, of remission of sinnes, and eternall life, by and for him to be given to all Beleevers; that they should fore-tell future events, good and bad, and rewards and punishments; that they should guide, and administer, and order many counsels and offices, publicke or civill, having divine and certaine testimonies to warrant them, that they could not erre in such doctrine, precepts, and counsels, as they propounded in the Name of God. Those testimonies were especially these: 1. The continuall consent of the Prophets in Israel, of Moses and the Patriarkes, both one with another, and with those first divine revelations, which were given at the Creation in Paradise. 2. Miracles certainly coming from God. 3. The events of things exactly answering to the sacred Oracles, and Predictions of the Prophets. 4. The testimony of the holy Ghost, throughly perswading and convincing mens mindes concerning the truth of Prophetickall doctrine. Such Prophets were Adam, Seth, Noah,

The signification of the name, Prophet.

Two kinds of Prophets. Two kinds of ministeriall Prophets. What the Prophets of the Old Testament were.

Four testimonies of the truth of the doctrine delivered by the Prophets of the Old Testament.

What a Prophet
of the New Testa-
ment is.
Acts 11. 28 &
21. 11.
Acts 21. 4.
1 Cor. 14. 5, 29.

Abraham, Isaac, Jacob, Joseph, and others, and afterwards Moses, and they who succeeded him among the people of Israel. A Prophet of the New Testament, specially so called, is a person immediately called of God, who, by divine instinct, and through speciall revelation of the holy Ghost, doth certainly fore-see and fore-shew things to come: As were the Apostles, and Agabus, and the Disciples, telling Paul through the spirit, that he should not goe up to Jerusalem, &c. A Prophet of the New Testament, in generall, is called *any*, whosoever hath the gift of understanding, expounding and applying the prophecies and writings of the Prophets, who are properly so called, to the present use of the Church. So is this word used, 1 Corinth. This function and gift of prophesying, that is, of expounding and applying the Scriptures of the Prophets and Apostles to the use of the Church, is at all times necessary: That other of fore-telling things to come, not so: and therefore it is but temporary, and for a time.

Christ a prophet
fit in the begin-
ning of the
Church to all
eternity.

The great and chiefe Prophet, which is Christ, is a person immediately ordained of God, even from the beginning and cradle of the Church in Paradise to all eternity, sent of the Father to declare the will of God towards mankind, to institute and appoint a ministry, to teach by the Word and Sacraments, the holy Ghost working together with him: and lastly in the flesh, to preach the Gospel, and to make knowne in his flesh by his doctrine and works, that he is the Sonne, consubstantiall, and of the same substance with the Father, and author of the Evangelike doctrine, giving by it the holy Ghost, and kindling faith in the hearts of men, sending Apostles, and gathering unto himselfe a Church out of mankind, of which he may be heard, invocated and worshipped: Wherefore the Prophetickall function of Christ is, 1. To open and declare unto Angels and men, God and his whole will, which could not be knowne but by the Son, and by speciall revelation. The Sonne which is in the bosome of the Father, hee hath declared him. The thing that I have heard of the Father, those speake I to the world: Likewise to refine and purifie the Law, and worship of God from corruptions. 2. To institute or ordaine, and to maintain the ministry of the Gospel, to raise up and to send Prophets, Apostles, and other ministers of the Church, to bestow on them the gift of prophesie, and to furnish them with gifts necessary to their ministry. He (that is, Christ) hath given some Apostles, some Prophets, and some Doctors, &c. Therefore said the Wisdome of God, I will send them Prophets and Apostles, &c. I will give you a mouth and wisdom, where against all your adversaries shall not be able to speake, nor resist. So the spirit of Christ is said to have spoken by the Prophets. 3. To be through his ministry effectually in the hearts of the hearers; that is, to teach us within our hearts by his spirit, to lighten our mindes, to move our hearts to beleeve and obey the Gospel. Hee shall baptise you with the holy Ghost, and with fire. Then opened hee their understanding, that they might understand the Scriptures. Christ gave himselfe for the Church, that he might sanctifie it, and cleanse it by the washing of water through the word. They went forth and preached every where, and the Lord wrought with them, and confirmed the word with signes that followed. The Lord opened the heart of Lydia, that shee attended unto the things which Paul spake. The Lord gave testimony unto the word of his grace. Briefly, the parts of Christs prophetickall office are these three: 1. To reveale his Fathers will. 2. To ordaine a Ministry. 3. To teach the hearts of men, or to be effectually by his ministry. And these three things Christ doth and did performe even from the beginning of the Church, and will performe to the end of the world, and that by his owne authority, power, and efficacy: and therefore Christ is called the Word, not onely in respect of the Father, of whom in cogitation beholding himselfe, and considering the image of himselfe not vanishing, but subsisting, consubstantiall, co-equall, co-eternall to the Father himselfe, hee was begotten: but also in respect of us, because hee is that person, which spake to the Fathers, and brought forth the living and quickning word or Gospel out of the bosome of the Father.

Three parts of
Christs prophet-
call function.

1
Mat. 5. 17.
John 1. 16. & 8. 26.

2
Ephes. 4. 11.
Luke 24. 47. &
21. 15.
1 Pet. 1. 10, 11.

3
Mat. 3. 11.
Luke 24. 47.
Ephes. 5. 26.
Marke 16. 20.
Acts 16. 14. &
14. 3.

Why Christ is
called the Word.

Seven differences
between Christ &
other Prophets.
1. Christ is God
and Lord, they
men servants.

By these things which have been now spoken, is also understood, what difference there is between Christ, and other Prophets, both of the Old and New Testament: and why he is the chief Prophet and Doctor. The difference and eminence consisteth in his nature and office. 1. Christ is the very Son of God, and God and Lord

Lord of all, and doth immediatly utter the word of the Father, and is the Embassador and Mediatour sent of the Father. Other Prophets are *only men*, and his servants, called, and sent by him. 2. Christ is authour and revealer of the doctrine; and therefore the prince of all Prophets: Others are signifiers of that which they have received from Christ: For whatsoever knowledge and propheticall spirit is in them, all that they have from Christ revealing and giving it to them: Therefore is the spirit of Christ said to have spoken in the Prophets; neither hath hee opened onely to the Prophets the doctrine which he teacheth, but also to all the godly. Of his fulnesse have we all received, that is, all the Elect, even from the beginning of the world unto the end. No man hath seen God at any time: the onely begotten Son, which is in the bosome of the Father, he hath declared him. 3. His propheticall wisdom is infinite, and perfect, and therefore in all gifts he excelleth others, even according to his humanity. 4. This Prophet Christ appointeth the ministry, sendeth and ordaineth Prophets and Apostles, he giveth the holy Ghost, and gifts necessary for the Prophets, Apostles, and all Ministers of the word, to the performing of their duty. He shall receive of mine, and shall shew it unto you. He shall lead you into all truth. 5. Christ himself is not only the authour of the doctrine, and erecter and maintainer of the external ministry, but also, by his own and other Prophets voice and outward ministry, hee preacheth effectually to men inwardly through the vertue and working of the holy Ghost. Others are only the instruments of Christ, and that arbitrary, and at his disposition and direction. 6. The doctrine of Christ, which being made man, he uttered by his own and by his Apostles mouthes, is much more cleere and full, than the doctrine of Moses, and the Prophets of the Old Testament. 7. Christ therefore hath authority of himself; others from him: if Christ speake we must beleve him of himselfe; others, because Christ speaketh in them. These things are expressly proved by these places of holy Writ: At sundry times, and in divers manners God spake in the old time to our Fathers by the Prophets: in these last dayes he hath spoken unto us by his Son. This man is counted worthy of more glory than Moses; inasmuch as hee that buildeth the house, hath more honour than the house. The spirit of truth, which I will send you, shall receive of mine, and shall shew it unto you. This is my beloved Son in whom I am well pleased, heare him. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

1. Christ authour of the doctrine: they preachers only of it. John 1. 16.

John 1. 18.

3. Christs gifts infinite: theirs finite.

4. Christ giveth gifts and receiveth not, they receive and give not. John 10. 14.

5. Christ principally moveth mens hearts: they instrumentally.

6. Christs doctrine full and cleere: theirs dark & defective.

7. Christ is authorized by himselfe: they by Christ.

Heb. 1. 1. & 3. 3. John 10. 14. Mat. 17. 1. Luke 10. 16.

3. What Christs Priest-hood is.

A Priest, in generall, is a person ordained by God to offer for himselfe and others, oblations and sacrifices: to pray for others, and to instruct. Under prayer is comprehended blessing, which is to wish them good from God. There is one Priest which is signifying or typicall, another signified. The typicall Priest was a person appointed by God, 1. To offer typicall sacrifices. 2. To make intercession for himselfe and others. 3. To declare to the people the doctrine of the Law, and the promise of the Messias, and true sacrifice which was to come. Such were all the Priests of the Old Testament; of whom one was the High-Priest the rest inferiour Priests: and these three properties which we have reckoned, were common to the High-Priest with the other inferiour Priests. But some things the High-Priest had proper and peculiar to himselfe: 1. That he alone entered into the Tabernacle, called the Holiest of all, or Sanctuary, and that but once every yeere, not without blood, which he offered for himselfe and the people, burning incense there, and making intercession for the people. 2. That his raiment was more gorgeous. 3. That he was set over the rest. 4. That he onely was consulted of questions or matters doubtfull, weighty, and obscure, whether appertaining to Religion, or to the Common wealth, and did returne the answers of God for the Princes and the people. 5. And therefore did govern and order some counsels and offices of the State and Kingdom, and did see that all things were lawfully administred. The inferiours were all the other Priests of the Old Testament: whose office it was, To sacrifice, to pray, to teach the doctrine of the Law, and the promise of the Messias to come, and to make intercession for themselves and others,

A Priest in generall.

Atypicall Priest.

The High-Priests prerogatives under the Law.

Three differences
between the
priests and Pro-
phets in the Old
Testament.

Christ the true
and prefigured
High-Priest.

Christs interces-
sion.

Christs applying
of his merit unto
us.

John 17. 19.

Four differences
between Christ &
other Priests.

thers: Wherefore, though the Leviticall Priests were a type of Christ; yet the most notable type was the High-Priest, for that he in moe things represented Christ our very true, celestially, and perpetuall High-Priest. Obj. 1. *But it was the Prophets office to teach: Therefore the Priests differed nothing from the Prophets.* Ans. Both of them both the Prophets and the Priests, did teach the people: and it might so fall out also, that the same was both a Priest and a Prophet; as it is read of Jeremy. But this was not perpetuall, but accidentall: Because, 1. The Priests were ordained mediately by men out of one certain Tribe, namely, the Leviticall; but God immediately, and by himself raised up Prophets out of any Tribe. 2. There is a great difference found betwixt them, as touching their function of teaching. For the Prophets were raised extraordinarily and immediately by God himselfe, and so received from him the doctrine which they were to declare unto men. 3. They were so guided by the speciall motion of the holy Ghost, that they could not erre in that doctrine, which they uttered unto men in the name of God. But the Priests, as Priests, 1. Were ordinary Ministers of the old Church. 2. Were appointed by men. 3. Were tied to the doctrine of Moses & the Prophets, which they learned, not from God immediately, but mediately by men. 4. They might erre in doctrine & counsell, and did erre often, when they departed from the law, and were reprehended of the Prophets. Wherefore, as touching their function of teaching, the Prophets differed from the Priests of the Old Testament, after the same sort, as in the New Testament, the Apostles from other Ministers and Teachers of the Church.

The signified, and true, and only High Priest is the Son of God, immediately ordained by God the Father himselfe, and annointed by the holy Ghost, to reveale unto us the secret will of God, and his counsell towards us, and by assuming humane nature, offer himselfe a sacrifice propitiatory for the sins of all mankind: to obtain for us, by his intercession unto the Father, remission of sins and eternall life: and lastly, to apply effectually his sacrifice unto us, both by imputing it, and also by illightning and moving the Elect, by his Word and Spirit, to receive it with a true faith; having this testimony, that hee is certainly heard of his heavenly Father, for all those for whom he maketh intercession: and withall, having power to collect and gather his Church. Wherefore, there are foure principall parts of Christs Priest-hood. 1. *To teach men both outwardly, speaking to their eares by his voice, and the voice of his Ministers; and inwardly, speaking to their hearts by the efficacy of his Spirit.* 2. *To offer himselfe a sacrifice and ransom, full, sufficient, and acceptable unto God for the sinnes of the world.* 3. *To make continuall intercession for us unto the Father.* For this intercession is proper unto the Son, not onely because himselfe, living on earth, in the time of his flesh, was made a suppliant and a sacrifice for us unto his Father; but also because hee earnestly and desirously will, according to both natures, that the Father, for his sacrifice once accomplished on the Crosse, remit unto us our sins, and restore unto us righteousness and life: and the Father, looking upon the sacrifice and will of his onely beloved Sonne, receiveth all Beleevers into his grace and favour: Wherefore the Sonne, in respect both of his merit, and will to save us, and of his Fathers continuall beholding and looking thereon, hath from everlasting made intercession, and also doth now and for ever in heaven, appearing before his Father, make intercession for all the Elect and Chosen. *To pray for the people, is a thing common to all Priests: but, To make intercession both in heaven and earth unto the Father for us, that our sinnes may be pardoned us, is onely belonging to this high and onely Priest.* 4. *To apply his sacrifice unto all those, for whom hee prayeth.* And he applyeth it: 1. *When he procureth, by prayer, the Father to impute it unto us, that is, to receive us for it into favour, and for it to love us.* 2. *When himselfe also, for the same sacrifice sake, doth receive us into favour.* Father, for their sakes sanctifie I myselfe. 3. *When he indueth us with true faith, whereby we also may apply his satisfaction unto our selves, that is, may be assured, and think that it is our righteousness, whereby we may stand in the presence of the Lord.*

Hereby also it is cleare, in what other Priests differ from Christ. 1. *These teach onely by their outward voice, and not by the inward working also of the holy Ghost.* 2. *They doe*

do not make continuall intercession, neither do they alwaies obtaine what they aske. 3. These apply their benefites unto no man. 4. They offer not themselves a sacrifice for the sins of others. For all these things can be and are performed by Christ alone.

4. What is Christs kingdome.

A King is a person ordained by God, to governe in a people, and beare rule alone, according to honest lawes, and to have power to reward the good, and punish the bad, and to defend his subjects against their enemies, having no superiour Governour above him. The King of Kings, Christ, is a person immediately ordained of God, to gather and rule by his word and Spirit his Church, purchased by his blood; and to defend her, being subject unto him, and serving him, against all her enemies both corporall and spirituall, and to reward her with eternall rewards, but to cast her enemies into everlasting paines and torments. His name is called the word of God. And hee hath upon his garment and upon his thigh a name written, The King of Kings, and Lord of Lords. Wherefore Christ's royall office is, 1. To rule by his word and Spirit his Church, gathered out of all Nations, from the beginning of the world. For, that it may goe well with us under this King, it is not enough, if he outwardly teach us, what he would have us, his subjects to performe; unless also by his Spirit he move our hearts and cause us to be obedient to his commandements. 2. To defend and preserve this his Church in this life, against all both inward and outward, domesticall and forraine foes: which also hee doth performe, while not only by his powerfull hand he is ever present with us, but furnisheth us also with those weapons, wherewith our selves also may constantly and happily enter the combat, against our most mighty foes, and utterly vanquish and discomfit them. This sacred harnesse and warlike furniture is described Eph. 6. 13. 3. To make his Church partaker of the blessings of his kingdome, and to adorne her, raised up from the dead, with everlasting glory and blisse. 4. To overcome and rule his enemies by his might and power, and at length to thrust them down, being fully overcome and conquered, into eternall torments.

We are in this place to observe the difference of the Propheticall, Priestly, and Royall office, both of them who were in the old testament, and of Christ, and of our selves. In the old testament, they were types, or typicall Prophets, Priests, and Kings. Christ is indeed the true Prophet, King, and Priest, which they prefigured: wee are Prophets, Kings, and Priests, by participations, as having Christs dignities communicated unto us. Now then, let us see what is our Propheticall, Priestly, and Royall office.

Quest. 32. But why art thou called a Christian?

Ans. Because through faith I am a member of Jesus Christ,^a and partaker of his anointing;^b that both I may confesse his name,^c and present my self unto him a lively sacrifice of thankfulness,^d and also may in this life fight against sin and Sathan with a free and good conscience,^e and afterward enjoy an everlasting kingdom with Christ over all creatures.^f

and 4. 8. 10. Rom. 6. 12. 13. Gal. 5. 16, 17. Ephes. 6. 11. 1 Tim. 1. 18, 19. 1 Pet. 2. 11. f Mat. 25. 34. a Acts 11. 26. b 1 Cor. 6. 5. c A. 2. 17. d John 2. 27. e Rom. 12. 10. f Mat. 10. 32. Rom. 10. 10. 2 Pet. 2. 5, 9. Rev. 1. 6. 2 Tim. 2. 12.

The Explication.



In this thirty second Question we are instructed concerning the *unction*, or *anointing* of the faithfull, namely, whence they are called Christians or Anointed; and, what is the *duty* of Christians, and what their *comfort*; whereof this name doth advertise them. Here then is discoursed the common place, concerning the *communion* of Christ

Of the communion of the faithfull or Christians, with Christ.

Christ the head of the faithfull, his members, and of the functions of these his members. Hereof foure things come to be considered:

- | | |
|---|--|
| 1. What is the anointing of Christians, or whence Believers have the name of Christians, or Anointed. | 2. What is the Prophetickall function of Christians. |
| | 3. What their Priesthood. |
| | 4. What their Kingdome. |

1. What is the Anointing of Christians.

Act. 11. 26.
Who is called a Christian.

Mat. 5. 16.
James 2. 18.
Mat. 7. 21.

Seeming and false-hearted Christians.

Mat. 20. 16. & 7. 22.
Seeming and true-hearted Christians.

What it is to be Christs members.

Rom. 12. 5.
1 Cor. 6. 15, 19.
Ephes. 4. 15.

The similitude of mans body to declare our union with Christ.

I

Like testifieth, that the name of *Christians* first began to be used in Antioch, in the Apostles time, when as before time they had bin termed by the names of *Brethren* and *Disciples*. The name *Christian* is derived from Christ: and in general he is called a *Christian*, who is a disciple of Christ, and followeth his doctrine of life: and who, being inserted into Christ, hath communion and fellowship with him. There are two sorts of Christians: some *seeming* or *counterfeit*, and outward, but not true, that is, hypocrites: others *seeming* and *true*. For not every seeming Christian, that is, who is in outward conversation a Christian, is an hypocrite: seeing it is required of us; *Let your light shine before men, that they may see your good workes, and glorifie your Father which is in heaven. Shew me thy faith by thy workes:* but every hypocrite is a seeming Christian, to whom it shall one day be said, *I never knew you*. They are called *seeming*, but not true Christians, who being baptised, professe in word and life, or outward conversation, the doctrine and faith of Christ, and are in the company of those which are called, but are not partakers of Christs benefits, being destitute of true faith and conversion. Therefore they are not the true and lively members of the Church. *Many are called, but few chosen. Not every one that saith unto mee, Lord, Lord, shall enter into the Kingdome of heaven.* They are both *seeming* and *true Christians*, who, being received by baptism into the Church, acknowledge and professe Christs doctrine: and, being engrafted into Christ by a true faith, are made partakers of all his benefits; and being regenerated by the holy Ghost, lead a life worthy of true Christians. Furthermore, of Hypocrites we are not here to speake: but of those, who are both without and within, that is, are truly Christians, and anointed of Christ by the holy Ghost. The question then is, *Why we are called Christians?* The causes hereof are two. 1. *Because by faith wee are made the members of Christ.* 2. *Because by it we are made partakers of his anointing:* that is, wee are called Christians for the communication made unto us of Christs person, office and dignity. *To be the members of Christ*, is nothing else, than to be conjoynd and united to Christ, by the same spirit dwelling both in him and us: and by this spirit to be enriched with such righteousness and life, as is in Christ; to be conformed unto Christ: and seeing this righteousness, so long as wee remaine in this mortall body, is imperfect, to be acceptable unto God for the righteousness of Christ, which is imputed unto us. Of this our communion with Christ these sayings make mention; *Wee being many, are one body in Christ. Know ye not that your bodies are the members of Christ? Hee that is joyned unto the Lord, is one spirit. In all things grow up into him which is the head, that is, Christ.* Now the similitude of the head and members of the same body, is most fit and applicable to declare that most straight and indissoluble conjunction of us with Christ. For, 1. As all the members of the body are knit to one and the same head, and consequently to one another, by sinews and fleshy ligaments: And as in the head are engendred all vitall spirits, who are the next or ready instruments of sense and motion; as also all the outward and inward senses are seated in the head, and thence onely from them the whole body, and each member thereof doth draw life; not from one another, I say, but from the head onely, so long as they remain united to their head, and among themselves: so Christ is that one & quickning head, from whom his spirit is dispersed into all the members, and not from one member into another; and by whom all the elect, who are the living members

members of the Church, being united by the holy Ghost received through faith, are quickned, and are knit also among themselves, by the meanes of mutuall charity. Which charity and dilection must needs be there, if we be joynd unto the head. For the connexion of the members with the head, is the originall and cause of the conjunction of the members among themselves. For the quickning spirit of Christ doth not flow out of one member into another, but out of one Christ, as the head, into all the members of the Church. *I will send unto you from the Father, the Comforter, the Spirit of truth.* 2. As in mans body are divers gifts and functions of the members, and yet but one life and soule quickning and moving all the members: so in the body of the Church are divers gifts and functions, and yet but one spirit; by the benefit whereof each member may doe his function. 3. As the head is placed in the highest place, and therefore is of more worthinesse, and the fountaine of all life: So Christ hath the highest room and degree in the Church, as in whom the spirit is without measure, and of whose fulnesse all receive: but in the members, that is, in Christians, are certain measures of gifts which are derived into them from the only head and fountaine Christ. Wherefore the Pope of Rome lyeth, when he avoucheth himself to be the head of the Church.

John 15. 26.
2

3

Christ is our head in three respects: 1. *In respect of his perfection*: because he is both God and man: and in gifts, as touching his humane nature excelleth all creatures. *In him dwelleth all the fulnesse of the God head bodily, &c.* Hee alone giveth the holy Ghost. *This is hee, who baptizeth with the holy Ghost.* 2. *In dignity, or order*: glory, majesty, power, authority, which in his humane nature glorified, hee now openly sheweth forth and declareth. For as God created all things by him: so he hath made him heire of all things, and the ruler of his house. 3. *In respect of his office*: For hee is the redeemer and sanctifier of his Church, hee is over every member of the Church, hee ruleth, governeth, quickneth, nourisheth, and confirmeth them, so as they continue joynd in him, with the rest of the members. We are also in three respects the members of Christ: 1. *Because by faith and the holy Ghost wee are joynd unto him, and also are knit together amongst our selves, as the members to the head, and one with another.* And this conjunction of the members of this body amongst themselves, is no lesse requisite and behoovefull, for the safety of the Church, than the conjunction of the whole body with Christ the head. For if thou separate the arme from the hand, thou shalt separate it also from the head, and so it shall no more have life. *That Christ may dwell in your hearts by faith.* 2. *Because we are quickned and guided of him; and from him as the fountaine, we draw all good things*: so that except we continue in him, wee have not eternall life in us: as neither the members sundred from the body, retain life any longer. *If a man abide not in me, he is cast forth as a branch, and withereth.* 3. *Because as in mans body are divers faculties, and functions of the members: so are the gifts and functions divers of the members of Christ in the Church*: And as all the actions of the parts of the body are employed and referred to the preservation thereof, so all the members of Christ whatsoever they purpose or doe, that ought they to employ and referre to the profit and utility of the Church. *As we have many members in one body, and all members have not one office: so we being many, are one body in Christ. The manifestation of the Spirit is given to profit withall.*

Christ is our Head
in three respects.

I
Col. 1. 9, 10
Mat. 3. 11.

2
Heb. 1. 3. & 3. 6.
3

We are in three
respects Christs
members.

I

Ephes. 3. 17.
2

John 5. 6.
3

Rom. 11. 4.
1 Cor. 12. 7.

Whereas then now we understand what it is to be a member of Christ, and how we are his members; it will the more cleerely appeare, what it is to be partaker of Christs anointing. Anointing signifieth a bestowing of gifts: and participation of anointing importeth a communion of Christs gifts and office: or, anointing is a participation of all Christs benefits, and consisteth in the participation of Christs Kingdome, Priest-hood, and Prophetical office. *To be partaker then of Christs anointing, is, 1. to be partaker of the holy Ghost and his gifts*: For the holy Ghost is not idle in us, but worketh the same in us which he doth in Christ; albeit Christ alone hath more gifts than wee all: and those graces and gifts in Christ are far more excellent in degree. 2. *That Christ should communicate unto us his Prophetical, Priestly, and Royall function.*

What anointing
& participation
of anointing is.
What it is to be
partaker of
Christs anointing.

I

2

2. What

2. What is the Prophetickall function of Christians, that is, in what sense they are, and are called Prophets.

Christians are
Prophets in
knowledge and
confession.
Acts. 2. 17.
Mat. 10. 32.

Christ maketh us partakers of his Prophetickall honour or office, not only in this, that himselfe prophesieth unto us, that is, effectually instructeth us by his Word and Spirit, but also because he willeth and bringeth to passe, that we may also prophesie, by professing and celebrating God: According as it is said, *I will powre out of my Spirit upon all flesh, and your sonnes and your daughters shall prophesie. Whosoever shall confesse mee before men, him will I confesse also before my Father, which is in heaven.* Our prophetickall office therefore is, 1. *Rightly to understand and embrace the doctrine, perfect and necessary to salvation, concerning God and his will.* 2. *That every one in his place and degree profess the same, being understood, faithfully, boldly, constantly, in word and life, thereby both to celebrate God, and to bring many schollars and disciples unto Christ.* The difference between Christs Prophetickall function and ours, is, 1. *That Christ hath the spirit without measure, wee by measure:* For it is the proper spirit of Christ which floweth from him, and is poured into the hearts of men: we have him by gift; He, being but one, hath all the gifts of the holy Ghost, and those in the most excellent degree: all we have but only some, and those farre inferiour. 2. *That Christ effectually teacheth, by moving the hearts of men to accord and assent.* The sound and voice of others, without the inward sound and voice of the holy Ghost, doth only strike the eares, neither pierceth it unto the heart.

3 Differences of
Christs Prophetickall
function
with ours.

3. What is the Priest-hood of Christians.

What our Priest-
hood is, and the
parts of it.

I
Luke 22. 32.

2
3
What our sacri-
fices of thank-
giving are.

I
Rom. 6. 13.

2
Heb. 13. 15.

3
Aps. 13. 31.

4
Rom. 15. 15, 16.

5
Phil. 2. 17.

2 Tim. 4. 6.
Col. 1. 24.

How Christ ma-
keth us Priests.

Our sacrifices dif-
ferent from
Christs sacrifice
three waies.

I

The office of a Priest is to teach, to pray, and to sacrifice: Wherefore our Priest-hood is, 1. To teach and instruct others; that is, to declare and shew unto others the true knowledge of God. *And thou, when thou art converted, strengthen thy brethren.* 2. To invoke on God being known aright of us. 3. To performe unto God the duties of thankfulness, to render him his due worship, even all outward and inward obedience: or, to offer up unto God all our life time sacrifices of thanksgiving acceptable unto him, and sanctified by the sacrifice of Christ: namely, to offer up unto him, 1. Our selves: by mortifying the old man in us, and by giving our members as weapons of righteousness unto God. 2. Our prayers: *Let us therefore by him offer the sacrifice of praise alwaies to God, that is, the fruit of the lips, which confesse his name.* 3. Our almes-deeds: *Thy prayer is heard, and thine almes are had in remembrance in the sight of God.* 4. Our confession of the Gospel: *Grace is given mee of God that I should be the Minister of Jesus Christ towards the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable.* 5. Our cheerefull undergoing and suffering of the crosse, that is, all calamities, persecution, contempt, banishments, and even death it selfe for the confession of the truth, and the glory of God. *Though I be offered. up upon the sacrifice and service of your faith, I am glad. I am now ready to be offered. Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* This Priest-hood Christ communicateth unto us: 1. When by the efficacy of his spirit he works in us these forenamed sacrifices of thanksgiving, which we offer unto God. 2. When by his merit and intercession unto his Father, he causeth our sacrifices, albeit unperfect and stained with our sins, to be notwithstanding pleasing and acceptable unto God.

Now our sacrifices differ, as well as the sacrifices of the old Priests, from Christs sacrifice. 1. Christ offered up together a sacrifice both of thanksgiving and propitiatory: We offer up only sacrifices of thanksgiving. The old Priests also offered up sacrifices of thanksgiving: because these belong to the whole Church, even from the beginning, to the end of the world. But those sacrifices, which they offered besides, were only typicall. But no sacrifices of the New Testament are typicall, but either eucharisticall and of thankfulness, as are ours: or propitiatory, as is the obedi-
ence

ende of Christ only, performed for us in suffering our punishment: For he offered not a typicall or figurative, but the reall or figured and signified sacrifice: as being not a typicall, but the signified Priest. 2. The sacrifices of Christ are both perfect: ours imperfect, and defiled with many sins. 3. The sacrifice of Christ pleaseth God for himselfe, and for the worthinesse that is perfect in it selfe, and meritteth remission of sins and eternall life of God for us: because it is the death of the very Son of God. Our sacrifices merit nothing of God, and please him, not for themselves, but for Christs sacrifice, wherewith they are sanctified.

4. What is the kingdome of Christians.

WE are partakers of Christs kingdome, 1. Because he is our King, and doth communicate his victory and glory against his enemies and ours, with us, and maketh us by faith citizens of his kingdome, the sons of God, his brethren and co-heires. 2. Because, by the vertue and operation of his Spirit, he also maketh us Kings: that is, the Lords over all creatures, conquerors of our enemies, and partakers of everlasting blisse and glory. Be of good comfort, I have overcome the world. To him that overcometh will I grant to sit with mee in my throne; That yee may sit on seates, and judge the twelve tribes of Israel. Our royall office therefore is, 1. That by the vertue of Christs spirit (who hath restored unto us our lost royall and heavenly dignity, over all our enemies) we fight continually against sin, the world, the devell, and the flesh, and overcome. Which wee do, when as by a true faith we are resolved, that we have remission of all our sins: and when by the same faith we receive the holy Ghost to repressse sin, even in this life, as touching the beginning of our conquest. 2. That at length all our enemies being, by the grace of Christ, fully brought under, wee enjoy eternall blisse and glory, that is, the heavenly kingdome, which by the working of the holy Ghost is begun in us in this life, and which we now possesse in hope, but then shall in full possession inherit. Fight a good fight, having faith and a good conscience. If we suffer, we shall also reigne with him. Inherit yee the kingdome prepared for you from the foundations of the world. Briefly, our kingdome is, 1. That in Christ we are Lords over all creatures. All things are yours. 2. That we overcome our enemies by faith in Christ. Who hath given us victory. This is the victory that overcometh the world, even our faith.

There is notwithstanding a difference between the kingdom of Christ, and ours. For, 1. The kingdom is hereditary unto Christ: For he is the naturall Son, and therefore by nature King: but ours is by right of adoption. Christ, as the naturall Son, is ruler over his house, heire of all things. We are, by and for him, the adopted sons of God. 2. He alone by full right is King over all creatures simply, but especially over the whole Church of the holy Angels and men. But we neither are, nor ever shall be the Kings and head of the Angels, and the Church; but only over other creatures, which are compelled to serve us, we are Lords: heaven, earth, and all things shall serve us; we shall be adorned with glory, majesty, and no common excellency of gifts, but with the highest prerogative over all wicked men and devils, whom we shall judge, subscribing, and yeelding out consents to the Sovereigne judgment of Christ in condemning and destroying them. Ye shall sit upon twelve seates, judging the twelve tribes of Israel. 3. He conquereth his enemies, by his own power: we, in him, and by him, that is, by his grace and assistance. Be of good comfort, I have overcome the world. 4. He alone ruleth the Church with the scepter of his spirit and word, moving our hearts, and restoring in us the lost image of God: we are ministers and administrators of the outward word and rites; we cannot give the holy Ghost: as, I baptise you with water, but he that cometh after me, he shall baptise you with the holy Ghost, and with fire. Whoso Paul then? and who is Apollon? but the ministers, &c.

The summe of all is: In the old testament were Prophets, Priests, and Kings, typicall Christ is those three in signification, and in truth, we by participation from him. Wherefore great is the use of this doctrine, 1. Unto consolation: For, to believe in Christ, is not only to know, that Jesus is the anointed, that is, the chief Prophet, Priest, and King: but to be persuaded, that he is such also unto me, and that I, being engaged in

Christians are Kings, 1. By partaking of his victory and royalty. 2. By having in themselves through him, a power to overcome & overcome both their enemies and all creatures. John 16.33. Rev. 3. 21. Luke 12.30. Our royall office, 1 John 5.4. 1 Tim. 1.18. 2 Tim. 3.12. Mat. 25.34.

Our kingdome, 1 Cor. 3.21.

2 John 5.4.

For: Difference between Christs kingdome & ours.

1 Heb. 3.6 & 1.2.

2

3.2 rule?

Mat. 19.28.

3

John 16.33.

4

Mat. 3.10.

1 Cor. 3.5.

What it is to be: leave in Christ.

to him by faith, as a member into the head, am daily sustained, governed, and quickened by him; and that he maketh me also partaker of his unction or anointing, that, by the working of the holy Ghost, I may also be a Prophet, a Priest, and a King. This is the unspeakable advancement and dignity of Christians. 2. *Unio exhortation*: For whereas we are all *Prophets* and *Doctors* appointed by God, therefore we are to confesse and celebrate his name: whereas we are all *Priests*, it is our duty to offer up our selves unto him as a lively sacrifice of praise and thankfulness: whereas we are all *Kings*, it behooveth us to fight and war manfully against sin, the world and the Devil, that at length we may beare rule over all our enemies, being adorned with everlasting blisse and glory.

ON THE
13. SABBATH.

Quest. 33. For what cause is Christ called the only begotten Son of God, when wee also are the sons of God?

a Joh. 1. 14.
Hebr. 1. 1, 2.
John 3. 16.
1 Joh. 4. 9.
Rom. 8. 32.

Ans. Because Christ alone is the co-eternall and naturall Son of the eternall Father, a and we are but sonnes adopted of the Father by grace for his sake. b

b Rom. 8. 16. John 1. 12. Gal. 4. 6. Ephes. 1. 5, 6.

The Explication.



Under this question, the Common place touching the God-head of the Son is contained. Out of the words of the question an objection may be thus collected; *Hee which is the only begotten Son, hath no brethren: but Christ hath brethren, for even we also are the Sons of God: Therefore he is not the only begotten Son of God.* Ans. For answer hereunto, wee must put a distinction and difference between Christs and our manner of being Sons. Christ is the *only begotten Son*, the *naturall*, and proper Son of God: Wee are the sons of God, adopted of the Father by grace through Christ. For further evidence in illustrating this point, we are to explain in brieft *who are called sons*, and *how many waies this name is used*; and, this being done, to examine *who are, and are called the sons of God*.

Divers sorts of
sons.

All sons are either *borne sons*, or *adopted sons*.

Sons that are *borne sons*, are they who begin at one and the same time both to be, and to be sonnes; and these are either sons borne of Parents; or sons borne by grace. Sonnes borne of Parents, are properly called *naturall sonnes*; to whom the essence and nature of their Parents is communicated; and that either *in part*, or *wholly*. In *part* the essence and nature of the Parents of whom wee are borne is communicated unto us men. *Wholly* the divine essence is communicated of the Father unto Christ, as touching his God-head. As then we are the naturall sons of our Parents: so Christ according to his diuine nature is the naturall and only Son of God, of the same essence and nature with the Father, of whose substance he was, after a manner altogether ineffable, begotten from everlasting. *As the Father hath life in himselfe: so likewise hath hee given to the Son to have life in himselfe.* The eternall Father therefore hath communicated unto his Sonne the life whereby both himselfe by himselfe liveth, and whereby hee quickneth all creatures; which life is that one and eternall Deitie, creatresse and defendresse of all things. Sonnes by *grace*, are they who at one and the same time began to be, and to be sons of God: but, that they are sonnes, this they have either by *grace of Creation*, or by *grace of Conception* by the *holy Ghost*, and of the *Union with the Word*. The sonnes of God by *grace of Creation*, are Angels, and Adam before the fall; because God created them, that hee might account them for his sonnes, and they againe acknowledge and magnifie him as their bountifull and benigne Father. These indeed are improperly called sonnes borne by *grace*: but yet such they are, in as much as they began both to be, and to be sonnes. The Son of God by *grace of conception* by the *holy Ghost*, and of *union with the Word*, is Jesus Christ onely, according to his humane nature: because as touching

John 5. 26.

touching this he was the Son of God by grace, even presently from that very moment, when he began to be born man: and that therefore, because, by the vertue of the holy Ghost, he alone was born of the substance of the Virgin, pure from all stain or corruption, and so was personally united with the Word.

Adopted sons are they, who begin not at the same time to be, and to be sons: but sometimes were, when yet they were not adopted, or sometimes were not sons, or had their being ere they were such sons, and were made sons only by the law and will of the Adopter, who endoweth them with the right and title of sons, so that with him they are in the same place, as if they had bin born of him. After this sort, that is, by adoption, Adam after his fall, and all the elect regenerate are the sons of God; being adopted for the naturall Sons sake, Christ Jesus. But before they were adopted, they were the sons of wrath.

Out of this distinction of sons, it is cleare both how we are the sons of God, namely, by adoption; and how Christ is the only begotten Son of God, to wit, two waies: 1. According to his Divinity, because, as touching this nature, he alone was from everlasting begotten of the substance of his Father: *We have seen his glory, as the glory of the only begotten Son of the Father.* 2. According to his humanity in some sort, (though unproperly) because even according to this also he was born after such a manner, as never was any other besides him, to wit, of an unspotted Virgin, by the power and vertue of the holy Ghost: Christ is farther called the first begotten, 1. According to his Godhead, both in respect of time, and of worthinesse: because he, before all, was begotten from everlasting of the Father; and is perfect Gods, and all were made by him, and by, and for him are delivered, and receive the right of sons. 2. According to his humanity, in respect of his worthinesse only and right: 1. Because he was begotten after a singular manner. 2. Because he hath his subsistence in the person of the Word, to the unity whereof the humanity was assumed. 3. Because he hath by his merit purchased the right of sons for others. 4. Because in gifts, works, majesty, and holiness, he unspeakably excelleth all the sons of God, even Angels themselves, and is Lord and head of them all. Unto Christ therefore, in respect of his humanity, agreeth this, which of old was signified by the type of the first-born: For after the decease of his father, the first-born took two portions of his fathers goods, when as the rest had each but one. Now the cause of that right was his office & function: For he succeeded into the room of his father, so that he had authority over his family, and the rest of his brethren, and did beare rule over them. So Christ the Son of God hath also right, according to his humanity, over the rest of his brethren, and all the sons of God: and he, but one, hath received more and more excellent gifts, than have all the rest: because he is the Lord of his Fathers house, the rest are his Ministers. *Who is the image of the invisible God, the first-born of every creature. He is the beginning and the first-born of the dead, that in all things he might have the preeminence.* Christ is also called Gods own Son, because he was begotten and not adopted of God. *Who spared not his own Son.* Here also we must observe the right forms of speech to be used in Christs and our filiation, son-hood, or estate of sons. Christ according to his divinity is called Gods naturall Son, because he is begotten from everlasting of the essence of the Father. According to his humanity he is not called Gods naturall Son, but Gods Son by grace: by grace, I say, not of adoption, but of conception by the holy Ghost, & of union with the Word. The reason why, according to his humanity, he is not Gods naturall Son, is, because, according to his humanity, he is not begotten of the essence of the Father. The reason why, according to his humanity, he is not Gods adopted Son, is, because he was not made a son of no son, but in the same moment wherein he began to be, began also to be a son. The Angels are called the naturall sons of God; but by grace of creation, as man also was before his fall. The regenerate in this life are sons by grace, not of creation, but of adoption. Grace therefore in respect of adoption, is as a generall in respect of a speciall: For there are three degrees or kinds of grace, to wit, grace of creation, grace of conception by the holy Ghost and Union with the Word, and grace of adoption.

How Christ is the only begotten Son of God.

I
John 1. 14.
2

How he is the first begotten.

I
2

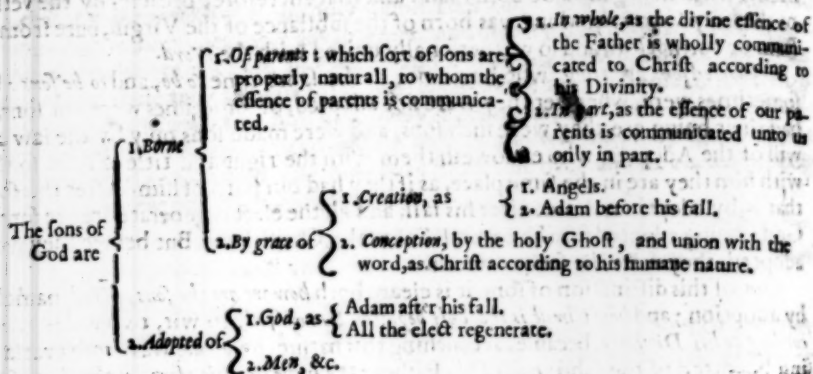
Gen. 22. 26. & 37.

Col. 1. 15, 18.

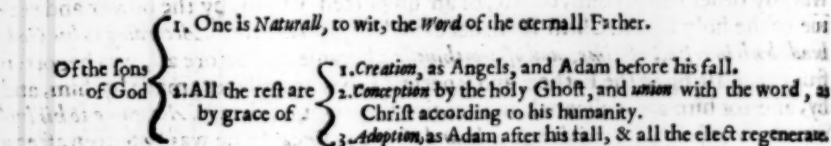
How he is Gods own Son.
Rom. 8. 3.

How he is the naturall Son of God.

A type or figure of the sons of God.



Another type.



Our fraternity and brother-hood with Christ.

1
2
3
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Why Christ according to his man-hood cannot properly be called the only begotten.

Out of this distinction of sons, the answer to this objection before proposed is more cleere. Object. 1. *Hee that hath brethren, is not the onely begotten.* Christ hath brethren: Therefore he is not the onely begotten. Ans. The Major is to be distinguished. Hee that hath brethren, to wit, of the same generation and nature, he is not the onely begotten. Christ hath brethren, but not of the same generation and nature: that is, not begotten of the substance of God the Father, but only adopted of God the Father through grace. Repl. *How then are wee the brethren of Christ?* Ans. Our fraternity and brother-hood with Christ consisteth in these foure things: 1. In the likeness and similitude of our humane nature: For hee is true man, procreated of the blood of Adam, the common father of us all. 2. In his brotherly love towards us. 3. In our conformity and correspondence with Christ, which consisteth in perfect righteousness and blessednesse. 4. In the consummation and accomplishment of his benefits. Object. 2. *He that hath a generation or begetting unlike to the generation of other sons, is in respect thereof said to be the onely begotten:* Christ, according to his humanity, hath a generation unlike to the generation of other Sons of God, because he alone was conceived of the holy Ghost, and borne of a Virgin: Therefore Christ is called the onely begotten according to his humanity also, in respect of this temporall and miraculous generation of the Virgin, and not in respect of any eternall generation of his Father according to his Divinity. Ans. The Major is true of such a son, as hath a generation unlike in the whole kinde; that is, both in nature, and in the manner of the generation. But Christ according to his humanity hath a generation divers from us, not as concerning his nature, but onely in respect of the manner: For, according to his humanity, he is consubstantiall with us, that is, hee is true man, having a humane nature, the same altogether with ours in kinde: the difference is onely in the singular and miraculous manner of his conception, and nativity of the Virgin: Wherefore although in respect of this generation also of his Man-hood, hee is onely begotten; yet in Scripture, and in the Creed hee is properly called the onely begotten Sonne of God, according to his divine nature, not according to his humanity: For according to his humane nature hee hath brethren of the same generation and nature: but according to his divine nature hee hath no brethren, but alone was from everlasting borne of the essence of the Father. Of no other is it said, that

that, *The Father hath given unto him to have life in himselfe*: and that, *In him dwelleth the fulnesse of the God-head bodily*: Therefore he is expressly called *the only begotten* of the Father, not of his Mother. And the very word *only begotten* properly respecteth the nature and essence it selfe, not the peculiar manner of his miraculous conception: and it signifieth one that is begotten alone, and not one begotten after a singular manner alone. Object. 3. *Every son is either naturall or adopted: Christ according to his humanity is not the naturall Son of God*: He is therefore the Son of God by adoption. Ans. The Major of this reason, albeit it may be granted according to civil constitutions, yet it is false in divinity, because it compriseth not a sufficient enumeration of the sons of God: For there are sons of God by grace, as the Angels, which yet are not adopted sons. Thus is Christ according to his humanity the Son of God, even by grace without adoption, as appeareth out of that distinction of sons before delivered.

Now what is meant, when we say, *I beleeve in Jesus, the only begotten Son of God*? Ans. The meaning is, I beleeve that Jesus is the only begotten Son of God, that is, the naturall and proper Son, not having any brethren, begotten of the substance of the Father from everlasting, very God of very God. But this sufficeth not. For the Divels also beleeve this, and tremble: Therefore hereunto is to be added, 2. I beleeve that for me, that is, for my salvation, he is the only begotten Son of God: or, I beleeve that he is therefore the naturall Son, that hee may make me a son by adoption, and may communicate to me and to all the elect the dignity, and right of the sons of God; as it is said, *We have seen his glory as the glory of the only begotten Son of the Father. As many as received him, to them he gave power to be the sons of God. This is my beloved Son, in whom I am well pleased. God with the glory of his grace hath made us accepted in his beloved.*

Of the Deity or God-head of Christ.

Whereas this doctrine, concerning the only begotten Son of God, is a foundation of our salvation, and we cannot beleeve that *Christ is the only begotten Son of God*, and much lesse can beleeve in *this only begotten Son of God*, unlesse with all we beleeve that *Christ is true God*, even the everlasting Word, of the same substance, dignity, power and nature with the Father; it remaineth therefore that herein briefly we deale against the Heretickes who impugne it. Four things are principally controverted touching the God-head of the Son.

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| <p>1. Whether the Sonne of God, or the Word be a Subsistent, or Hypostasis, or person in the flesh, and before the taking of flesh. That is, whether in Christ man, there be, besides his soule and body, a spirituall nature or substance, which was also existing before Christ borne of the Virgin, and wrought and accomplished</p> | <p>the works of God, and is the Son of God, and is so called in Scripture.</p> <p>2. Whether hee be a person truly distinct from the Father and the holy Ghost.</p> <p>3. Whether he be equall unto the Father.</p> <p>4. Whether hee be consubstantiall, that is, of one and the same substance and essence with the Father.</p> |
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We have therefore foure principall conclusions to be proved in their order against severall Heretickes.

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| <p>1. That Christ borne of the Virgin, besides his soule & body, is a subsistent or person.</p> <p>2. That he is a distinct person from the</p> | <p>Father and the holy Ghost.</p> <p>3. That he is equall to both.</p> <p>4. That he is of the same essence with both.</p> |
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Moreover, there is a double manner of gathering arguments out of the Scriptures, whereby the divinity of the Son and the holy Ghost, as also other things questioned in divinity, are confirmed: 1. When the testimonies of Scripture

are gathered according to the order of the bookes of the Bible. 2. When as certain orders or sorts of arguments or proofes are set, unto which the testimonies of Scripture thereto belonging are referred. Both waies are good, and both very often necessary for a Divine, when he privately considereth and examineth, or discusseth controversies and disputes of Divinity, and searcheth what is true in them. The first way is more laborious, and repeating of the same things: the later is more short and compendious, and more fit and appliable both for teaching, and also that the grounds of the points and opinions of Christian Religion may the more easily be conceived of the minde, and more firmly stick and abide in the memory, for whatsoever need or use thereof to come.

THE FIRST CONCLUSION.

The Son of God is subsistent in the flesh both of the Virgin, and before the flesh.

THIS Conclusion is to be proved and maintained against both ancient and moderne, or late up-start Heretickes: ancient, as Ebion, Cerinthus, Samosatenus, Photinus; modern, as Servetus, and others. The orders or sorts of arguments which confirme this Conclusion may be either eight or nine in number. *To the first Class* belong those testimonies of Scripture, which expressly teach and distinguish two natures in Christ, and in which the Word is described that he was made man, that he was manifested in the flesh, and assumed or took flesh, &c. *The Word was made flesh: He took the seed of Abraham. God was manifested in the flesh. Every spirit that confesseth not that Christ is come in the flesh, is not of God. No man ascendeth up to heaven, but he that descended from heaven, the Son of man, which is in heaven. For this cause am I born, and for this cause came I into the world. Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part with them. Before Abraham was, I am: Therefore it is one nature which appeared in the flesh, took flesh came down from heaven, and coming into this world, was made partaker of flesh and blood, and was before Abraham: and another nature which was assumed or taken, into which the former came, and in which it appeared: For the assumer and the assumed are not all one. Whereas then the Word took humane nature, he must needs be other from it, who both was before the flesh taken, and was not converted or changed into it, but hath a subsistence divers and distinct from the flesh which was assumed. The argument is thus framed: The assumer is before that which is assumed: But of the Word it is said, that he assumed or took flesh, that he was made flesh: Therefore the Son, the Word, was before the flesh hee assumed. The Major is manifest: The Minor is proved out of the fore-alleged authorities. Hitherto also belong all those testimonies, which oppose in Christ his divine nature, which did assume, to his humane nature or flesh, which was assumed; and distinguish that from this: as, *His Son, made of the seed of David, according to the flesh. Of the Fathers concerning the flesh Christ came: Therefore there is another thing in Christ besides his flesh, according to which he is not of the Fathers, nor of the seed of David. Who being in the forme of God, took on him the forme of a servant: Wherefore the forme of God in Christ is one thing, namely, his divinity most perfect: and the forme of a servant another thing, even of his humanity weak, base, and servile. Christ is called the Son and Lord of David: Therefore there be divers natures in him. Destroy this temple, and in three dayes I will raise it up againe: Wherefore there is one thing in Christ, which is destroyed, even his body; and another thing likewise which raiseth up his destroyed body, which is the Word, who is called the only begotten Son.**

Object. 1. *The Word, in John, doth not signifie any person, which was subsisting before the flesh borne of the Virgin: but only that visible Preacher or Teacher Jesus, who was made flesh, that is, was a man mortall, weak, miserable, and abject.* Answ. This is a notorious, manifest, and impudent corrupting of this place: For it is easie for any man

1. Class.

John 1. 14.
Heb. 2. 16.
1 Tim. 3. 16.
1 John 4. 3.
John 3. 13. &
18. 37.
Heb. 2. 14.
John 5. 58.

The Word took
flesh.

Rom. 1. 3. & 9. 5.

Phil. 2. 6.

Mat. 22. 44.
John 2. 19.

John 1. 18.

That John mean-
eth by the
Word, a person
subsisting before
the flesh.

man to shew out of the very narration of John, that the *Word* signifies an *Hyperbolicus*, or person, which was existing before Jesus born of the Virgin: For, *The Word*, 1. *was in the beginning*, that is, was now before existing, when things were created. 2. *And that Word was God*. 3. *By whom all things were made*. 4. *Who is the author of life and light*: Therefore *hee* is a person existing before all things. 5. *Which lighteneth every man that cometh into the world*, that is, all, it not with spirittuall, yet with naturall light: Therefore he is their illuminatour, who were before the flesh, which was borne of the Virgin. 6. *Who being in the world, and not knowne*. 7. *Yet came unto his owne*. 8. *Being made flesh*, that is, assuming and taking humane nature of the Virgin Mary: For, that these words, *The Word was made flesh*, have this meaning, namely, that he who now from the beginning was in the world, was made flesh, that is, man (which before he was not) not by any changing or mutation of himselfe, but by assuming and taking humane nature, other places of Scripture doe demonstrate: *He was partaker of the flesh he tooke the seed of Abraham. God was manifested in the flesh*. The *Word* therefore assumed and tooke flesh, but was not converted into flesh: that is, the divine nature was distinct from the flesh taken and assumed. Moreover, that Christ, man, was such a teacher, who not only in the time of his flesh, but also before that was born, even from the beginning of the world, preached the will of his Father unto men, and quickened them, both this very narration of John, and other very many places do plainly shew. *He was the life, and the true light, which lighteneth every man. No man hath seen God at any time; the only begotten Son, which is in the bosome of the Father, he hath declared him. I am the living bread, which came downe from heaven, and giveth life unto the world. Christ went by the Spirit in the daies of Noah, and preached unto the spirits that are in prison, which were in time passed disobedient*.

The Word was made flesh, by taking flesh, not by any conversion into flesh.

Heb. 1. 14.
1 Tim. 3. 16.

The Word was a Teacher from the beginning of the world.
John 1. 9, 18, & 6. 51.

1 Pet. 3. 19.

Object. 2. Christ, man, is, and is called God in the New Testament: Therefore they corrupt the Scripture, who say, that in this visible man Jesus, is, besides the flesh, an invisible nature, which was existing also in the old peoples time without flesh: For to say this, is as if a man, instead of this, Thou art a Scholar, should say, In thee is a Scholar. Answ. That Christ, man, is true and by nature God, in respect of the nature or essence of the God-head in him personally united to his man-hood, is no corruption, but the very voice, minde meaning, and interpretation of the Scripture. In him, that is, in Christ Jesus; dwelleth all the fulnesse of the God head, that is, the very full and perfect God-head, which is but one; bodily, that is, personally or substantially, so that it is of the substance of the visible man Christ. In Christ therefore there is one thing which dwelleth, namely the God-head; another thing in which it dwelleth, even the Man-hood, which is the temple of the God head, and was shadowed and figured by the Mosaicall tabernacle. Christ saith of himselfe, *Destroy this temple*: and the Authour of the Epistle to the Hebrewes mentioneth the *Tabernacle* of the humane nature; and calleth the flesh a *vaile*, to wit, of the God-head: *He suffered in the flesh. The Word was made flesh and came unto his owne*: Therefore there must be in the flesh another nature. Again, *Made of the seed of David according to the flesh*: and declared mightily to be the Son of God, touching the spirit of Sanctification. Again, *Being in the form of God, and equall with God, he took on him the form of a servant. By him all things were made and do consist, both visible and invisible: he giveth the holy Ghost; lighteneth every man that cometh into the world: he alone knoweth the Father, and he to whom he revealeth him, &c.* Lastly, that there is a double nature or substance in Christ, both a finite, and an infinite, is convinced and proved by the diversity and repugnancy of those properties which are attributed to the same Christ, but cannot possibly be together in one and the same nature: Wherefore Christ, man, is God, not created and made in time, by reason of the fulnesse and excellency of his gifts, but eternall; subsisting before the flesh born of the Virgin, and before all worlds, by reason of the eternall God-head of the *Word* dwelling in his Majesty personally.

1. Proved by testimonies.

Col. 2. 9.

John 1. 10, 11.
He. 9. 11, & 10. 30.

Rom. 1. 3.

Phil. 2. 6.

Esay 5. 14, & 9. 6.
& 25. 6, 7, 8, & c.
Jer. 23. 6.

2. By contrary properties

To the second Classe or order of Reasons, are referred those testimonies, which shew Christ to be the proper or naturall Sonne of God, because he was begotten of the substance of his Father, and not adopted. The argument or prooffe is this: the naturall or proper

2 Classe. Christ the proper Son of God.

John 5. 17. 18.
The place is necessarily to be understood, and so was taken of the Jewes, of a naturall son.

John 8. 41.

Rom. 8. 3.

32.

Christ the naturall & co-eternall Son of God, which is expressed in Scripture.

Christ is the proper Son of God by nature, not by grace.

per Sonne of God, is of necessity partaker of the divine nature or essence, or substance. But Christ, man, is the proper Son of God: Therefore there is in Christ, besides his humane nature, which he took of our kinde, a nature or substance divine, in respect whereof he is and is called the Sonne of God: that is, Christ is by nature the Son of God; and therefore subsisting, and that before the flesh, from everlasting, because hee is the Sonne of the eternall Father, having the essence of the Father, in number the same, and whole communicated unto him from the Father. The Major is manifest by the definition of a proper or naturall sonne: For a proper sonne is hee, who is procreated out of his substance, whose sonne hee is, or he, who is partaker of his fathers nature or substance. The Minor is proved by these testimonies of holy Scripture: *My Father worketh hitherto, and I worke*: Therefore the Jewes sought the more to kill him: not onely because he had broken the Sabbath; but said also that God was his Father, and made himselfe equall with God. Because Christ called himselfe the Son of God, not adopted, or by grace only, but naturall, begotten of the substance of the Father, and therefore equall with God; the Jewes did therefore gather, 1. That hee challenged unto himselfe the workes of God the Father: And therefore because they deemed him to be a meere man, they would have slain him, as a blasphemous and robber of Gods glory, both in this place, and John 19. 7. And if Christ had meant, that he was the Son of God by grace only, as are the Angels and men elected, the Jewes verily would not have reprehended that as a blasphemy and treason against the Majesty of God: for then they should have condemned themselves of the same crime; because they say unto Christ, *Wee have one Father*, which is God. 2. Christ also doth not reprehend this collection of the Jewes, or repell it as a slander, but defendeth it as being good and necessarily true, in his answer presently following; wherein hee avoucheth, that whatsoever things the Father doth, the same doth he also together with him, as being his Sonne: that by the same authority, liberty, power, he raiseth the dead, and quickneth them who beleeve in him, by which the Father doth: that as the Father hath life in himselfe, so also hath he given unto him, as being his Son, to have life in himselfe, &c. Wherefore the man Jesus affirmeth that, which of it selfe and demonstratively doth thereof follow, and the Jewes called blasphemy, namely, that he is the Son of God, not by grace only, but proper and equall with God: that is, that there is in him, besides humane nature, a divine also, which is the Son, communicated unto him by an unspeakable generation or begetting from the Father, and according to which hee is equall with the Father, and the same God which the Father is; For where the same power, operations, and works are, there also is necessarily inferred the same nature or substance to be, and that equall. So Christ is called the proper Son of God. *God sending his owne Son*, that is, borne of his owne substance: (or we are otherwise also of God, being renewed by his spirit.) And, *Who spared not his owne Son*.

Object. 1. It is not found any where in Scripture, that Christ is the naturall and co-eternall Son of God: Therefore it is but an invention of men, imagining in him, besides his flesh, another substance, according to which he should be the eternall Son of God. Ans. Although these very words are not in the very same Syllables extant in the Scripture; yet there are found the like, and equivalent, or such as signifie the same which these do. For, *The wisdom of God*, which is Christ and his Son, is described to be such, as was with God from everlasting before his works were made. And further, John saith, that the Word, whom he called the Son, was even then in the beginning of the world, and was God, creating and preserving all things; But God is eternall, and before things were created, together with which also time began, eternity only existeth, and may be imagined in mind. Moreover, he is expressly called the proper Son of God; therefore he is the natural Son of God, who hath the naturall essence of his Father, and that the same with his Father: because the Deity is but one in number, Creatresse of all things: also he had the same whole and entire, because he is indivisible: Wherefore the man Christ is the same eternall God with the Father, by reason of the Deity, which he hath simply alone, and the same with the Father; for there are two eternals: he is also the naturall and co-eternall Son of the Father, because

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he is another from the Father, as touching his person. Repl. 1. *Christ is called the proper Sonne of God, because he was made by God: as also the Church is called the proper people of God.* Answ. This is a corruption of the place before cited out of Paul. For Paul opposeth the proper Son of God to us, and also to the Angels. For both the Angels and we are made the sons of God, in respect either of our Creation, Adoption, and Regeneration by the holy Ghost; or also in respect of both, as the regenerate: Therefore we, being compared with Christ, are not the proper sons of God. For so he could not be called the proper and only begotten Son. Wherefore he is, and is called the proper Sonne of God, in that he alone was begotten of the substance of God the Father. Repl. 2. *The word (saith Servetus) was indeed alwaies in God; but it was not the Sonne, but in respect of the situation or son-hood, which was to come in the wombe of the Virgin, or in respect of man to be borne of the Virgin: that is, the Word in it selfe, was not any invisible hypostasis and substance, which being begotten of the substance of the Father, and distinct from him, was truly subsisting before the flesh borne of the Virgin; but was a certaine relucency, or reflexed shining in God, that is, that visible image or shape, which appeared unto the Fathers in the Old Testament, and afterwards passed into the flesh, or into that visible man Jesus, who alone is the Sonne, in respect of whom, also the Word, or that visible shape, which alone he will have to be the person, is called the Sonne.* Answ. 1. By this is denied, that Christ is the proper Sonne of God; because his humanity issued not from the substance of God. 2. The Word is such a Son, as unto whom the Father gave to have life in himselfe, as he himselfe hath it in himselfe, who when things were created, was even then God, by whom all things were made; who was the life, and the light of men &c. The Word therefore was (and that before Jesus borne of the Virgin) a living, intelligent, working hypostasis, or substance. 3. There should have been no hypostaticall or personall difference between the Father and the Son: because the Word, according to Servetus doctrine, had not his proper hypostasis, whereby he should differ from the Father. So that the Father should either have bin without the Son, or the Father should have bin the same person with the Son, which is the heresie first broached by Sabellius.

Object. 2. *He who is not named in the Scripture, before the taking of flesh, the Sonne of God, was not the Sonne of God before his nativity of the Virgin: Wherefore he was not the Sonne of God before.* Answ. 1. We deny the Major; for we know that Gods revelation and manifesting in the New Testament is clearer than in the Old: And therefore, albeit it were true, which these would, that the Son of God is not called the Son, but after the assumption of the flesh: yet notwithstanding, seeing in many places it is shewed most cleerly; that the Sonne, who tooke flesh, was before he tooke flesh: (as, *The Word, who is the onely begotten Sonne of the Father, was in the beginning. By the Sonne all things were made. My Father worketh hitherto, and I work:*) it may not be said, that therefore the Son was not before he tooke flesh, because he was not called before by his name. Answ. 2. The Minor is not true: For however the Old Testament be more obscure and darke than the New; yet is he called by Salomon the eternall wisdom of God, begotten of God. Likewise it was foretold that the Messias should be God, and the Sonne of God, and after another manner than other sons. *His name shall be called Immanuel. He shall call his name wonderfull, Counsellour, The mighty God, The everlasting Father. This is the name whereby they shall call him, The Lord our righteousness. The Lord hath said unto me, Thou art my Sonne: this day have I begotten thee. Again, Kisse the Sonne. I will be his Father, and he shall be my Sonne.* Wherefore long before was he signified to be the Son of God, who afterwards was to be man.

Object. 3. *If the divine nature of Christ was, without his humane nature, the Sonne of God, there shall be made three sonnes, namely, his Divinity, his Humanity, and whole Christ consisting of both natures. Wherefore there was not any Sonne before Jesus was borne.* Answ. The Antecedent is most false. For, seeing the Word did take, joyned, and unite personallly unto himself not another person or Son of God, but another nature, this

Joh. 1. 13 & 17.

Christ named in the Scripture the Son of God before he took flesh

Isay 9. 14. & 9. 6.

Jerem. 23. 6.

Psal. 2. 7. 12. 2. Sam. 7. 14.

Christ but one Son, though consisting of two natures.

this assumption or taking, maketh not moe persons or sons; but it is one and the same person, or one Son, having in him two natures.

Object. 4. *If the God head of old, without the flesh, was the Son, and now two natures are one Son, there shall be nevertheless two sons; one incorporeall, the other corporeall: Wherefore there was not any Son before the flesh.* Ans. Neither is this Antecedent true: For one and the selfe same Son is of old incorporeall, of one only nature, and only God; but now corporeall, of two natures, and existing both God and man.

Object. 5. *The humanity by it selfe is not the Sonne: Therefore neither the Divinity by it selfe is the Sonne.* Answ. This reason doth not follow: because there is great dissimilitude of the natures which are compared. The Word existed, and was a person, and the Sonne, before the flesh was taken and assumed. But the humanity was neither before the assumption, neither, being assumed, did it make the person by it selfe. And therefore the humanity severally is not the Sonne, but is in the Sonne, or is the other nature of the Sonne: but the Word both separate and knit to the flesh, is the same Son: as touching it selfe, it is the Son of God by nature; but as touching the assumed nature or humanity, the naturall son of man, and the Son of God by grace or personall Union.

To the third Classe of arguments also belong those sayings: which teach the man Christ to be the only begotten Sonne of God. So God loved the world, that he gave his only begotten Son. Wee saw the glory thereof, that is, of the Word incarnate, as the glory of the only begotten Sonne of the Father. For the only begotten is hee, who hath not any brethren of the same generation and nature: But Christ, as touching his humane nature, hath brethren. Forasmuch as the children were partakers of flesh and blood, he also himselfe likewise took part with them. And a little after: Hee in no sort took the Angels. but hee took the seed of Abraham: Wherefore in all things he became him to be made like unto his brethren. And a little before: He that sanctifieth, and they which are sanctified, are all of one; that is, of the same nature humane: Wherefore hee is not ashamed to call them brethren: Wherefore, there is in Christ another nature, according to which he is the only begotten Son of the Father, besides his humanity, according to which both he hath many brethren, and is sprung not of God, but of the seed of David.

Obj. *The man, Jesus, is called the only begotten, because he only was begotten of the Virgin by the holy Ghost.* It is a misconstruing and corrupt interpretation of the words: For, 1. He is so the only begotten, that he is also the proper or naturall Son. Now, such a one is said to be the only begotten, not for the speciall manner only of begetting, but because he only was begotten of his substance, whose Son he is called, or because hee only hath his essence issuing from the substance of the Father. 2. Because hee is the very same, by whom all things were made and are preserved, who is in the bosome of the Father, even from the beginning of the world, revealing God unto the chosen: who being sent from heaven into the world, took flesh, &c. He is called the only begotten Son of the Father. Wee saw the glory thereof, that is, of the Word; but not of the man Jesus, as Heretikes would have it: For there is no other Antecedent in that place, but the Word: For these words goe before: *The Word was made flesh, and dwelt among us: then followeth, and we saw the glory thereof.* If then the Word it selfe be called, and is the only begotten; then Christ is called the only begotten in this place, not in respect of the manner of his generation of the Virgin, but in respect of his generation from everlasting of the Father. 3. The Words generation of the Father, is often in Scripture discerned and distinguished from Christs generation, of the Virgin. The Evangelist, as we see, calleth the Word the only begotten of the Father. Of wisdom it is said, *That before the mountaines, that is, from the beginning, it was formed, or (as the Chaldee Paraphrast interpreteth it) begotten:* but wee read in Matthew, that *Jesus, who is called Christ, was borne of Mary.* 4. The only begotten is opposed to Angels and Men. But Angels and Men are the sons of God, either by creation, or by adoption, or by sanctification, after what sort soever this be wrought by the holy Ghost: Therefore Christ must needs be called the only begotten for this

3. Classe. Christ
the only begotten
Son of God.
John 3. 16. & 1. 14.

Heb. 2. 14.
ver. 16. 17.

Christ is called the
only begotten by
nature, not in re-
spect of the manner
of his generation.

1

2

John 1. 14. 18
1 John 4. 9.

3

Prov. 8. 25.

Mat. 1. 18. 25.

4

this cause; even for that he is his Son *by nature*. For after this manner he is the Son of God onely, and truly, and simply severed from other sons: Wherefore to this third ranke or Classe those places also should be referred, which shew that we are the sons of God by adoption, by and for that onely begotten Son: For, seeing *grace* is opposed to *nature*, and we are sons *by grace*, it must needs be that Christ is the Son *by nature*.

To the fourth Classe belong those testimonies of Scripture, which attribute the name of Son of God manifestly to the other nature also in Christ, which subsisted by it selfe before and besides the flesh assumed, and did worke all things. And, seeing Servetus and others are here in an uproare, as it were, and fight for this, that onely the man Jesus, born of the Virgin, but not God, or the God-head, is called the Son in Scriptures, and that therefore before Jesus was born, there was not any Son of God subsisting; we are diligently to gather and collect those testimonies, wherein the name of Son is not attributed to the humane nature onely, but also to the divine. The argument therefore is this: *That which, subsisting before the flesh born of Mary, created the world, and from the first beginning hitherto worketh the same things with the Father, the same is a person, and that without the flesh, and before it: But the Son of God is called that which, subsisting before the flesh, created the world, and from the first beginning hitherto worketh the same things with the Father: Therefore the Son is a person, and subsisting even without the flesh, and before it: that is, Christ Jesus, born of Mary, hath another nature besides his humane nature, in respect whereof Christ, even before his humane nature was, truly existed, and is called the Son of God.* The Major of this reason is manifest: For, that which worketh all workes, and that with the same authority, liberty, and power, wherewith the Father doth, must needs be a living and understanding substance, that is, a person. Now the Minor is proved by testimonies of Scripture: For the very same, who is before all things, for whom, and by whom all things were created, and do consist, who doth all things likewise himself which the Father doth; is called *the beloved Son of God, the first begotten of all creatures, by whom God spake unto us in the last dayes, &c.* But the flesh or humanity of Christ is not before all things, is not Creatresse, but created in the last times, doth not uphold or sustain all things with its word, becke, and effectuall will, but is it selfe sustained and upheld by the Word, who did assume and take it: Therefore in Christ, besides his flesh, is another nature, which also, before the flesh was miraculously conceived in the Virgins wombe, was subsisting, did worke, and is the Son of God. Againe, *God sent not his Son into the world to condemne it: The Father sent the Sonne into the world, but the humanity of the Sonne was borne in the world: Therefore he was his Sonne before hee was sent into the world. The Sonne quickneth whom he will. No man knoweth the Father, but the Sonne; and hee to whom the Sonne will reveale him.* But in the old testament, before Jesus was borne of the Virgin, some were raised from the dead, and quickned; for there were some from the beginning of the world, who knew God aright: Therefore in Jesus, the Son of Mary, is another nature besides his flesh, which is the Son of God, and subsisted from the beginning of the world, revealing God unto men; not onely to those of the godly who lived since hee took flesh, but to those also who lived before it. Againe, He is called *the Son, who came from heaven, who being in earth, is in heaven; who came into the world, not as other men, from the earth, but from above, out of heaven, from the Father.* So that then he was before he came into the world. But the flesh of Christ is not of heaven, neither came it from heaven: therefore there must needs be another nature in him, in respect whereof he is the only begotten Son of God, even before he took flesh of the Virgin. Again, *He that was manifested in the flesh is God, and therefore another nature from the flesh: For God is one thing, who is manifested; and the flesh another thing, wherein he is manifested.* The Son of God is he that was manifested in the flesh: For this purpose appeared the Son of God, that he might take away our sins, and that he might loose the workes of the Devil: Therefore the Son is God, and another nature from the flesh; that is, the man Jesus is the Son of God, in respect not only of his humanity, but also of his divinity, which

4. Classe.
Christ the Son of
God.

Col. 1. 16.
Heb. 1. 1, 2. & 2. 16

John 3. 19.

John 3. 19.

John 5. 21.

Mat. 11. 27.

Joh 3. 13, 14, 19,
31. & 16. 28.

1 Tim. 3. 16.

1 John 3. 5.

which besides and before the flesh, existed in him, and by the assumption of the flesh was made as it were visible and conspicuous : Wherefore it followeth also, and that necessarily, that that was a subsistent and a person : For that which is by nature a son, is also a person : But Christ's divinity or nature, which was also before his flesh, is the Son of God by nature : Therefore it is a subsistent, and a person in the flesh taken or assumed, and before it.

5. Classe.
The Word is a
person before
Jesus borne of the
Virgin : and he is
the son.

John 7.
1 John 1, & 5.
Rev. 19.

John 14. 18, 34.
Rev. 2. 18.

To the fifth Classe belong those places of Scripture, which affirme Christ, man, to be the Word incarnate : The argument is this : The Word is a person, which both existed before Jesus was born, and now dwelleth personally in the flesh taken of the Virgin. But that Word is the Son : Therefore the Son is a person besides, and before the assumption of flesh. The Major is proved : 1. Because those things are attributed unto the Word, which only agree to a thing subsistent, living, intelligent, working, that is, to a person : For the Word was before all creatures with the Father God : by him were all things made, he was author of life and light in men : he was in the world from the beginning, and not known : he hath his own country and nation : he came unto it : in his name men beleeve : he giveth power to others to be the sons of God, by his own authority and power : he doth assume and take flesh, and is therein manifested, seen, handled, converseth, and dwelleth amongst men. The Minor is proved : 1. Because the Word is called the only begotten Son of God. 2. Because the same properties are attributed to the Word, and the Son : For the Son is in the bosome of the Father, revealing God unto men. By him the world was created. In him is life : he was sent and came from heaven into the world. He took the seed of Abraham. Likewise the life, which is the Word, was with the Father before the incarnation and manifestation of Christ : Therefore God was even then the Father of the Word, and the Word the Son of God.

But seeing the new Arrians do marvellously deprave, by their new and crafty devised Sophistries, this notable place of John, concerning the Word, subsisting before the flesh born of the Virgin, and creating and preserving all things, that thereby they might rob and dispoile the Son of God of his true and eternall Deity ; it seemed good here to adjoyne those things which Zacharias Ursinus some yeeres since noted and drew out, as to be opposed against these corruptions and forgeries, briefly indeed and barely after the manner of Logicians ; yet such as are learned and sound, whereby also the like corruptions and wrestings of places of holy Scripture may easily be observed, discerned, and refuted.

The argument of
Johns Gospel.

In the beginning
was.

Gen. 1.

John purposing to write the Gospel of Christ, in the first entrance proposeth the summe of that doctrine, which he purposed to deliver and confirm out of the story and sermons of Christ. And seeing the knowledge of Christ consisteth in his person and office, he describeth both ; and sheweth, that Christ is the eternall Son and Word of God the Father, who, taking flesh, was made man, that hee might be made a sacrifice for our sins, and might make us, through faith in him, the Sonnes of God, and Heires of eternall life. This Word then, whom afterwards he calleth the onely begotten Son of the Father, he saith now, to have been in the beginning : which sheweth his eternity. These wordes of the holy Evangelist they corrupt and deprave, who raise again Sarnobastenus his blasphemies from the pit of hell, expounding this beginning of the beginning of the Gospels preaching, done by Christ. But contrary, Saint John and the Church, even from the Apostles and their Scholars time, doe understand that beginning of the world, wherein Moses recometh all things to have bin first created by God : For John saith, that the world was made by him : and further, that even then in the beginning he was God, and that the true God Creatour, which is onely one, and was in the beginning of the world. Repl. 1. Beginning doth not signifie eternity : Therefore yee deprave it, who so expound it. Answ. Wee doe not so expound it, but that even then in the beginning of the world was the Word ; and therefore was before the Creation of the world : and what soever was before this, was from everlasting : and so is the Scripture wont to speake as Eph. 1. 4. 1 Pet. 1. 20. Pro. 8. 22, 23. &c. where we may see a large place concerning wisdom : whose

eternity

eternity is there signified in this, that it is said to have been before the creation of the world. Repl. 2. Beginning often signifieth the beginning of the Gospels preaching. Yee were with me from the beginning. I said not to you from the beginning. Ans. This sheweth that sometimes it so signifieth, but not alwaies. And we are still to construe it of that beginning which the text sheweth; As also in other places: *I am a and u, the beginning and the end, the first and the last.* Rev. 1. 8.

The Word.) The corrupters say; The man Christ is called the Word, because he speaketh and teacheth the will of the Father. Wee say, that he is called indeed the Word for this cause, because he declareth God and his will: but yet in respect of his divinity, not of his humanity. The reasons hereof are, 1. Because his humanity was not from the beginning of the world. 2. Because this word was made flesh, that is, took on him humane nature. 3. Because this Word did lighten all men from the beginning of the world, whosoever had the knowledge of God, and how much soever they had. *Hee was the life and the light of men: lightning every man which cometh into the world. No man hath knowne the Father, but the Son, and he, to whom the Son will reveale him. No man hath seen God at any time: the Son which is in the bosome of the Father, he hath declared him.* Repl. 1. It is said, *Now God hath spoken unto us by his Sonne.* Ans. That is, by his Son made man. Repl. 2. *Hee is not said any where in the old Testament to have spoken.* Ans. Yes, By the Angel of the Lord, who also himselfe is Lord. Likewise, The Lord appeared speaking: whom Saint John affirmeth to have been Christ. Repl. 3. *The Word is said to have been palpable, visible, and so forth.* Ans. That is, by reason of the flesh which he tooke. Repl. 4. *But hee is no where said to be invisible.* Ans. He is said to have been in the world, unknowne: and this, John speaketh of him, as he was before his incarnation: And then he was in the world invisible. Likewise, *I and the Father will come unto him. And in the same place, I will not leave you comfortlesse, I will come unto you. I am with you alway unto the end of the world: that is, invisibly, as in the Father. And if they will deny him to be with us, because he is not seen, they shall also exclude the Father.* Repl. 5. *He is with us in power and vertue, not in essence.* Ans. This objection were rather to be hissed out, than to be refuted, because he hath not an infinite power and vertue, who hath a finite essence. *The gods that have not made the heavens and the earth, shall perish from the earth: how much more then, the makers of such gods?*

Heb. 1. 1.

Esay 6. 9.

John 12. 40.

1 John 1.

John 1. 5, 10.

John 14. 21.

Mat. 23. 30.

Jer. 10. 11.

And the Word was with God in the beginning.) Wee interpret this, that the Sonne was co-eternall with the Father, and so joyned with him, that notwithstanding hee was distinct in person from him. They say, that this Doctor and Teacher, the man Jesus, was known of God alone, and not men, but he was the Messias. Ans. 1. To be, or Not to be with one, when it is spoken of a person, is never read in this sense, as to signifie, to be known, or not known of one. It is therefore an impudent forgery. 2. John himselfe expoundeth it: *The Sonne which is in the bosome of the Father: This doth not onely signifie, to be known: but also to be indeed in the Father, to be intirely loved of him, and to be fellow and co-partner of the secret and hidden counsels of the Father.* 3. He saith of himselfe, That he came downe from heaven; That hee came from the Father, and came into the world; That he returneth to the Father, with whom he was before. This doth not signifie a knowing, or a not knowing, but an existence and being. 4. By him all creatures were made of the Father: therefore he was present with the Father. 5. He was in the world before he, being made man, came unto his owne: and yet not known: Therefore, to be in the world, and, to be known of the world, are not all one: and by consequent neither is it all one, to be with God, and, to be known of God. 6. Christ himselfe expoundeth it: *I in the Father, and the Father in mee: This signifieth not onely a knowledge, but a co-existence and joynt being mutuall.*

And that Word was God.) Wee interpret; That the Word is true God, eternall, Creatour of heaven and earth: the same God with the Father, and therefore drives from him, as the Word from him that speaketh by him, and the Son from the Father, but having the same nature and essence of the God-head in him, which the Father hath: as Christ himselfe saith; *I in the Father, and the Father in me. He is every where in the*

Father : as the Father every where in him. But they say : that he is **God**, in respect of his gifts, *worthinesse*, excellency, and office : but not by nature. Which they prove ; because others also are in this sense and respect called gods, which have not any divinity of themselves : therefore Christ also after the same manner, seeing hee also hath his divinity from the Father. Further, they adde, that we make *two gods*, and deale contumeliously with the Father. *Ansv.* Wee make not two gods, because the *Sonne is one with the Father as God*, that is, having the same essence in him which the Father hath : but is *diverse and distinct from him as the Sonne*, and having in him the same Deity which the Father hath, communicated. But they are blasphemous, and contumelious against the Father and the Sonne ; *Because they honour not the Son, as they honour the Father.* Now that Saint John understandeth a *Son*, not a made, created and inferiour God to the Father, and a diverse God from him, is proved and confirmed by many reasons, but some few shall now suffice. 1. Simply and absolutely without restraint to any certaine circumstance, none is called *God* in the Scripture, besides the onely true God, eternall creatour of the world. 2. That the Word was *God* before things were created, and is the Creatour of all things, S. John doth teach. 3. He sheweth that he is the *author and fountaine of life and knowledge in men*, even from the beginning : For this signifieth the true light, that is, which is properly, and by it selfe, light it selfe, and the originall of light in others. 4. This Word *grew power to be the Sonnes of God*. This none can doe but the true God alone. 5. We are to beleeve in his Name. But we must beleeve in none, but God only, as himself proveth, that therefore they must beleeve in him, because they beleeve in God. 6. John Baptist saith, that he baptiseth with the holy Ghost : And Christ himselfe often saith, that hee will send the holy Ghost from the Father. But no man can send the Spirit of God, and work by him in the hearts of men, but only he, whose proper Spirit this is, namely, God. 7. John Baptist is called the *fore-runner of Christ*, who should prepare his way : But he prepareth the way of the Lord. 8. Christ himselfe saith, That the Father will, that all should honour the Son, as they honour the Father. But no creature, albeit excellent, can be equalled in honour with the Creatour. 9. Every where he is called the true God, and the Lord. This is the true God and eternall life. Who is God over all blessed for ever, Amen. God hath purchased his Church with his owne blood. The scepter of thy kingdome, is a scepter of righteousness. Thou, Lord, in the beginning hast established the earth, and the heavens are the workes of thine hands. Christ is counted worthy of more glory, than Moses, inasmuch as he which hath builded the house, hath more honour than the house, and hee that hath built all things is God. 10. Hee is said, to have come downe from heaven, yet so, that he remaineth in heaven : to come unto his, together with his Father, to be with them unto the end of the world. Therefore hee is of an infinite essence, every where present, and working both in heaven and earth. But his humane nature is finite : Therefore he is God in respect of another nature. Now, to that which hath been objected, concerning the communicating of the Deity unto others, whereby they are called gods, we answer, by distinguishing the diversity thereof : For unto others it is communicated by a created similitude of the Deity, either of nature ; that is, by divine properties created which are not equall with the Creatour ; so are the Angels : or of office ; so Moses is called called god, and all Magistrates. But unto the Son Christ, it is communicated by the nature or essence it selfe, so that the very Deity is his substance. Which we thus prove : 1. He is the onely begotten and proper Son of God, the Son of the most High, who also is himself the most High. But he is the proper Son, to whom the substance of the Father is communicated : As the Father hath life in himself, so likewise hath he given to the Son to have life in himself : Therefore the Son also is God of himself, living, and the fountain of life. Wherefore this communicating of the Deity, maketh him equall with God, and the same God with the Father : So far off is it from proving the contrary. Repl. 1. Power was given to him, being man : Therefore it was not given him by eternall generation. *Ansv.* It was given to the Word by generation, to man by union of the Word. Repl. 2. It was given him after his resurrection. *Ansv.* Then was given him the full authority and liberty of using that power, which he had alwaies.

John 5. 23.

John 1. 12.

John 7. 33.

Esay 40. 3.

Joh. 1. 23. & 3. 28.

Luke 3. 48.

John 5. 13.

1 John 5. 20.

Rom. 9. 5.

A. G. 20. 28.

He. 1. 8. 10. & 3. 3.

The God-head is
after another sort
communicated
unto Christ, than
unto creatures.

Luke 1. 32.

John 5. 26.

John 5. 27.

All things were made by it, and without it was made nothing.) Wee interpret ; All things made by the Word.
 That all creatures were made by him in the beginning : and that also by him is gathered out of mankind, and regenerated, through the working of the holy Ghost, an everlasting Church. They construe it ; That by all things, are meant those things which are wrought in the new creation : that is, in the collection and regeneration of the Church by the Gospel, which is called the second creation. *Ans. 1.* Wee grant this point, (not the whole interpretation, but only this point, of the creation) and if this were the sense, yet hereof would it also follow, That Christ were very God, and by nature God : 1. Because to work the first and second creation by his owne nature, power, and operation, is the proper worke of one and the same very God. *God gave the increase. So then is neither he that planteth any thing, neither hee that watereth, but God that giveth the increase. Yee are Gods husbandry, and Gods building. Hee that hath built all things is God.* And Christ worketh this new creation, not as an instrument, but by his own proper vertue. Which is his body, even the fulnesse of him that filleth all in all things. Hee ascended up on high, hee gave gifts unto men, hee ascended farre above all heavens, that hee might fill all things. Hee gave some Apostles, and some Prophets : By whom all the body receiveth increase. I give unto them eternall life. Hee sanctifieth the Church, and cleanseth it by the washing of water through the word. 2. Because no man can give the holy Ghost, but hee that is very God, whose proper spirit it is. But the second creation is not wrought, but by the holy Ghost, whom Christ the worker and effector of this creation sendeth : Therefore hee is very God and Lord. 3. Because the new creation is the regeneration of the elect to eternall life. This began even from Adam, albeit it was wrought in regard of the Mediatour which was to come. And it was wrought by the same Mediatour, the Sonne, in regard of whom, or for whose sake, it was wrought ever since the beginning : For Christ, as by his merit, so by his efficacy and vertue, is Saviour not onely of a part, but also of his whole Church and body, which consisteth of all the elect and sanctified even from Adams time. *By whom all the body receiveth increase. The everlasting Father, author, preserver, propagator, and amplifier of his Church through all ages of the world. The Ruler that should come forth out of Bethlehem, was given from everlasting to be the Head and Saviour of the Church. Hee shall be peace, even before hee came out of Bethlehem, and the Saviour of his Church against the Assyrians and all her enemies. The seed of the woman shall break the Serpents head. This victory and conquest over the Divell, beganne even from the beginning of the world. David acknowledgeth the Messiah also to be his Lord, a Priest, and a King, not only that was to come in the flesh, but even now present, to whom now long before God had said, Thou art a Priest ; that is, whom hee had already ordained to this office, living, working, and preserving the elect. There is one God, and one Mediatour between God and man, which is the man Christ Jesus : Therefore this man is the Mediatour of all from the very beginning : hee is the Mediatour, obtaining, and giving the blessings, which hee hath obtained, unto all. I give unto them eternall life. Hee hath appointed him over all things, to be the head to the Church. The Spirit of Christ in the Prophets. By the Spirit hee went and preached unto the spirits that now are in Prison, which were in time past disobedient. Yee are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner-stone. Which place is diligently to be observed: For then, either Christ is the head, foundation, sanctifier, and Saviour of a part of the Church onely, which is most absurd : or hee was this from the beginning of the world. Hee is made the builder of the house, whereof Moses also was a part. Jesus Christ yesterday and to day, and the same for ever. *Ans. 2.* Wee deny their interpretation : For S. John there speaketh of the first creation. Which wee shew : 1. Because he speaketh of the second afterwards. As many as received him, to them he gave power to be the sonnes of God. Of his fulnesse have we all received. Grace and truth came by Jesus Christ. Now hee therefore setteth downe the first creation before, because both creations are the work of the same. That therefore he might shew, that the second creation was wrought by the Word, it was necessary for him to teach, that*

The second creation also, which is regeneration, pro- veth Christ God. 1 Cor. 3. 6. Heb. 3. 4. 6. Eph. 1. 23. & 4. 9. 10.

John 10. 28. Eph. 5. 29.

Eph. 4. 10. 1. Cor. 12. 13. Micah 5. 2.

Gen. 3. 15.

Psal. 110. 4.

1 Tim. 2. 5.

John 10. 38.

Eph. 1. 23. 1 Pet. 1. 11. & 3. 7.

Eph. 2. 20.

Heb. 3. 3. & 13. 21.

Joan 5.17.

Ibid. v. 19. 20.

Col. 1. 16, 17.

Heb. 1. 1.

Joan 5. 29.

Phil. 2. 6.

Eph. 4. 3.

Rom. 14. 11.

Eph. 4. 13.

Rev. 1. 18. &

22. 33.

In the Word was
life.

John 5. 26.

that the first also was wrought by it : For the same is the Creatour and Repairer of the world. 2. Because he saith, *the world was made by him.* Repl. *The world here is taken for the Church.* Ans. No : For he addeth, *And the world knew him not :* The same world which was made by him, knew him not : Therefore he meaneth the wicked, whether elect, or reprobate. 3. Other places demonstrate the same, *My Father worketh hitherto, and I worke :* Wherefore both of them from the beginning of the world, worke the workes of both creations. *Whatsoever things the Father doth, the same things doth the Son also.* The Father sheweth him all things, whatsoever hee himselfe doth : Therefore, not only the workes of the second creation, but also of the first creation, preservation, and administration of the world. In the same place it is said ; *As the Father quickneth, so the Son quickneth whom he will :* But the Father was from the very beginning the giver of corporall and spirituall life. *By him were all things created, which are in heaven, and which are on earth, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him : And he is before all things : and in him all things consist.* Thus far of the first creation : that which followeth, speaketh of the second creation. Repl. 1. *All these speake of the instauration of the Church.* Ans. No : Because that comprehendeth also the Angels. Repl. 2. *The Angels also were restored by Christ, and joynted to their head.* Ans. But the new creation is called a restoring from sinnes and death, to righteousness and life : this agreeth not to the Angels. Repl. 3. *By whom also hee made the worlds.* The worlds, that is, the new Church. Ans. 1. God made the old also by him : because it is one Church, having one head and foundation. 2. The Greek word *Αἰῶνας* which is used in that place, signifieth in Scripture the world, not the Church. And further, when it is there added, *Bearing up all things by his mighty word,* those words speake of the preservation not onely of the Church, but of all things. And moreover hee rendreth a cause, why hee is the heire not onely of the Church, but of all creatures, namely, because he is the *Creator and Preserver* of all things. *Thou, Lord, in the beginning hast established the earth, and the heavens are the worke of thine hands.* Repl. In these wordes hee converteth his speech to the Father, to prove, that hee was able by his power to lift up the Sonne to divine majesty. Answ. This is an impudent shift and elusion : 1. Because it is said before, *But unto the Son ;* which appertaineth to both places of the Psalmes cited by the Apostle. 2. Because the Psalmes doth intreat of Christs kingdom : and therefore those words which there are spoken of the Lord, are to be understood next and immediatly of his person ; secondarily, and mediately of the Father. Repl. 1. *If hee made all things, then the Father made them not by him.* Ans. Both he made them, and they were made by him. *Whatsoever things the Father doth, the same doth the Sonne also :* And yet the Father doth them by him. Repl. 2. *The Creatour cannot be compared with the creatures :* But Christ is there compared with the Angels : Therefore creation of things is not attributed unto Christ. Answ. Hee is not compared with the creatures in any proportion, but without proportion. This, the place it selfe of the Psalmes proveth : *The heavens shall perish, but thou dost remaine.* Repl. 3. *If hee were Creatour and equall with the Father, hee could not sit at his right hand.* Ans. Wee may invert this, and say of the contrary rather, if he were not equall, he could not sit at his right hand : Because none but the omnipotent and true God is able to administer the kingdome of heaven and earth. *Who being in the forme of God, thought it no robbery to be equall with God.* Thus saith the Lord that created heaven, *Every knee shall bow unto mee :* This is said of Christ. Again, *I am, I am the first, and I am the last. My hand hath laid the foundation of the earth, and my right hand hath spanned the heavens : when I call them, they stand up together.* These words Christ applyeth unto himselfe.

As it was life, and the life was the light of men.) Wee interpret, that the Sonne of God is by himselfe the life, as is the Father, and the fountaine, giver and maintainer of all life, as well corporall and temporall, as spirituall and eternall, in all from the very beginning of the world. Hee hath given to the Sonne to have life in himselfe, as the Father hath life in himselfe. They construe it : That the man Jesus is the quickner and giver of life, because in him is the life of all, that no man without him, and all by him are saved. These are their

their words. Unto which we reply: If hee give eternall life to all, so that no man hath it without him: Therefore, either no man was quickned before he was born of Mary (which were absurd) or, he was the quickner and giver of life from the beginning: Even as John affirmeth this of him, as being verified in him also before he was made flesh: Neither can this be understood only of his merit, whereby he deserves this life for men: For, *that life is in him*, signifieth that he is, by his efficacy and effectually working, the quickner and reviver, as himself expoundeth it, and the adversaries themselves confesse. So are we also to understand his *illighting of men*, that is, the knowledge of God, the authour whereof he was in all, even from the beginning, as himselfe saith, *No man knoweth the Father, but the Son, and hee to whom the Son will reveale him.* And John Baptist saith, *No man hath seen God at any time: the Son hath declared him.*

John 5.21.
& 10.36.

Mat. 11.27.
John 1.18.

And the light shined in the darknesse, and the darknesse comprehended it not.) Wee interpret it, That this word, even from the beginning, hath both by naturall light, and by the voice of heavenly doctrine, shewed God unto men: but those who were not regenerated by his Spirit, have not knowne this light. They say, That he shined not before hee began to preach. Ans. 1. If so, then should he not have been the true light, that is, the authour of light and the knowledge of God, but only a minister thereof, as was John Baptist: but the Evangelist in this respect maketh John Baptist diverse from Christ. 2. He should not have been the illuminator of all men: which yet themselves are faine to confesse. Christ himselfe saith of himselfe, and Saint John here of him, *Hee lighteth every man that cometh into the world*, that is, either with naturall light, or spirituall.

The light shineth
in darknesse.

Hee was in the world, and the world was made by him: and the world knew him not.) Wee, as touching the time hereof, say, it was from the beginning of the world unto his incarnation: all which time the Son of God hath in the world, which was created by him, shewed God unto men, but is not knowne of men. They contrarie it of the time of his preaching, when he was not heard, but despised and persecuted. Ans. 1. S. John teacheth the plaine contrary: *He was* (saith hee) *the life and light of all men*: and againe, *He lighteth every man that cometh into the world*: Therefore before his preaching and his nativity of the Virgin. 2. John saith, That he was in the whole world meaning thereby all mankind: because he opposeth to this world, his own nation and country, to which he came. 3. Hee saith, *That Christ was not knowne of that world, which before was made of him.* Now the new world are the elect regenerated, who, after they are created, that is, regenerated of him, know him. 4. After that, being in the world, he was not known of it; then lastly, *He came unto his own*, that is, unto the Jewes, being born of them, and manifesting himselfe unto them in the flesh, which hee took. But he was no lesse despised of these. If then he was first despised of the world, and afterwards of his own (for this the order of the prophesie requireth) he was despised before his preaching and incarnation, because in his flesh he manifested himself, to none before the Jewes. Other places also shew, that he existed before his incarnation. *I was daily his delight, rejoycing alwaies before him: And took my solace in the compasse of his earth, and my delight is with the children of men.* He was quickned in the spirit, by the which he also went and preached unto the spirits, which were, in times past, disobedient, that now are in prison.

He was in the
world.

Prov. 8.30:
1 Pet. 3.18.

He came unto his own, and his own received him not.) Here John beginneth to speak of his coming into the flesh, which he took of the Jewes, unto whom he was promised; and of his ministry among the Jewes; and of their contempt towards him. They sound this part with the former, as if it were spoken of the same time. But the course of his speech sheweth, that his meaning is, that Christ was before in the world not known, and afterwards came to his own, and was not received: because, although he was not already in the world, yet then he came unto his own: Therefore here is understood a new coming, a new manifestation whereby, after a singular and new manner, he began to be in his own country and people; which was then done, when he was born of Mary, and from thence forward.

He came unto his
owne.

But as many as received him, to them he gave power to be the sonnes of God, even to them

The God-head of
the Son.

them that beleeve in his name.) Here is a triple proof of his divinity. 1. None can give power to be the sons of God by his own power and authority, but God himself. But Christ, not only as a Minister and Messenger, but in his own name, and of his own authority giveth this power and right: Therefore he is God himself. 2. He that maketh others the sons of God, must regenerate them by the spirit of God, and make them partakers of the Fathers nature. This none doth or can doe but God himself: Therefore Christ is by nature God. 3. He gave this power to them that beleeve in his name. But faith must not rest on any creature, but on God only: Therefore Christ is no creature, but the eternall God.

The Word was made flesh.

in flesh.

And the Word was made flesh.) Saint John declareth the maner how that Word came unto his own: namely, that he was made man, and that weak, mortall, like unto us in all things, except sin: Therefore he saith, he was made flesh, and conversed among men for a season. Now he was man, not by any change, but by taking the humane nature unto his God-head. They contrarie it, That this Doctor or Teacher was (not, was made) a man weak, and base. Which they will prove: Because, say they, the Greek word signifieth oftentimes not to be made, but to be, as John was a man, where the same Greek word was used. Ans. 1. The word signifieth more commonly to be made, as, All things were made by him: The world was made by him. In both which places, as in others also, the same Greek word is used. 2. It signifieth in this place also, that he was made. 1. Because it was shewed before, that the Word signifieth a subsistence or person, which was from the beginning of the world. 2. Hee began to be flesh when he came unto his own. Now he teacheth, that Christ did before time lighten all men that came into the world, and was in the world not knowne, when he came unto his own: Therefore hee not only was, but was made flesh, which before he was not. 3. Other places of Scripture, which teach the same in other words, doe not admit any other sense or meaning. Hee took the seed of Abraham. Hee took part of their flesh and blond. He took on him the form of a servant, when as he was before in the form of God. Hee being rich, for your sakes became poore. God is manifested in the flesh, Jesus Christ is come in the flesh. There is one thing therefore in Christ, which came in the flesh; and another thing, which was the flesh it selfe, wherein that came. Repl. The place Hebr. 2. meaneth his delivering of us. Ans. First, the words which goe before: Secondly, the sense sheweth, that he speaketh not there of any qualities, but of the very humane nature; when as he sheweth, that therefore Christ was necessarily to have been true man, because men were to be delivered by him through his sacrifice.

Heb. 2. 16. 14.
Phil. 2. 7.
2 Cor. 8. 9.
1 Tim. 3. 16.
1 John 4. 23.

The Word full of grace & truth.

And the Word dwelt among us full of grace and truth.) Christ fulfilled all the promises and types and figures of the Law, and did truly performe the office of a Redeemer and Mediatour, not onely by his merit, but also by his power and efficacy, as afterwards is added out of John Baptists Sermon, that this truth and grace befell unto us through Christ, and of his fulnesse all, who ever are saved, have received. Which S. Paul saith, even that we are consummated and made perfect in him: which would not be, except the fulnesse of the God-head did dwell in him personally.

The glory of the only begotten.

And wee saw the glory thereof, as the glory of the onely begotten Sonne of the Father.) This glory is the divine power, which hee shewed in his miracles, in his transfiguration upon the Mount, in his resurrection from death, his ascension into heaven, his sending of the holy Ghost, his power and efficacy by his Ministry. Now thus farre they agree and confesse the same. But when wee say further: This glory testifieth him to be the onely begotten Sonne of God, that is, the Sonne of God by nature, begotten of the substance of the Father, who is also himselfe the very true eternall God, Maker of all things: here they shake hands with us and dissent: For they say, That hee is called the onely begotten, not because hee is the Sonne of God by nature, but because he was borne after a singular manner, namely, of a Virgin, conceived by the holy Ghost. But this reason is not sufficient: 1. Because if he be not a Sonne of the substance of the Father, but either by creation, or by adoption, or by conformation with God, either from the wombe, as in Christ conceived by the holy Ghost; or afterwards, as in other men, hee shall not be the onely begotten:

begotten : For, so are others also the sons of God, both Angels and Men, though not in that degree of gifts, yet in the manner of generation : Wherefore it remaineth, that he be the only begotten Son by nature, after which manner, no other is the Son of God. 2. Because, for that which he is here said the only begotten, he is other-where said to be the proper Son of God : And he is the proper Son, who is of the substance of his Father : hee that is of another substance, is no proper Son. 3. He is said to be such a Son of the Lord, as who is also himselfe the Lord : which as it is manifest by other places of both Testaments, so it is said of John Baptist, that he shall goe before Christ, who is called of the Angel Gabriel, *The Son of the most High*, and the Lord God of the children of Israel, whose hearts John Baptist shall turne unto him, and should goe before his face. And of Zachary hee is called *the most High*, whose Prophet and Fore-runner John Baptist should be, whose way hee should prepare, and unto whose people he should give knowledge of saluation.

John 5. 18.
Rom. 8. 32.

Mat. 3. 3.
Luke 1. 35. 48.

NOW let us returne unto those Orders and Classes of arguments and reasons, whereby we prove the eternall subsistence of Christ. *Unto the sixth Classe* are referred those testimonies, which testifie Christ to be the wisdom of God. The argument is this : *The wisdom of God is eternall, and subsisting before Jesus was borne. But the Son is that wisdom of God : Therefore the Son is eternall and subsisting before Jesus born of the Virgin.* The Major of this reason Solomon confirmeth in the place afore-signified, where he ascribeth those things to wisdom, which fall not into any, but which is subsisting, living, and working : as, That it subsisted in God before things were created, That it was begotten, &c. The Minor we prove, 1. Because Solomon saith, *That that wisdom was begotten of God.* And, To be begotten, when it is spoken of such a nature as is intelligent in understanding, is nothing else, than to be a son : For, although it be truth, there is made an exhortation there to the study of heavenly doctrine : yet notwithstanding the name of *Wisdom* to be doubly there used, and a transition to be made from the doctrine which is the *wisdom or light created* in the minds of men (that thereby authority might be gotten to this wisdom with them) to the *uncreated Wisdom*, that is, to God himselfe, the author and fountain of the other, those things which are there attributed unto it, do manifestly convince. 2. Christ the Son of God is called *Wisdom*, and the person which teacheth us *Wisdom* : Therefore said the *Wisdom* of God, *I will send them Prophets and Apostles. But unto them which are called, we preach Christ, the power of God, and the wisdom of God.* 3. The same proper functions are attributed by Solomon to wisdom, which else-where are attributed to the Word, and are more at large declared in the book of *Wisdom*.

6. Classe.
The wisdom of God is a subsistent or person : and Christ is that wisdom.
Prov. 8. 22.

Luke 11. 49.
1 Cor. 1. 24.

Wisd. 9. & 8. 9;
& 10.

To the seventh Classe belong those Scriptures, which speake of the office of the Mediatour. The argument is this : *The Mediatour, without whose merit and present efficacy, there could be no friendship or amity joyned between God and sinfull men, must needs have been alwaies in the Church from the very beginning of the world.* This proposition those things confirme, which have been before spoken of the Mediatour and his office. But the Sonne of God onely (not the Father nor the holy Ghost) is that Mediatour, by and for whom the faithfull also of the old Church were reconciled unto God : Therefore the Sonne of God was subsisting from the very beginning of the world. The old Church might have been received into favour for Christ to come : but by him it could not, except he was then being : for there can be no efficacy or force of him that is not. Whence it is necessarily proved, that Christ was before his incarnation : for there cannot be friendship between God and men without a Mediatour now existing or being. But in the old Testament there was friendship between God and men, that is, Beleevers : Therefore either he or some other was Mediatour of that Church : there was no other but he only, because there is but one Mediatour between God and man, the man Christ Jesus. But that there cannot be any amity between God and men, without a Mediatour now already being, shall also appeare by that which followeth : For, it is the office and function of the Mediatour, not only by deprecation, or intreaty, or sacrifice, to appease and pacifie the Father, but also to conferre and bestow

7. Classe.

The Mediatour hath alwaies bin.

1 Tim. 2. 5.

Matth. 11. 17.

Ephes. 1. 21. &
2. 20.John 14. 6. & 10.
28. & 1. 4. 9.Ephes. 2. 11. &
4. 11.
1. Pet. 1. 11.

Hebr. 3. 5. 6.

John 17. 2.

John 6. 39.

3. Classe.
The Angell spoken
of in the Old
Testament, was
Christ the Sonne
of God.
Chap. 3. 1.

Flesh called the
temple of God.

Psal. 45. 6.
Heb. 1. 8. & 3. 3.
& 13. 8.
Two reasons pro-
ving that that An-
gell was Christ.

bestow all the benefits which he obtaineth by his power and efficacy upon beleevers, to make the will of God known to men, to institute a ministry, to collect, gather, and preserve the Church, and that wholly. No man hath knowne the Father, but the Sonne, and he to whom the Sonne will reveale him: Therefore neither did Adam know God but by the Sonne, and by a consequent the Sonne existed at that time. Hitherto are referred the testimonies, not only which speake of Christs merit to come, but of his efficacy also and power: Hee hath made all things subject under his feet, and hath appointed him over all things, to be the head of the Church. Tee are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner-stone. Christ therefore is the foundation, head, upholder, and governour of the Church: and therefore also he was before the Church was. *I am the way, the truth, and the life. I give unto them eternall life. In it was life, and the life was the light of men. That was the true light, which lighteneth every man that cometh into the World. Through him we have both an entrance unto the Father by one spirit. Hee gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers.* The spirit of Christ is said to have been in the Prophets, fore-telling the sufferings that should come unto Christ. *Moses verily was faithfull in all his house, as a servant, for a witnesse of the things which should be spoken after. But Christ is as the Sonne over his owne house. As thou hast given him power over all flesh, that he should give eternall life to all them that thou hast given him.* Therefore it is Christ, who from the beginning of the world did reveale the will of God unto men, appoint and ordain a ministry, collect, governe and save his Church; wherefore he is the builder: which seeing it is apparent, that he hath done from the beginning of the Churches birth, it is not to be doubted of, that he hath alwaies been subsisting. *This is the Fathers will, that of all which he hath given me, I should lose nothing.* Wherefore hee saveth his Church; and therefore hath alwayes been, because the Church hath alwaies been saved and preserved.

To the eight Classe are those places referred, in which both the name and property of Jehovah are attributed unto the Angell, who appeared in the Old Testament unto the Fathers, and was the leader of the people: whom to have been the Sonne of God, Christ, both the Church hath alwayes confessed, and the Scripture doth witnesse it. The Prophet Malachy hath a notable testimony: *Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom yee seek, shall speedily come to his temple: even the messenger of the Covenant, whom yee desire.* This speaketh Christ himselfe by the Prophet, which is also confirmed by this argument: *Whose way is prepared, he is Christ; but he that promiseth, is he whose way is prepared: Therefore he that promiseth is Christ.* The Major is manifest: for not the Father, but Christ was looked for, and he followed John Baptist. The Minor is proved out of the text it selfe: *Behold I send my messenger, and hee shall prepare the way before mee.* Wherefore Christ was before he tooke flesh, because he sent his messenger, and was also before he tooke flesh, very God. For he calleth flesh his temple, to which hee saith he will come. But none hath a temple builded in worship of him, but God: Therefore it is blasphemous to say, that Christ was not before he tooke flesh. Neither doth that hinder, because he speaketh in the third person: *The Lord will come to his people.* For he sufficiently sheweth who that Lord is, namely, not the Father, but the Son. I the Lord who sent John before me, and who am the messenger of the Covenant. And further, it may be that the Prophet doth not continue in making Christ speak, but representeth the Father himselfe, speaking of sending the Son: *Unto the Son he saith, O God, thy throne is for ever and ever. Christ Jesus is the Apostle and High Priest, the builder, beire, and Lord of his Church. Jesus Christ yesterday, and to day, and the same is also for ever.* The argument therefore is this: *The Messenger, or the Angell sent of old unto the Church was a subsistent, or person. That Messenger is the Sonne of God, Christ: Therefore the Sonne of God was, before Jesus was borne of the Virgin, truly existing, did worke, and was ruler over his Church.* The Minor is proved, 1. Because, To be God, and, To be sent of God, for to teach, collect, governe and save the Church, that is, to be the Mediatour, are things proper unto the

the Son of God, Christ, not to the Father, or the holy Ghost. But these properties of the Son are attributed to this Messenger or Angel, as author and effector. 2. The Apostle Paul teacheth Christ to have been present with the people of Israel in the Desert, and to have bin tempted and provoked by them: Therefore the Messenger or Angel, God, and Christ, are one and the same person.

Exod. 3. & 4.
Gen. 3. 22, 30.
& 48. 15, 16.
2
1 Cor. 10. 1.

In the ninth Classe are contained those testimonies of Scripture, which affirme Christ Jesus to be by nature God, and the Son of God: The argument is this: *Christ's Divinity existed before Jesus borne of the Virgin. Christ's Divinity is the Sonne of God: Therefore the Sonne of God existed before Jesus was borne.* The Major of this argument is confirmed by the reasons already alledged: For, 1. God is manifested in the flesh, which he tooke. 2. Christ is the proper or naturall Son of God, and not man only. 3. Christ is the Word. 4. Christ is the Wisdome subsisting. 5. Christ is the Mediatour. 6. Christ is that Messenger or Angel sent of old unto his Church. 7. In Christ is not any created God-head, but that eternall Deity, which alone is true God: For unto Christ not only the name, but all the properties also and perfections of the true God are every where ascribed in Scripture: as omnipotency, infinite wisdom, omniscience, or all knowledge, immensity, the creation and governance of things, the salvation of the Church, the working of miracles: And the attributing and giving unto him of the properties of the true God, yeeldeth us a more firm proof of his Divinity, than doth the attributing of the name of the true God, or of the Lord: For the names of God may after a sort be expounded metaphorically: but the divine property attributed unto Christ, cannot be wrested to any other meaning: If therefore wee fence and guard our selves with such testimonies, the adversaries of this doctrine cannot consist, or stand; but, will they, nill they, they shall be forced to confesse, that Christ was, before he took flesh: And if he were before he took flesh, he was either the *Creator*, or *Creature*: But he was no *Creature*, both because hee created all things, and because also he is called *Creator*: Wherefore, seeing the true God hath been from everlasting, his God-head also, which is true God, must needs be subsisting from everlasting.

2. Classe.
The divine nature in Christ both was before the flesh, and is the Son of God.

Rom. 9. 5.
1 Tim. 3. 16.
1 John 5. 3.
Esay 9. 6.
Jerem. 23. 6.

The Minor is likewise confirmed by the former argument. 1. The nature which took flesh is God, and the Son of God; for neither the Father, nor the holy Ghost took flesh: Therefore the Son, otherwise the Son of God, is not by nature God. 2. The humane nature in Christ is not the naturall Son of God: Therefore the Divine nature must be that Son. 3. The Divine nature in Christ is the Word. 4. It is Wisdome. 5. According to it Christ is Mediatour. 6. The Deity of Christ is the Angel and Messenger of the Lord, sent of old unto the Church: Therefore the Deity of Christ is the Son of God.

THE SECOND CONCLUSION.

Christ the Son of God, is a person really distinct from the Father and the holy Ghost.

WE are to hold, that the Word is a person distinct from the Father, against Noetus and Sabellius, and their Sectaries, who would have the same to be the person of the Father, and the Sonne, and the holy Ghost, which in respect of diverse functions and actions, is now called the Father, now the Sonne, now the holy Ghost: And therefore were they called *Patrispassians*. Also against Servetus, who confounded the Sonne and the holy Ghost.

That the Word, or Sonne of God, is diverse and distinct from the Father and the holy Ghost, not in office only, but also in subsistence and person; is proved by foure arguments: 1. None is the same person with him, whose sonne he is, nor with him who proceedeth or floweth from him: (otherwise, the same thing, in one respect, should be relative and correlative.) But the Word is the Son of the Father, and from the Word the holy Ghost proceedeth, and is given: Therefore the Word is neither the

No one person can be both Father & Son in respect of himselfe.

Father

2
Christ another
from the Father.
John 5. 33, 37. &
7. 16. & 5. 19. &
14. 16.

3
Three persons ex-
pressed in Scrip-
ture.
1 John 5. 7.
Gen. 1. 26.
Joh. 10. 30. & 14.
26. & 15. 26.

4
The properties of
the persons are di-
stinct & diverse.

Mat. 11. 27.

Joh. 10. 15.

Father nor the holy Ghost. 2. Christ expressly calleth himselfe another from the Father and the holy Ghost: *There is another that beareth witness of mee, namely, the Father, in the same Chapter. My doctrine is not mine, but his that sent mee. The Son can doe nothing of himselfe, save that hee seeth the Father doe. I will pray the Father, and he shall give you another Comforter.* 3. The Scripture doth plainly affirme, that the Father, the Sonne, and the holy Ghost are three: *There are three which beare witness in the heaven, the Father, the Word, and the Spirit, and these three are one. Let us make man in our image:* he doth not say, I will make; but, Let us make. *I and my Father are one:* he doth not say, am, but are. *The Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things. When the Comforter shall come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth of the Father, hee shall testifie of mee. Teach all Nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghost. The holy Ghost descended in the shape of a Dove, the Son was baptised in Jordan, and the Fathers voice was heard from heaven: This is my beloved Sonne in whom I am well pleased.* 4. The attributes or properties of the persons, namely, sending, revealing, and their offices are diverse. The argument is this: *Whose properties are distinct, they are in themselves distinct. But the properties of the Father, the Son, and the holy Ghost are distinct: Therefore the Sonne is neither the Father, nor the holy Ghost.* The Minor is proved: because the Son onely, and not the Father, or the holy Ghost, was begotten of the Father; conceived by the holy Ghost; made flesh; sent into flesh; manifested in the flesh; made Mediatour; baptised; did suffer, and died. *The Father of himselfe worketh by the Son. The Son not of himselfe, but of the Father by the holy Ghost; the holy Ghost of the Father, and of the Sonne. No man knoweth the Sonne but the Father, neither knoweth any man the Father, but the Sonne.* These wordes cannot be expounded after this sort; No man knoweth me, but I, and no man knoweth me, but I, *As the Father knoweth me, so know I the Father.* The sense of these wordes cannot be this: *As I know me, so I know me: The Son of God therefore, Christ, is another from the Father and the holy Ghost.*

THE THIRD CONCLUSION.

The Word is equall with the Father.

1
Young 3. 20.
Joh. 16. 15.
Col. 2. 9.
Heb. 9. 26.
Phil. 2. 6.
Joh. 8. 19.

2
Christ hath the
whole God-head
entirely commu-
nicated.

THAT the Word, or the Son of God, Christ, is no made God, or inferiour to the Father, or created of the Father before other things, as Arius, Ennomius, Samosatenus, Servetus, and others the like Heretickes imagined; but is by nature true and eternall God, and equall unto the Father in God-head, and in all essentiall perfections of the God-head, is confessed, 1. By testimonies of Scripture: *We are in him that is true, that is, in his Son Jesus Christ. The same is very God, and eternall life. All things that the Father hath are mine. In him dwelleth all the fulnesse of the God-head bodily. As the Father hath life in himselfe, so hath he given unto the Son also to have life in himselfe. Who being in the forme of God, thought it no robbery to be equall with God. Whatsoever things the Father doth, the same things doth the Son also: that all men should honour the Son, as they honour the Father. But the Father is to be honoured as God: Therefore Christ is God equall in honour with the Father.*

2. He that hath the whole essence of the God-head, is necessarily equall with the Father: But the Son of God hath the whole essence of the God-head communicated unto him: (for this, because it is infinite, is indivisible: therefore the whole must needs be communicated unto whomsoever it is communicated:) Therefore the Word, or Son of God, is equall in all things, with the eternall Father in the God-head. The Minor is proved. Generation or begetting is a communicating of the essence: the Word was generated or begotten of the essence of the eternall Father; because he is his Son, proper, naturall, and only begotten: Therefore the whole Deity was communicated unto the Word.

3. The Scripture giveth the same properties and perfections of divine nature unto the Son, which it doth unto the Father : as namely, eternity, omnipotency, immensity, omniscience, the searching of the heart and reins. He is eternall : For, *Before the mountaines were settled, and before the hills, was I begotten. In the beginning was the Word.* He is immense or unmeasurable : *No man ascendeth up to heaven, but he that hath descended from heaven, the Son of man which is in heaven. That Christ may dwell in your hearts by faith.* He is omnipotent : *Whatsoever things the Father doth, the same things doth the Son also. According to the working, whereby he is able to subdue all things unto himselfe. Bearing up all things by his mighty word.* He is omniscient, or of infinite wisdom, knowing all things : *His name shall be called Counsellor. No man knoweth the Son, but the Father : neither knoweth any man the Father, but the Son, &c.* He is the searcher of hearts : *But Jesus did not commit himself unto them, because he knew them all. And had no need that any should testifie of man : for he knew what was in man. Now we know that thou knowest all things.* He is the sanctifier of his Church : *Christ loved the Church, and gave himselfe for it ; That he might sanctifie it, and cleanse it by the washing of water through the word. He is unchangeable : Heaven and earth shall passe, but my word shall not passe.* He is truth it selfe, and the fountaine of truth : *Though I beare record of my selfe, yet my record is true. I am the Way, the Truth, and the Life.* He is of unspeakable mercy : *Even as Christ hath loved us, and hath given himselfe for us to be an offering and a sacrifice of a sweet smelling savour to God.* He is angry against sin, and taketh vengeance thereof ; yea of hidden sins : *He that beleeves not the Son, shall not see life, but the wrath of God abideth on him. Fall on us, and hide us from the presence of him that sitteth on the Throne, and from the wrath of the Lambe : For the great day of his wrath is come, and who can stand ?* The Son therefore is God by nature, and equall to the Father.

4. The Scripture in like sort attributeth all Divine operations to the Son, as it doth unto the Father : And it communicateth unto him, 1. *All generall effects and works common to the whole three persons ; as that he is Creatour : By him were all things made.* Likewise, that he is the preserver and governour of all things : *Bearing up all things by his mighty word.* 2. It appropriateth unto him certain speciall offices and functions, appertaining to the safety of his Church ; as that he sendeth Prophets, Apostles, and other Ministers of the Church : *As the Father sent mee, so send I you. He therefore gave some to be Apostles, some Prophets, some Evangelists, and some Pastours and Teachers.* That he furnisheth his Ministers with necessary gifts and graces : *I will give you a mouth and wisdom, where against shall your adversaries shall not be able to speak, nor resist.* That he revealeth unto us his spirituall doctrine : *The only begotten Sonne, which is in the bosome of the Father, he hath declared him unto us.* That he confirmeth this doctrine by miracles : *And they went forth, and preached every where : And the Lord wrought with them, and confirmed the word with signes that followed.* That he instituteth Sacraments : *I have received of the Lord that which I also have delivered unto you. Baptise them in the name of the Father, the Son, and the holy Ghost.* That he revealeth things to come : *I Jesus have sent mine Angel to testifie unto you these things in the Church. He shall receive of mine, and shall shew it unto you.* That he gathereth the Church : *I am the good Shepheard, and know mine, and am known of mine. Other sheep I have also, which are not of this fold : them also must I bring, and they shall heare my voice, and there shall be one sheep-fold, and one Shepheard.* That he enlighteneth the understanding and hearts of men : *No man knoweth the Father but the Son, and he to whom the Son will reveale him. Then opened he their understanding, that they might understand the Scriptures.* That he governeth the actions and lives of the godly : *Without me ye can doe nothing. Thus I live, yet not I now, but Christ liveth in me.* That he ministreth comfort in temptations : *Come unto mee all ye that are weary and laden, and I will ease you. Peace I leave with you : my peace I give unto you.* That he strengtheneth and defendeth us against the temptations of Satan, and preserveth those that turne unto him by a true faith, even unto the end : *Be of good cheere, I have overcome the world. My sheep shall not perish for ever, and no man shall take them out of mine hand.* That he heareth those that pray unto him : *If ye shall aske any thing in my name, I will doe it. I befought the Lord thrice, and he answered mee ; My grace is sufficient for thee.* That he forgiveth sins, justifieth, and adopteth

He hath the same properties of the God-head.

Prov. 8. 25.

John 1. 1.

John 3. 13.

Eph 3. 17.

John 5. 19.

Phil. 3. 21.

Heb. 1. 3.

Isay 9. 6.

Mat. 11. 27.

John 3. 24. 25.

John 16. 30.

Eph. 5. 25. 26.

Mat. 24. 32.

John 8. 14.

John 14. 6.

Phil. 3. 2.

John 3. 16.

Rev. 6. 16. 17.

John 1. 3.

Heb. 1. 3.

John 30. 37.

Eph. 4. 12.

John 1. 18.

Mat. 16. 16.

1 Cor. 11. 23.

Mat. 28. 19.

Rev. 22. 16.

John 16. 14.

John 10. 14. 16.

Mat. 11. 27.

Luke 24. 45.

John 1. 33.

Titus 2. 14.

John 15. 5.

Gal. 3. 20.

Mat. 11. 28.

John 14. 27.

John 16. 33.

John 10. 28.

John 14. 14.

2 Cor. 12. 9.

Exy 33.11.
Mat. 9.6.

John 1.12.
John 10.28.
1 John 5.10.
Acts 10.42.
Acts 17.31.

5

Exy 42.8.
He hath equall
honour given
him.
Psal. 97.
Heb. 1.6.
Rev 5.13.
John 5.23.
John 14.1.
Psal. 45.7.
Heb. 1.8.
Acts 30.28.
1 Tim. 6.

The Son hath all
thing from the
Father, not by
grace, but by
nature.

John 5.26.
John 17.10.

The Son doth all
things with the
consent of the
Father, in like
manner, as the
Father.

adopteth unto us to be the sons of God: By his knowledge my righteous servant shall justify many. That ye may know that the Son of man hath power to remit sins on the earth. As many as received him, to them he gave power to be the sons of God. That he giveth life everlasting: I give unto them eternal life. This same is very God, and eternal life. That he judgeth the world: It is hee that is ordained of God a Judge of quicke and dead. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath appointed. These divine works attributed unto the Son, differ so from the divine properties which are attributed unto him, as effects from their causes: so that then his properties worke them.

5. The equality of honour and worship dependeth of the equality of essence, properties, and workes. I will not give my glory to any other. But the Scripture giveth equall honour and worship to the Father and the Son: Therefore they are truly equall in God-head, and in all the perfections thereof. The Minor is confirmed, by testimonies, proving that he is worshipped of Angels, and the whole Church. Let all the Angels of God worship him. That all should honour the Son, as they honour the Father: Faith and hope are due unto him: We believe in God, believe also in mee. 2. He is called God absolutely and simply, as is the Father. 3. The Epithetes or titles of divine honour, which are every where in the Scriptures attributed unto the Son, as, God blessed for ever: The great God, and Saviour: The Lord himself from heaven, The Lord of glory: The Lord of lords, and King of kings: power and eternal Kingdom: Sitting at the right hand of the Father: The Bridegroom, Husband: Head of the Church: God of the Temple, which are all the Elect: Trust, and belief in him: Invocation: for he is worshipped of the Church of God, and Bridegroom of the Church, at all times, and in all places: Thanksgiving for his divine benefits. Furthermore, albeit the name of God (especially being put absolutely and without restraint) doth evidently prove the Sons equality with the Father, as it hath been said: yet seeing that signifieth more things, and is also applied to others, who are not by nature God, we are diligently to collect, and to have in a readiness those testimonies, in which, things proper to the true God only, are attributed to the Son, which agree to none else, who are called gods, and whereby God himself discerneth himself from other creatures, and forged gods: For unto whom the essential properties of any nature or essence doe truly and really agree, unto him the essence it selfe must needs be given. Object. 1. Hee that hath all things of another, is inferiour to him, of whom hee hath them. The Son hath all things of the Father: Therefore he is inferiour unto the Father. Ans. The Major holdeth, and is true of such an one, as hath any thing by the grace and favour of the giver: for he might not have it; and therefore is by nature inferiour: but it is false of him, who hath all those things by his owne nature, which he himselfe hath, of whom he receiveth them: For seeing he cannot but have them, it cannot be, that he should be inferiour, or should have lesse than he, of whom he receiveth them. But the Son hath all things of the Father, which the Father hath, and that by nature and absolute necessity; that is, in such sort, as that the Father cannot but communicate unto him all things which himselfe hath belonging to his divine Majesty. As the Father hath life in himself, so likewise hath he given to the Son to have life in himself. All mine are thine, and thine are mine. Therefore he is equall unto the Father in all things. Obj. 2. Hee that doth whatsoever he doth by the will of another interposed and going before, is inferiour unto him. The Son willeth and doth all things by the will of his Father going before: Therefore he is not equall unto the Father in vertue, dignity, and essence, Ans. The Son doth all things, his Father will going before, not in time and nature, but in order of persons; so that he willeth or doth nothing, which the Father also willeth not and doth: and whatsoever the Father willeth and doth, the same also the Son willeth and doth likewise, that is, with equall authority and power: Wherefore, the society and order of the divine operations doth not take away, but doth most of all settle and establish the equality of the Father and the Son, as also of the holy Ghost.

THE

THE FOURTH CONCLUSION.

The Word is consubstantiall with the Father.

THESE three former Conclusions being declared and set down, namely, That the Son is subsisting, or a person; That he is distinct from the Father; That he is equal with the Father; the fourth is easily gotten and obtained against the New Arians, to wit, That he is consubstantiall with the Father, which is also in like manner to be understood concerning the holy Ghost: For either this must be granted, or of necessity there are made three Gods, which they, though in words they deny it, yet in very deed affirme, when they frame and feigne three essences and spirits. They grant that the Son is like-substantiall, that is, of like essence and nature with the Father, which is indeed true; but this is not enough: For the words *Consubstantiall*, and *Like-substantiall*, differ: For, *like-substantiall* signifieth moe persons, and like essences; as, three men are *like-substantiall*: For they are both three persons, and three essences of like nature; that is, agree in humane nature. But *consubstantiall* signifieth one essence and moe persons. Thus in the God-head is not *like-substantiall*, because there are not three Gods; but *consubstantiall*, because there are three persons of one and the same divine essence: For there is but one *Jehovah*, that is, one divine essence, which is the same, and is wholly in every of the three persons, and therefore every of them are that one God: besides which essence, whatsoever is, it is a creature, not God: The Father indeed is one person, and the Son another person, but the Father is not one God and the Son another. John saith, *There are three which bear record in heaven*: but they are three persons, not three Gods, which bear this record. We therefore hold against Arians, that Christ was not only *like-substantiall*, but also *consubstantiall* with the Father; that is, hath the same individuall divine essence with the Father. The Latine Church turneth the Greek word *ὁμοούσιον*, *consubstantiall*, taking substance for essence: It is therefore the same that *co-essentiall*, that is, of one and the same essence. The arguments which shew the Father and the Son to be of one & the same essence, are these: 1. *Jehovah* * is but one essence, or one God: But the eternall Father, and the Son co-eternall with the Father, are that *Jehovah*: Therefore these two are one essence, and one God. The Minor is proved, 1. By those places of Scripture, which call the Son *Jehovah*. *This is the name, whereby they shall call him, Jehovah*, (or the Lord) *your righteousness*. The expected God and Saviour is called *Jehovah*: But the Messiah is the expected God and Saviour, who in the same sense is called, *The Desire of all Nations*: Therefore the Messiah is that *Jehovah*, whereof the Prophet speaketh. The Deliverer of the Church sent from *Jehovah*, which is the Messiah only, is called *Jehovah*. He is called *Jehovah*, whose fore-runner was John Baptist: But John Baptist was the fore-runner of the Messiah, or the Son of God, Christ: He therefore is called *Jehovah*. Hitherto belong all the places, in which are given to the Angel or Messenger of *Jehovah*, both the name of *Jehovah*, and the divine properties and honours: But that Angel was the Son of God, not the Father: Therefore the Son is *Jehovah*. Again, the Minor is also hereof manifest, for that, what things in the Old Testament are spoken of *Jehovah*, those in the New are referred unto *Christ*: as, He that ascended on High, and gave gifts, is *Jehovah*: and the same is *Christ*. *Jehovah* was tempted in the desert, and the same is *Christ*. He that is to be worshipped, and is Creator of all things, is *Jehovah*: and the same is *Christ*. The stone of offence, The first and the last is *Jehovah*: and the same is *Christ*. Lastly, the same is proved by those testimonies, which attribute things that are proper to *Jehovah*, unto *Christ* also, as author and effector, or worker of them.

2. The true God is but one, The Son is the true God, equal with the eternall Father in God-head, properties, works, and honour, as hath bin before declared. This sheweth very God and eternall life. *Christ* which is God over all, blessed for ever: Therefore the Son is that one and the same God, or that selfe-same divine essence which is God.

3. Whose essence is distinct, their spirit is not one in essence, which proceedeth of both, and is

A a

proper

* Deut. 6.4.
The English translations retain not the word *Jehovah*; but use *The Lord* instead thereof, which is the signification of *Jehovah*; and therefore in effect all one.
Jerem. 23.6.
Ezra 2.7.
Hag. 2.2.
Zach. 2.8.
Malac. 3.1.

Joel 2.31.
Psalm 8.18. &
Eph. 4.8.
Psalm 95.9. &
1 Cor. 10.9.
Psalm 97.9. & Heb. 1.6. & Psalm 102.4. & Heb. 1.10. & Heb. 1.14 & 20.15. & Luke 2.34. & Rom. 9.33. & Rev. 1.17. & 21.6.

Gal. 4.

proper unto both, but is either of a diverse essence, or compound: whether he be of a part, or of the whole essence of them, of whom he proceedeth. But one and the same is the Spirit of the Father and the Son, proceeding of both, proper unto both, and by him both work effectually. *God hath sent the Spirit of his Son into our hearts:* Therefore the Father and the Son are one essence, and the same God: Otherwise each essence should have his proper spirit, and diverse.

4. *Unto whom the eternall Father communicateth the same essence which himselfe hath, and that whole, hee is of the same essence with him. Unto the eternall Son, the eternall Father communicateth his essence, the same, and whole: Therefore the Sonne is of the same essence with the Father.* The Minor is proved, because Christ is *the onely begotten and proper Sonne of the Father*, begotten therefore of the essence of the Father. But the divine Essence or God-head, by reason of the immensity and great simpleness thereof, can neither be multiplied, nor divided: Therefore the Father communicateth the same, and that whole, unto the Son. Wherefore, as in respect that it is the whole essence of the God-head which is communicated unto him of the Father, hee is co-equall with the Father: so in respect that it is the same which the Father hath and retaineth, hee is co-essentiall and *consubstantiall* with the Father.

Certaine generall heads of those reasons, wherewith Heretickes, both old and new, oppugne this Doctrine, That there is both an equall, and one and the same God-head of the Father and the Son, and also of the holy Ghost: with Rules, whereby answer may be easily and soundly made unto their objections.

1. Rule.

1. **T**He Heretickes build on most false principles and grounds; such as this is: If the Father begot one of his substance, he could also have begotten more, and the Son also might beget another, or more sons. For answer, this Rule is to be held: *Wee are to judge of God according to his owne word, not according to Hereticall braines: and he is to be acknowledged such as he revealeth himselfe in his word, as being the eternall Father with the onely begotten Son, and the holy Ghost:* For God hath so revealed himselfe, that he begot the Son, and that one Son only: Therefore wee ought to rest here, and not to imagine false conceits of our owne.

2. Rule.

2. They reason out of naturall principles or grounds: which are such as are true in things created and finite, but false in God, who is an essence infinite: as, Three cannot be one: Three persons really distinct, cannot be one essence: An infinite person cannot beget an infinite person. That which begetteth, and that which is begotten, are not one and the same essence. Likewise, He that communicateth his whole essence to another, doth not himselfe remaine the same which he was. To this we answer by another Rule: *Those principles which are true of a finite nature, are foolishly and impiously translated to the infinite essence of God.* And arguments of this sort are refuted not by a simple deniall of them, but by distinguishing between natures capable and incapable of those principles whereon they ground.

3. Rule.

3. *Of the properties of the humane nature in Christ, they inferre the inequality and diversity of his God-head.* As, Christ suffered, died, &c. Therefore he is not God. The Rule whereby we answer to this, is: *Those things which are proper to the humane nature, are not to be drawn to the divine nature:* For Christ died not as God, but as man.

4. Rule.

4. They confound the office of the Mediatour with the nature or person: that is, they goe from the office to the nature: As, Christ is sent of the Father: Therefore he is inferiour to the Father. The Rule to answer this, is: *The inequality of office doth not inferre inequality of nature or persons.* Or, as Cyril saith, *The sending and obedience take not away the equality of power or essence.* So the Father is said to be greater than the Son, not in nature or God-head, but in manifestation: For not the Father, but the Son, was made base and miserable in the humane nature assumed. Where then Christ saith, that his Father is greater than he, it is meant in respect of his humane nature, and in respect of his office of the Mediatourship.

5. They

5. They exclude and shut out the Son and the holy Ghost from those things which are attributed unto the Father, as the fountain of all divine operations: As, The Son saith, that his workes are the workes of the Father: Therefore hee is not author of them, neither doth hee those works of his own power, but only is the instrument, whereby God the Father doth them. The Rule and Answer hereto is; *Those things which are ascribed unto the Father as fountain, are not removed from the Son, or the holy Ghost, to whom they are communicated, that they may have them their owne, and proper: For the Son worketh likewise, and in like manner: Unto whom the Father likewise did give to have life in himselfe.*

5. Rule.

6. They detract those things from the Son and the holy Ghost, whereby the Divinity in the person of the Father is discerned from creatures or false gods. To which, this Rule answereth: As often as in Scripture one person of the God-head is opposed to creatures or false gods, and is discerned from them, the other persons are not excluded from the God-head, but onely those things are excluded, against which the comparison is made. Or, The divine properties, operations, and honour are so attributed to one of the persons, as that notwithstanding they are not taken away from the other persons of the God-head, but onely from creatures. Againe, A superlative or exclusive speech used of one person, doth not exclude the other persons of the God-head, but creatures and feigned gods, unto whom the true God, either in one, or in more persons, is opposed. The Father is greater then all; that is, then all creatures; not then the Son, or the holy Ghost. I give eternall life unto them: that is, no creature doth give it: For both the Father also and the holy Ghost doe quicken and give life. The Father onely knoweth the day of judgment; that is, no creature. That they may know thee to be the onely very God: here the Son is not excluded from true Deity, but Idols and false gods, to which God the Father is opposed.

6. Rule.

John 10. 25.

Mat. 24. 25.
John 17. 3.

7. They wrest the phrase of Scripture to another sense: as, The Son shall deliver up the Kingdom to the Father. The Rule for answer to this, is: Of the phrase of Scripture wee must iudge according to the whole Scripture, that is, by marking circumstances of the Text alleged: and by conference of other places with it. The Son shall deliver up the Kingdom unto the Father, not by laying it downe, but by manifesting it, or changing the forme thereof: For the Father also reigneth now: neither shall the Son ever cease to reigne. Likewise, he shall deliver it, by subjecting all things under him. So the Father also delivereth the Kingdom unto the Son, neither yet doth hee forgoe it. The Son doth nothing; to wit, nothing of himselfe, or without the precedent will of his Father: yet he doth something by himself from his Father.

1 Cor. 15. 24.
7. Rule.

Other Rules, whereby the objections of the Arrians are dissolved.

1. Nothing hindereth, why they, who are equall in nature, may not be in degree of office unequal.

2. That which the Father hath given unto the Sonne, that hee should ever have it, hee will never demand of him againe: but that which was but for a certaine time given and committed unto him, the same hee must needs depart from and resigne.

3. That consequence doth not hold in reason, which is brought from a thing that is respectiue, to a thing that is absolute.

4. That is said of the person in the concrete, which is proper only to one nature, but not otherwise than in respect of that nature, unto which it is proper.

5. There is a double wisdom: one existing in the creatures, which is the order of things in nature wisely disposed, and the doctrine or knowledge as well of nature and the law, as also of the Gospel. Another wisdom is subsisting in God, which, when it is opposed unto the creatures, is the very divine wisdom, or internal degree, as touching the order of things, in the Father, the Son, and the holy Ghost: that is, it signifieth the three persons: but when it is distinguished from God, then it is taken for the Son of God, the second person only. The former wisdom existing in the creatures, is created: the other subsisting in God, is uncreate.

6. God *absolutely* named in the Scripture, is never meant, *but of very God him- selfe.*

7. Whereas the Son and the holy Ghost are of the Father; and the Father worketh by the Son and the holy Ghost, neither was humbled as the Son; the Scripture doth oftentimes, especially in Christs speeches, understand by the name of the Father, the Son also, and the holy Ghost.

8. When God is considered *absolutely*, or by himselfe, or is opposed to the creatures, the *three persons* are comprehended: but when hee is opposed to the Son, the *first person* of the God-head is understood, which is the Father.

9. The name of God being put simply or *absolutely*, is *essentially* taken, that is, for the God-head it selfe, and compriseth all three persons: but when the property of any person is joyned therewith, it is taken *personally*.

10. The Scripture *distinguisheth* the persons, when it opposeth, or compareth them among themselves, or expresseth their personall properties, whereby it restraineth the name of God, common to them all, to one certain person: and it *meaneth them altogether*, when it opposeth the true God to creatures or false gods, or considereth them *absolutely*, according to his own nature.

11. That which began at some certaintime to be *manifested*, may not thence be concluded never to have been before.

12. The Son is wont to *referre that to the Father*, which yet hee hath *common* with the Father, not making any mention of himselfe, when hee speaketh in the Mediators person.

13. The Son is said to see, learne, heare, and worke, as *from the Father* in respect of *both natures*, yet not without a difference still remaining: For unto his *humane* understanding, the will of God is made known, by *revelation*: But his *God-head* doth by it selfe, and of his owne nature, know and behold from everlasting most perfectly the Fathers will.

14. The *externall operations* of the three persons, if they were *distinct*, they should make verily *distinct essences*: because one working, and another ceasing there should be diverse essences: but the *internall operations*, because they are the communicating of one and the same whole essence, make not a *diversity*, but an *unity of essence*.

15. When God is called the Father of Christ, and the faithfull, it doth not hereof follow, that he is *after the same manner* their Father and his.

16. The Father was never *without* the Son, nor the Father and the Son *without* the Spirit, inasmuch as the God-head can neither be augmented, nor lessened, nor changed.

17. It followeth not, that whosoever's person is from another, his essence also is from another.

18. As often as in Scripture *one person* of the Deity is opposed to creatures, or feigned gods, and is distinguished from them, the *other persons* are not excluded from the Deity, but the creatures only, between whom and the true God comparison is made. This we must also observe in all *exclusive* and *superlative* speeches.

The principall arguments against the Divinity of the Son and the holy Ghost, together with the answers unto them.

1. **O**ne essence is not three persons: for, one to be three, doth imply a contradiction. God is one essence: Therefore there cannot be three persons of the God-head. Ans. The Major is true of an essence created and finite: that cannot, being one, be the same and whole substance of three, or be three: but it is false of the infinite, most simple, and individuall essence of the God-head: For this, as it existeth one and whole together in many, nay, in infinite places and things; so may it be, remaining one, the same and whole essence of more: yea, and moreover it is necessary so to be; seeing the generation of the Son, and the proceeding of the holy Ghost, is the communicating of the essence of the Father.

2. *Whose operations are distinct, their essences also must needs be distinct. The eternal operations of the Father, the Sonne, and the holy Ghost are distinct: Therefore they have also distinct essences.* Answ. The Major of this reason is true of persons having a finite essence: but being understood of the divine person, it is false, if it be meant of those internal operations, whereof the Minor speaketh. Wherefore, inverting the Major, wee returne it backe upon the adversaries themselves: Whereas the internal operations, namely the generation of the Son, and the proceeding of the holy Ghost, are the communicating of the Fathers essence whole and the same in number; it must needs be, that there is not a diverse or distinct, but one divine essence of all three persons.

3. *That which hath a beginning, is not eternal: but the Sonne and the holy Ghost have their beginning, or original from the Father: Therefore they are not eternal.* Answ. That is not eternal, which hath a beginning of essence, or nature, and time: But the Sonne and the holy Ghost have a beginning or original of person or order, or of the manner of existing, but not of essence: For this they have one and the same in number with the Father from everlasting; and that is void of all beginning and original, and existeth necessarily, from no other but of it selfe. *His goings forth have bin from the beginning, and from everlasting. Now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.* Repl. *But hee who hath his original of person from another, is not Jehovah: But the Sonne and the holy Ghost have their original of person from the Father: Therefore they are not Jehovah.* Answ. The Major is a false ground: For the Scripture doth plainly teach both of them, namely, both the Son and holy Ghost, to be Jehovah. *As the Father hath life in himselfe; so hath hee given likewise to the Son to have life in himselfe: and yet the Scripture withall affirmeth, that both have their original of person from the Father: For the Father begot not the essence, but the person, by communicating unto him his owne essence the same and whole.*

Micah 5.2.
John 17.5.

John 5.26.

4. *The faithfull are one with God, not in essence, but in consent of wils. But the Father, and the Sonne are in such sort one, as the faithfull are one with God. Father, keepe them, that they may be one, as wee are one: Therefore, the Sonne is one with the Father in conjunction of wils onely, and not in unity of essence.* Answ. There is more in the conclusion, than in the premisses. For the particle, *onely*, which is fitched to the conclusion, is not in the Minor proposition: Wherefore of a Minor, which is but particular, an universall conclusion is ill inferred, after this manner: There is a certaine unity between the Father and the Sonne, such as is between God and the faithfull: Therefore all unity which is betwixt them is such. Wherefore wee say, that the faithfull are one with God and among themselves, *in will onely, or conformity, or conjunction of mindes.* The Father and the Sonne are one both in will, and furthermore in unity of essence. *I and the Father are one. I am in the Father, and the Father is in mee. Who is the ingrav'd forme of his Fathers substance.* Wherefore if a wider and more ample conjunction be put, a straiter conjunction is not thereby excluded.

John 17.11, 21.

John 10.30. &
14.10.
Heb. 1.3.

5. *Hee that is the whole God-head, is not any one person of the God-head, or there is not any one besides him, in whom likewise the whole God-head is. But the Father is the whole God-head: Therefore the Father is not any one, but even all the person that is of the God-head, neither are there moe persons, wherein that God-head is.* Answ. Wee deny the Major: because the same God-head which is in the Father, is whole also in the Son and the holy Ghost. For by reason of the immensity and undividenesse thereof, that is communicated of the Father, even the same entire and whole both to the Son and to the holy Ghost, so that there is neither more nor lesse of the God-head in every person, than either in two, or in all three.

6. *The divine essence is neither begotten, nor proceeding of another: But the Sonne is begotten, and the holy Ghost proceedeth: Therefore they are not the same divine essence, which the Father is.* Answ. Of meere particulars, nothing can follow or be concluded. The Major cannot be expounded generally. For it is false, That whatsoever is

the divine essence, he is not begotten or proceeding.

7. *The divine essence is incarnate. The three persons are the divine essence: Therefore the three persons are incarnate.* Answ. Of meere particulars there followeth nothing. The Major speaketh only of the Son: For it is false, being taken generally: as, *Whatsoever is the divine essence, is incarnate*; this generall proposition is false: For the divine essence is incarnate only in one of the persons, which is the Son: not in all three.

8. *The Mediatour between God and man is not God himselfe: But the Son is the Mediatour between God and man: Therefore hee is not God.* Answ. The Major is apparently false, because by the same reason it might be argued, that the Mediatour between God and men, is not man. Repl. The Major is thus proved: *God cannot be lesse than himselfe, or inferiour to himselfe: But the Mediatour with God is lesse and inferiour unto God: Therefore hee is not God.* Answ. The Minor is true onely in respect of Christs office, in which sense Christ is inferiour unto God, not in respect of his essence and nature: according to the fourth Rule; *The inequality of office doth not inferre inequality of nature or persons.* Repl. 2. *The Son is Mediatour with Jehovah: But the Son is Jehovah: Therefore Jehovah is Mediatour with himselfe.* Answ. Nothing followeth of meere particulars: For the Son is not Mediatour with all that is Jehovah, but with the Father. Rep. 3. *Therefore the Father only is pacified towards us: and, by a consequent, hee alone is the true God, not the Son, or the holy Ghost: For hee is the true God, who is pacified by the Mediatour.* Answ. Wee deny this sequence: For there is but one will of the three persons, and that agreeing in all things: Wherefore, the Father being pleased and pacified for the Sonnes satisfaction in our behalfe, the Sonne also and the holy Ghost are pacified, and receive us into favour for the same satisfaction. Rep. 4. *Whom the Son pacifieth, with him hee is Mediatour: But the Sonne pacifieth not only the Father, but himselfe also: Therefore hee is Mediatour with himselfe; which to grant were absurd.* Answ. First, wee answer to the Major: that the Sonne is properly said to be Mediatour with him whom hee so pacifieth with his satisfaction, that the decree and purpose of atonement may seeme to have originally issued from him. Now this is the Father alone: Therefore in this sense the Sonne is not Mediatour with himselfe, but with the Father alone. Secondly, wee answer to the Minor: That it is not absurd to say, that the Sonne is Mediatour to, or with himselfe: For it is no inconvenience, that he should manage both functions, namely, of God admitting the reconciliation; and of the Mediatour, making the reconciliation, each in a diverse respect. The former of these, by vertue of his divine nature; the later, by reason of his office of the Mediatourship.

9. *Christ doth every where discern and sever himself from the Father: hee hath a Head, he hath a God, he is lesse than the Father: Therefore he is not the same God with the Father: or, he is not equall and consubstantiall with the Father.* Answ. He discerneth and distinguisheth himself from the Father, 1. *In person.* 2. *In office,* as he is Mediatour, but not in God-head. So, *Hee hath a Head, and a God, and is lesse than the Father,* 1. *As touching his humanity, in nature and office.* 2. *As touching his God-head, not in nature, but in office only, and in the manifestation of his God-head:* For they which are in nature equall, may be unequall in degree of office.

10. *This is (saith Christ) life eternall, that they know thee to be the only very God: Therefore the Son and the holy Ghost are not very God.* Answ. In this place are opposed, not the Father, and the Son, or the holy Ghost; but God, and Idols, and Creatures: Therefore these are excluded, not the Son, or the holy Ghost. 2. There is a fallacy of severing and dividing clauses of mutuall coherence and necessary connexion: For it followeth in the Text: *And whom thou hast sent, Jesus Christ:* Therefore, herein also consisteth life eternall, that Jesus Christ, sent of the Father, be likewise knowne to be very God: as it is said; *The same is very God and life everlasting.* 3. There is a fallacy in transferring the particle *Onely* unto the subject *Thee*, unto which it doth not belong, but unto the predicate *God*, which the

John 17. 3.

1 John 3. 20.

the Greek Article, in the originall doth shew: For the sense is, that they know thee the Father to be that God, who only is very God. Repl. But this argument followeth: *Maximilian is Emperour: Therefore Rodulph is not. Why then doth not this follow: The Father is God: Therefore the Son is not God?* Ans. These persons are finite, and their essence cannot belong to moe: but the Father and the Son are persons infinite, and their essence may be of moe, namely, of three persons.

11. *Jehovah, or the true God is the Trinity. The Father is Jehovah: Therefore the Father is the Trinity, that is, all three persons.* Ans. Meere particular propositions conclude nothing. And, if the Major be expounded generally, after this manner: *Whatsoever is Jehovah, is the Trinity*, it is false: for that which is Jehovah, may be some one person of the Trinity. The Syllogisme therefore is faulty, because Jehovah is not taken in the same signification in both the premisses: For the name Jehovah in the Major is taken absolutely and essentially for the three persons (for one and the same Jehovah or true God, is the Father, and Son, and holy Ghost joyntly) but in the Minor it is taken personally, for one person of the God-head, that is, the Father, who is Jehovah of himself. Repl. *Jehovah is one in number: Therefore it is alwaies taken in Scripture after the same manner.* Ans. Jehovah is one in number of essence, not of persons.

12. *Where are three and one, there are foure: But in God are three and one, to wit, three persons and one essence: Therefore there are foure in God.* Ans. The Major is to be distinguished: *Where are three, and one really distinct, there are foure*: But these three in God are not another thing distinct in the thing it selfe from the essence; but each is that one essence, the same and whole, as they differ from their essence only in their maner of subsisting or of being. The maner of existing, is not a diverse substance from the existence, being, or essence.

13. *Christ according to that nature, according to which in Scripture hee is called Son, is the Son of God: But according to his humane nature only hee is called Son: Therefore, according to that only, and not according to his divine also, hee is the Son of God: and so by a consequent, the Son is not very God.* Ans. The Minor is false: For Christ is called the only begotten and proper Son of the Father, and equall with the Father. The Father hath created all things by the Son. The Son from the very beginning worketh all things likewise, which the Father doth. The Son revealed the Fathers will, of receiving mankind into favour, unto the Church, before his flesh was borne. The Son was sent into the world, descended from heaven, and took flesh. But the Word, which is God, is the only begotten and proper Son of God, and took flesh. And not the humane, but the divine nature of Christ is Creatresse, and worketh with equall authority and power with the Father, and descended from heaven: Therefore God, or the God-head, or divine nature of Christ, is both called in the Scripture, and is the Son: and by a consequent, the Son is that one true and very God. These Objections we may compare with those that are before set downe in the Common-place, concerning the Trinity of the persons: For, with whatsoever Sophismes the Trinity it selfe and divine essence is impugned, with the selfe-same also is each Person assaulted: and contrariwise, with whatsoever Sophismes one person is impugned, with the same the whole essence of the Deity is assailed. Besides, some objections were there only proposed, which are here more fully assailed. You may reade more of this point, Vol. 1. Urfin. from page 115. to page 125.

John 3. 16. & 5.
18.
Rom 8. 13.
John 5. 17. 19.
John 1. 18.
Heb. 2. 16.
John 3. 13. 17.
John 1. 14.

Quest. 34. Wherefore callest thou him Our Lord?

a 1 Pet. 1. 18.
19. & 2. 9.
1. Cor. 6. 20.
1. Tim. 2. 6.
John 10. 28.

Ans. Because he, redeeming and ransoming, both our body and soule from sins, not with gold nor silver, but with his precious blood, and delivering us from all the power of the Divell, hath set us free to serve him. 2

The Explication.

Here we are to observe these two things :

1. In what sense Christ is called Lord. | 2. For what causes hee is our Lord.

1. In what sense Christ is called Lord.

TO be a Lord, is, to have right and power granted by Law, either divine or humane, over some thing, or person, as to use and enjoy it, and to dispose thereof at thy owne will and pleasure. Christ therefore is our Lord : 1. Because hee hath dominion over all things, and over us also : and hath care of all things, and of us especially ; that is, ruleth, preserveth, and keepeth us as his own, to eternall life and glory, as being bought with his precious blood. *None of them is lost, whom thou gavest mee. None shall pluck them out of my hand.* 2. Because all things are subject unto him, and we are bound to serve him both in body and soule, that he may be glorified by us. *Ye are bought with a price, therefore glorify God in your body and in your spirit, for they are Gods.*

John 17. 12.
John 10. 28.

Cor. 6. 20.

Christ is our
Lord according
to both his na-
tures.

Quest. To which nature then is the name of the Lord to be referred? *Ans.* To both : like as also the names of Priest, King, and Prophet. For, the names of the office, benefits, dignity, and bountifullnesse of Christ towards us, are affirmed of his whole person, not by communication of properties (as the names of his natures and properties are) but properly in regard of both natures : For both natures of Christ will and work our redemption : For the humane nature of Christ is made the price of our redemption, by dying for us : his divine nature doth give and offer that price unto the Father, and doth, by the vertue of his Spirit, effectually apply it unto us, sanctifie, rule, save and defend us against our enemies ; and doth all these things, the humane nature being privy thereunto, and most earnestly willing it. *Christ then is our Lord*, not only in respect of his Divinity, which created us ; but also in respect of his humanity, which redeemed us : For the person of Christ, even as he is man, is Lord over all Angels and men.

2. For what cause, and how many waies he is our Lord.

Christ our Lord,
1. By right of
creation.
John 16. 15.

CHrist is Lord, 1. By right of creation and government. Of this rule and dominion it is said, *All things that the Father hath are mine : For by him, and in him, are all things created, and by his mighty word ; that is, by his forcible pleasure and will, or providence, they are sustained and governed, and whatsoever good is in all the creatures, that wholly proceedeth from him.* And this is a most general dominion, which extendeth it selfe unto all creatures, even unto Divels and wicked men, albeit not altogether after the same manner to us, and to all the wicked and divels : For, 1. *He created us to eternall life : but them to destruction.* 2. *The dominion which Christ hath over the wicked and Divels, consisteth in the right of requiring and commanding, of exercising his power, and bridling his enemies : that is, he hath right and power over the Divels and the wicked, to do with them what him listeth, so that without his will and pleasure they cannot so much as move themselves ; and if it were his will, to bring them to naught, as the history of the possessed man in the Gospel testifieth :*

And

And he permitteth them, by bereaving and destituting them of the grace of his Spirit, to run head-long into sin and eternall destruction. He hath also over us right and power to doe with us what him listeth: but he furthermore keepeth and guardeth us as his own flock and proper people, whom he hath purchased with his blood: he governeth us also, and guideth us by his Spirit: he worketh in our hearts faith and obedience, that we may doe things acceptable unto him, and so fence us against all the temptations of the Diuel, and the flesh, that we may never fall from him: Therefore he is our Lord after a far other sort, than of the Devils and the reprobates.

2. *Hee is our Lord by right of redemption:* For hee alone, paying the ranfome for us, delivereth us from the power of the Diuell: by his Spirit regenerateth us, and causeth us to begin to serve him: and in this liberty, whereunto he hath brought us by his merit and power, hee also preserveth us, against all, both outward and inward enemies, even unto the end: and being raised from the dead, hee fully enfreeth and delivereth us from all sinne and misery, and endoweth us with eternall blisse and glory. The manner of our redemption is most precious, sith it is a thing of greater moment to redeeme us with his blood, than with money: Therefore hee hath the greatest right of possession in us. And seeing hee hath delivered and freed us, it is manifest that wee were servants: and truly so wee were, and are by nature servants and bond-slaves of the Diuel, from whose tyranny Christ hath delivered us; and hereupon now are wee the servants of Christ: because us, who were by nature his enemies, and deserved to be destroyed of him, he notwithstanding preserved and delivered: For *" Servi, or servants, were first so named by the Romans, from servando, which is in signification preserved; because, when in warres they might have been slaine of their enemies, they were preserved. But this dominion of Christ over us is speciall, that is, extendeth it selfe only to the Church. Object. If wee be redeemed from the power of the Diuel, then a ranfome hath been pay'd him for our redemption: For from whose power wee are redeemed, unto him is the price and ranfome due. But God gave not him the ranfome: Therefore wee are not redeemed from the power of the Diuell. Ans. From whose power wee are redeemed, as having been supreme Lord over us, and holding rightly his dominion over us; unto him the price and ranfome is due: But the Diuel is no supreme Lord, but the executioner of the supreme Lord, which is God, who alone hath, and holdeth by right dominion over us. The Diuel indeed hath enhrall'd us unto himself by the just judgment of God for our sin, and took us by force, and invaded us though we were anothers right and possession: But Christ, that stronger armed man, satisfying for our sins, brake the power of the Diuel, and enfranchis'd us, being freed from the yoke of his tyranny: Wherefore, in respect of God, Christ redeemed us; for unto him he hath paid the price: But he hath delivered us, or set us at liberty in respect of the Diuell: For we are given unto Christ our Redeemer to be his own, neither hath the Diuell any more right or power over us: And this Christs Dominion over us cost him enough, who therefore also hath care of it, and preserveth it. Of that dominion we dispute especially in this place: For the Diuel doth not acknowledge Christ to be such a Lord unto him, as we confesse him to be unto us, because he hath redeemed us, and because he guideth us with his Spirit.*

3. *In respect of our preservation, Christ is our Lord,* because he defendeth us unto the end, and keepeth and safe-guardeth us to eternal life: not only by defending our bodies from enemies, but our soules also from sins: For our preservation must be understood not only of our first freedome from the power of the Diuell, but also of the continuall guarding of us, and the confirmation of all his benefites. Of this dominion himselfe speaketh: *None of them are lost which thou gavest me. No man shall pluck my sheep out of my hands.* He keepeth the wicked to destruction, and defendeth their bodies only.

4. *In respect of Gods ordinance:* because the Father ordained the Word and this person, Christ, unto this, that by him he might worke all things in heaven and in earth: For Christ is not in this respect only our Lord, in that hee saved us: that

Mark 3.30.

2. By right of redemption.

* The reason of this derivation of the name *Servans* could not be expressed in English, as it is in Latin, from whence our English word cometh. *Servi* (which signifieth servants) cometh from *Servando*, that is, saved or preserved.

We are said to be redeemed in respect of God, wee are delivered in respect of the Diuell.

3. By right of preservation.

John. 17. 33. & 10. 28. & 6. 39.

4. In respect of Gods ordinance.

Feb. 1. 2.
John 8. 17. & 7. 5.
Acts 5. 11.
Ephes. 1. 22.

Two parts of our
acknowledging
Christs dominion
over us.

1
2

The meaning of
the Article, I be-
leeve in Christ
our Lord.

John 16. 5.

is, delivered us from our enemies, and of enemies made us the sonnes of God : but also because the Father gave us unto him, manifested unto us, to be our Prince, King, and Head, and hath made him heire of all. *Hee hath made him heire of all things. All that the Father giveth mee shall come to me. Thine they were, and thou gavest them mee. Him hath God lift up with his right hand, to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sins. God hath made all things subject under his feet, and hath appointed him over all things to be the head of the Church.* Now whereas he is our Lord alter a far more excellent manner than others : we also are far more bound to his allegiance and obedience : For he is so our Lord, that he doth indeed with us what he will, and hath full right and power over us : but yet he useth that his power to our salvation only : For we receive daily of this Lord, more, and by infinite parts more excellent benefits, than doe any other throughout the whole world : And therefore we ought alwaies to acknowledge the dominion and power, which Christ hath over us. Which acknowledging of his dominion is, 1. *A profession of so great a benefit of Christ, as, that he hath vouchsafed to be our Lord,* and to set free us his enemies into this so fruitfull and glorious a liberty. 2. *A confession of our bond and duty :* For Christ being so mercifull a Lord unto us, we ought both in word and life to professe our selves as his servants, to be bound to faithfull subjection and obedience unto him in all things, that he may be magnified of us for ever.

What is then the meaning of this article, I beleeve in Christ our Lord? Ans. Three divers speeches are here to be observed : 1. *To beleeve that Christ is Lord.* To beleeve this, is not sufficient : for we beleeve also that the Diuel is Lord, but *not of all, or ours,* as we doe beleeve Christ to be Lord of us all. 2. *To beleeve that Christ is Lord, and that of all, and also ours.* Neither is it enough to beleeve this : For the Devils beleeve also that Christ is their Lord, as he hath full right and authority, not only over all other things, but over them also, to determine of them whatsoever pleaseth him. 3. *To beleeve in Christ our Lord,* that is, so to beleeve Christ to be our Lord, that in him we place our trust and confidence, and be thoroughly perswaded, that by him we are wholly freed and delivered from all evil, and are defended and safeguarded against all our enemies : and this is it, which we especially ought to beleeve. When as therefore we say, that we beleeve in our Lord, we beleeve, 1. *That the Son of God Christ is Creatour of all things, and therefore hath power over, and is Lord of all creatures. All things that the Father hath are mine.* 2. *But especially of his Church, which being purchased with his own blood, he guideth, defendeth, and preserveth by his spirit.* 3. *And that I am also one of his subjects, whom, being redeemed from the power of the Diuel, he mightily preserveth, ruleth, maketh obedient unto him, and at length enricbeth with eternall glory :* that is, I beleeve that hitherto I have been by and for Christ preserved, and shall hereafter be preserved of him through all eternity : and lastly, that he useth and will use his dominion and power, which he hath, as over all other creatures, for ever mee, unto my salvation, and his own glory.

ON THE
14. SABBATH.

Quest. 35. *What beleevest thou when thou saiest, He was conceived by the holy Ghost, and born of the Virgin Mary ?*

a John 5. 20.
Job. 1. 1. & 17. 3.
Rom. 1. 3.
Col. 1. 15.
b Rom. 9. 5.
c Gal. 4. 4.
Luk. 1. 31, 42.

d Marth. 1. 20. Luke 1. 35. e Rom. 1. 3. Psal. 132. 11. f Sam. 7. 12. Luke 1. 32. Acts 2. 30. f Phil. 2. 7. Heb. 2. 14, 17. g Heb. 4. 15.

Ans. That the Son of God, who is, ^a and continueth true and everlasting God, ^b took the very nature of man, of the flesh and blood of the Virgin Mary, ^c by the working of the holy Ghost, ^d that withall hee might be the true seed of David, ^e like unto his brethren in all things, ^f sin excepted. ^g

The

The Explication.

THE Explication of this Question is very necessary for the convince-
ment and suppression of ancient and late Heretickes, who denied, and
now deny that the flesh of Christ was taken out of the substance of the
Virgin: For the Eutychians argue thus: *Christ was conceived by the holy
Ghost: Therefore the flesh of Christ was produced out of the substance of the*
Divinity, or out of the essence of the holy Ghost, and by this means the divine nature was chan-
ged into the humane. Ans. The fallacy of this argument is drawn from an abuse of mis-
construing of a common phrase of speech: For the termes, *by the holy Ghost, or of*
the holy Ghost, doe not signifie unto us a *materiall,* but an *efficient cause*; so that
the flesh of Christ proceedeth not out of the essence of the holy Ghost, as out of the
matter whereof it was made; but the whole man Jesus Christ was conceived in the
Virgins wombe by the vertue and working of the holy Ghost, as appeareth out of
the words of the Angel: *The holy Ghost shall come upon thee, and the power of the most*
High shall over-shadow thee. Christ is called the seed of *Abraham*, the sonne of *David*:
Therefore hee took his flesh of these Fathers, not of the holy Ghost. And as wee
are born of God, because he made us, not that we are of his substance: So Christ
was conceived by the holy Ghost, that is, hee was conceived by the vertue and
operation of the holy Ghost, not that he was conceived of the substance of the ho-
ly Ghost. Object. *If in this article, He was conceived of the holy Ghost, the particle Of im-*
ply not a materiall cause; then, in like sort, the Article which followeth, Born of the Virgin
Mary, the same particle Of cannot imply a materiall cause; and so Christ cannot be said to
have taken his flesh of the Virgin. Ans. The case is not alike in both of these: but in
this latter Article it must needs signifie a *materiall cause*. The reason is, because it
was necessary that Christ should come of the seed of David: But when it is said,
He was conceived of the holy Ghost, the particle *Of* intimateth no *materiall cause*. The
reasons are, 1. Because if this were true, it could not be true which followeth, that
Christ was born of the Virgin Mary. 2. Because God is not changeable, and there-
fore the Deity is not changed into flesh. 3. Because the Word took flesh, and was
not changed into flesh.

What then doth Christs conception of the holy Ghost signifie and import? Three
things thereby are signified: 1. That the masse of his humane nature was created,
or formed in the wombe of the Virgin miraculously, and besides the order of things
disposed of God in nature, by the immediate working and operation of the holy
Ghost, without the seed and substance of man. *The power of the most High shall o-*
ver-shadow thee. Object. *But wee are also made of God.* Answer. Wee are made of
God mediately, Christ immediately. 2. That the holy Ghost did the same moment,
and by the same operation, cleanse this masse, and, from the very point of the con-
ception, sanctifie it in the mothers wombe: that is, (sith it became not the Word, the
Sonne of God, to assume unto himselfe a nature polluted with sinne) he therefore
caused, that originall sinne should not issue into it: and that for these causes; 1.
That hee might be a pure sacrifice, and a sufficient ransom for our redemption.
Hee hath made him to be sinne for us which knew no sinne, that wee should be made the
righteousnesse of God in him. 2. That he might also sanctifie us by his sanctitie and
holinesse: For if Christ had been a sinner, he could not have satisfied for us, but
himselfe should have remained in death: Therefore could hee not have been our
sanctifier, neither by merit, nor by his power and efficacy: *For hee that sanctifieth,*
and they that are sanctified, are all of one. Such an High Priest it became us to have,
which is holy, harmlesse, undefiled, separate from sinners. 3. It was not agreeable
unto the Word, the eternall Sonne of God, to unite personally unto him humane
nature, being stained and defiled, wherein he dwelleth as in his own Temple: For,
God is a consuming fire. 4. That wee might know that whatsoever this Sonne spea-
keth, it is the will of God, and the truth: For *Whatsoever is borne of flesh, which is*
sinfull, and not sanctified, is flesh, fallhood, and vanity. Object. *But he was borne*
of

The adversaries,
against whom
this doctrine of
Christs taking
flesh of the Virgin
is maintained.

The particle *by*, in
the Article con-
ceived, &c. impli-
eth not a materi-
all, but an effici-
ent cause.

Luke 1. 35.

Three reasons
why the particle
of, signifying *by*
or *of*, though in
the Article, *Born*
of &c. it import a
materiall cause,
yet it doth not so
in the Article,
Conceived of &c.
Three things to
be observed in
the Conception
1. The forming
of Christs flesh.
Luke 1. 35.

2. The sanctifying
of Christs flesh.

Three causes of
this sanctifying.

3 Cor. 5. 11.

Heb. 1. 11.
& 7. 16.

Deut. 4. 24.

4
of

3. The uniting of
his flesh to his
God-head.

The full meaning
of the Article,
conceived by the
holy Ghost.

Five causes why
Christ was born:
of the Virgin Mary:
namely, that
we might know
him to be,
1. True man-
2. The seed of
David.

3. The Messiah.

Isay 7. 14.
Gen. 3. 15.

4. Without sin.

5. A signe of our
new birth.
John 1. 13.

of a mother, which was a sinner: Why then should not Christ have sin? *Ans.* The holy Ghost doth best know how to sever sin from mans nature: For sin is not the nature of man, but came else-whence, even from the Diuel. Mary therefore was a sinner: but the Masse of flesh, which was taken out of her substance, was by the operation of the holy Ghost at the same instant sanctified, when it was taken. 3. The third thing which is sanctified, in that Christ is said to be conceived by the holy Ghost, is the union of the humane nature with the Word: For the flesh of Christ was together both created or formed, and also sanctified, and united to the Son, of the holy Ghost immediatly, but of the Father and the Son by the Spirit.

The sense and meaning then of this Article, which was conceived by the holy Ghost, is, 1. That the holy Ghost was the immediate author of the miraculous conception of the flesh of Christ. 2. That he separated all uncleanness and contagion of originall sin from this conceived off-spring. 3. That he united, in the very moment of the conception, the flesh with the Word in a personall union.

It is added further in the Creed, that he was born of the Virgin Mary; that is, of the Virgins substance: and that chiefly for these causes: 1. That the truth of the humane nature, assumed by the Son of God, might hereby be signified unto us: to wit, that he was conceived by the power of the holy Ghost, and born true man of the substance of Mary his Mother; that is, Though the flesh of Christ were miraculously conceived, yet it was taken and born of the Virgin. 2. That wee might know Christ our Mediatour to be the true seed of David, that is, to be true man and our brother, who hath humane flesh, made not of nothing, neither else-whence, but issued from the seed of David, Isaac, and Abraham, of whom also the virgin Mary her selfe came; yea of the very selfe same masse of Adam, whereof both they and wee are. 3. That it may certainly appeare unto us, that this Jesus born of the Virgin, is that Messiah promised unto the Fathers: Behold a Virgin shall conceive, and beare a Sonne. The seed of the woman shall break the head of the Serpent: For it was fore-told by the Prophets, that the Messiah, the Redeemer of mankind, should be borne of the stock of David, and that by a miraculous conception and birth, having a Virgin for his Mother: Wherefore seeing both (that is, both the propheties, and the miracles) are in this Jesus fulfilled, there can be no doubt, but that this is the Messiah, true man, and true God, the reconciler of God and man. 4. That this Christs birth of a Virgin might be a testimony that he is pure and without sin, sanctified in the wombe of the Virgin, by the vertue of the holy Ghost. 5. That wee might know the Analogie which is between Christs nativité and the regeneration of the faithfull: For Christs birth of the Virgin is a signe of our spirituall regeneration, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Quest. 36. What profit takest thou by Christs holy conception and nativité?

Ans. That he is our Mediatour, ^a and doth cover with his innocency and perfect holiness my sins, in which I was conceived, that they may not come in the sight of God. ^b

The Explication.

a He. 7. 26, 27.
b 1 Pet. 1. 18, 19.
1 Pet. 3. 18.
1 Cor. 1. 30.
Rom. 8. 3, 4.
Esay 53. 11.
Psal. 32. 1.

Two benefits of
Christs conception
and nativité.
1. Confirmation
of faith.
2. Consolation.



WO benefits wee reape from Christs conception and nativité. 1. A confirmation of our faith, that hee is the true Mediatour. 2. A consolation, that we through this Mediatour are justified before God. The reason hereof is: because he cannot be a Mediatour between God and men, who is not himself man, who is not righteous, who is not united with the Word, that is, who is not by nature true God and true man, and of sufficiency and ability to bestow on us his salvation purchased for us. For such an High Priest it became

became us to have, which is holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. What is the meaning then of this Article, I beleeve in Jesus Christ, which was conceived by the holy Ghost, borne of the Virgin Mary? The meaning thereof is, 1. I beleeve that this naturall Son of God, conceived and born after this manner, was made true man after a marvellous order, and the same to be one Christ, having two natures united by personall union, one to another, which are his divinity and his humanity, and to be sanctified from his mothers womb, by the holy Ghost. 2. I beleeve farther, that he, being true God and true man, but one Christ, was holy from his mothers womb, to redeem and sanctifie me, (which he could not doe, unlesse sanctification and union were in him) and that I, for his Sonnes sake so conceived and borne, have the right of the adoption of the sons of God.

Heb. 1:3.

The meaning of the Article, I beleeve in Jesus Christ, conceived by the holy Ghost, borne of the Virgin Mary.

THE COMMON PLACE OF THE TWO NATURES IN CHRIST.

NEXT after the Article of the Conception and Nativity of Christ, for the better understanding thereof, followeth not unfitly the Common place, Of the Incarnation of the Son of God, or, Of the two natures in Christ, and their personall union; wherein these questions following are more copiously to be discussed.

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| 1. Whether there be two natures in the Mediatour. | 3. If they be one person, what manner of union that is of them, and how made. |
| 2. Whether they be one, or two persons. | 4. Why this personall union was necessary to be made. |

1. Whether there be two natures in Christ our Mediatour.

THAT there are two natures in Christ, this one reason shewes by good demonstration: Essentiall properties which are opposite, cannot be in the same, nor be affirmed of the same thing in respect of the same nature or cause. Vigil. One nature doth not receive in it selfe a thing contrary and diverse. But in one and the same Christ are, and are affirmed of him properties diverse and contrary, divine and humane, finite, infinite, passible, impassible, and such like: Therefore there must needs be divers natures in him, humane and divine. And that the very divine nature, Creatresse of all things, is in Christ, hath been already proved. It remaineth that we shew, a true humane nature to be in him, and that such as ours is, and perfect, consisting of a body, and a reasonable soule, of which, as of essentiall parts, is made a third substance, to wit, this particular humanity, which the Word, having taken once into the unity of the person, doth never lay away againe. Which we are to hold against Hereticks both old and new, Marcionites and Swenkfieldians: whereof some deny Christs flesh to have been formed of the Virgins substance, but will have it brought down from heaven into the Virgin, or begotten in her, of the substance of the holy Ghost. Others fancie Christ to have, instead of true flesh, the likeness, semblance, and apparency of a mans body. Others acknowledge indeed, that he hath a true body, but not an humane soule, the roome whereof is supplied by the Word united unto the body.

Two natures in Christ.

Vigil, lib. 4.

Christ true man, and of our kind and nature.

Against these and the like errors, the sentence and doctrine of the Church is confirmed. 1. By plaine places of Scripture, which testifie, Christ, Marias Son, to have been made like unto us in all things, that is, in essence, in properties, in infirmities, sin only excepted. Lo, thou shalt conceive in thy womb, and beare a Son. Seeing then the Virgin conceived this her Son in her womb, bare it untill the usuall time of delivery, and was delivered of it, as other women use to be of their children; it followeth, that his flesh was not brought from heaven, or else-where taken, which should but passe onely through the womb of the Virgin, but was formed in the Virgins womb,

The flesh of Christs humane nature is proved: 1. By Scripture. Luke 1:31.

Hebr. 2. 11, 14.
25, 16.

Luke 1. 41. & 2. 7.
Gal. 4. 4. & 3. 16.
Rom. 1. 3. & 9. 5.
Luk. 3.

Luke 24. 39.
The error of Apollinaris refuted

Mat. 26. 38.
Luk. 2. 52.
John 10. 18.

Luke 23. 46.

2. By divine promises and prophecies,
Gen. 3. 15.
Esay 7. 14.
Matth. 1. 1.
Luk. 1. 42.
Rom. 1. 3.

3. By his office of Mediatourship.

1 Cor. 15. 21.
John 25. 6.

Ephes. 5. 30.
John 5. 56.
Ephes. 4. 22, 16.
Rom. 8. 11.

womb, of her seed and substance. *He that sanctifieth, and they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren.* And a little after: *For as much as the children were partakers of flesh and blood, he also himselfe likewise took part with them.* Again, *In all things it became him to be like to his brethren:* Therefore he hath a humane nature of the same kinde wholly with ours: Hereof he is called, *The fruit of Maries womb, The first begotten Sonne of Mary, Made of a woman, The seed of Abraham, Made of the seed of David, Borne of the Jewes concerning the flesh, The Sonne of Abraham, of David, and the Sonne of man.* And also his pedigree and stock, concerning the flesh, is deduced unto *Adam*: Therefore he was begotten of the substance of his mother, and issued from the same seed of *Adam*, from which we did. Christ proveth himselfe to be a true man, and not a spirit, by this, that a spirit hath no flesh and bones, as he hath, and retaineth, even after his resurrection. *Apollinaris* the Heretick said, *That Christs body indeed was a true body; but instead of a soule, he had the Word onely.* But this man is easily refuted, because Christ should not then have been like unto his brethren in all things, except sinne. And Christ himselfe doth plainly confesse, *My soule is very heavie, even unto the death.* He is said to have increased in wisdom, and stature, and in favour with God and men: and, to lay downe his soule, and take it againe. But, to increase in wisdom, and, To be heavie and sad, doe neither agree unto a body, which is a reasonlesse thing: neither unto the God-head, which is not obnoxious to changes and passions. Hitherto belongeth also that, *Father, into thine hands I commend my spirit.* And when he had thus said, he gave up the ghost. This cannot be said of Christs God-head: For, that being immenie and infinite, is every where; neither doth a removing from one place to another agree unto it: it is not laid downe, and taken up againe; that is, it never departed, or was severed from the body, but remaineth alwayes united unto it. Wherefore, there must needs be in Christ, besides his body and his God-head, a true humane soule, which did truly suffer and abide in Christ these changes, and the like.

2. It is confirmed by divine promises and prophecies. For the Messias in the Old Testament was promised to be such a one, as should be the seed of the woman, of Abraham, Isaac, Jacob, &c. But this Jesus, the Son of the Virgin Mary, is that promised Messias: Therefore he must needs be the true man, issuing of the blood and posterity of the Woman and the Fathers, and therefore to have been indeed begotten of the substance of Mary, and to have taken true flesh.

3. The office of the Mediatour confirmeth the same. The sinne of men, in respect of Gods truth and justice, could not be punished in any other nature, than in a humane nature, which should be of the same kind with ours. But in the Mediatour, which is Jesus Christ alone, our sinnes were to be punished: Therefore he must needs be true man who hath humane flesh, not created of nothing, or borne else-whence, but sprung from the blood of Adam, as well as ours. Moreover, it was necessary for Christ, not onely to take, but also to retaine our nature for ever: because God hath decreed to bestow, and doth bestow the benefits, which Christ by his death hath purchased for us, by this man Christ, upon them onely who are, and remaine ingrafted into his masse and flesh, as members into their head, or branches into their Vine. For since by man came death, by man came also the resurrection of the dead. If a man abide not in me, he is cast forth as a branch, and withereth. Lastly, It behooved Christ to be made, and to continue our brother for ever; that as he is flesh of our flesh, so we also of the other side might be flesh and bones of his flesh and bones, by the same spirit dwelling in us. We are members of his body, of his flesh, and of his bones. Wherefore, except Christ had indeed taken our nature, without which he cannot be our brother, we should lose that comfort ever needfull and necessary for us, which consisteth in the brotherhood onely of Christ with us: I am of his flesh, and of his bones.

Object. 1. *The flesh of Adam (that is, humane flesh issuing from Adam by generation unto his posterity) is sinfull. The flesh of Christ is not sinfull: Therefore the flesh of Christ is not the flesh of Adam.* Answ. The Major proposition hath a fallacy of the accident. For it is not necessary, that of whatsoever the accident of a thing is denied, of the same

same, the thing also, or subject of the accident should be denied : because an accident doth so cleave to the thing wherein it is, as it may be separated from it. Sin is not of the essence and nature of humane flesh (for that was created pure of God) but sin came otherwise, by the defection and falling of our first Parents from God. Seeing then the flesh of Adam is sinfull only by an accident, it followeth that the flesh of Christ is *onely in respect of that accident, not the flesh of Adam*, but is, *as touching the substance, the same flesh with the flesh of Adam*. Wherefore, they deale like Sophisters, who deny the flesh of Christ, for that it is void of sinne, to be the same in substance, or essence, or kind, with the flesh of Adam. For he that could in the beginning create humane flesh pure of nothing, he is able also by his omnipotent power, and speciall working, so to form it of the substance of the Virgin, being a sinner, as withall, to let and stop any issuing of sin thereunto ; that is, to make it pure and holy. There is no new or strange thing therefore, if the omnipotent Lord hath taken *humane substance*, without the accident *sinne*, into the unity of his person. Wherefore this their argument shall be rather thus inverted : *The flesh of Adam is true flesh. Christs flesh is the flesh of Adam : and therefore Christs flesh is true flesh, and, by a consequent, Christ is true man.*

Object. 2. *That which is conceived and begotten of another, is of the same substance with him. The flesh of Christ was conceived of the holy Ghost : Therefore the flesh of Christ is no creature, but came downe from heaven, issuing from the substance of God.* Answ. There is a fallacy in the diverse understanding of the particule of : For that in the Major signifieth the matter or materiall cause, in the Minor the efficient cause onely, that is ; That which is conceived or begotten of another, *transfusing, or passing his substance, or part of his substance into the thing begotten* ; this is of the same essence with him who begot it : Christs flesh was conceived by the holy Ghost ; not that he transfused, or passed his substance into flesh begotten, but because in miraculous sort he formed in the Virgins womb of her substance the body of Christ, so that it should not be contaminated or polluted with originall sin.

Object. 3. *In God are not two natures. Christ is God : Therefore there are not two natures in him.* Answ. Meere particulars doe inforce nothing. For if the Major be taken universally, it is false : *Whosoever is God, in him are not two natures* : this generall proposition is false. The Major therefore is true, as touching God the Father, and God the holy Ghost, but not as touching God the Son incarnate. Repl. 1. *But nothing can be added unto God, by reason of the great perfection and simplicity of his nature. Christ is God : Therefore the humanity could not be added to his divine nature.* Answ. Nothing can be added to God by way of perfection, that is, whereby his essence may be changed and perfected : but by way of copulation or union. Now, in that God the Word joynd the humane nature unto him personally, there came no change or great perfection thereby to the Word which took it, but to the nature which was taken. Repl. 2. *Humane nature cannot come unto him, who dwelleth in the light that none can come unto.* Answ. This is true, if so God of speciall grace doth not assume and take it unto him. Repl. 3. *But it is ignominious for God to be a creature. Christ-man, is God.* Answ. The changing of the God-head into a creature, would have been ignominious and reproachfull unto the Word, but that the God-head should be united unto a creature, is most glorious unto God, as who by that meanes hath demonstrated and made knowne his infinite both goodnesse, and wisdom, and justice, and power, to the whole world.

2. Whether Christ be one person, or moe.

IN Christ are two perfect natures, whole and distinct : and double properties also and operations naturall : but one person, which subsisting in both these natures, divine, and humane, is truly designed by the concrete termes or voyces of both natures. For it is requisite that one and the same should be Mediatour both by merit, and by power or efficacy. But they who make two persons, make also

sin is not of the nature of mans flesh, but an accident only thereof

See the explication of the 35 Question of the Catechisme.

1 Tim. 1. 6.

See Iren. Lib. 3.
cap. 17. advers.
heret.

two Christs with *Marcion* and *Nestorius*, *The one a man passive and crucified, the other God, not crucified, and only assisting the man Christ by his grace.*

Object. 1. In whom are two things, which in themselves make two whole persons, in him also are two persons. But in Christ are two things which make two whole persons: (namely, the Word, which is by it selfe a person, subsisting from all eternity, and the body and soule, which being united, make likewise a person) Therefore, in Christ are two persons. Answ. We deny that part of the Minor, to wit, That the body and humane soule doe, as in other men, so also in Christ, concur to make a created person of the humane nature, and diverse from the person increate and eternall of the Word. For albeit the humane nature in Christ, compounded of a body and reasonable soule, is an individuall and particular, or singular substance, as being from other individuals of the same nature distinguished by certain properties and accidents: yet neither was it, or is it a person of subsistence: For, 1. A person is that which is not only a particular, or singular thing, but also it selfe consisteth, and subsisteth in it selfe, and by it selfe, not sustained in, or of any other: but Christs humane nature, now from the very first beginning thereof, dependeth, and is sustained by the person of the Word: For, it was at once both formed and assumed of the Word into unity of person, and made proper unto the Word: before, and without which assumption, or personall Union, it neither was, nor had been, nor should be; so that this Union being dissolved and loosed, it must needs follow, that this flesh, and this soule should be brought to nothing: Therefore Christs humane nature hath not any subsistence, or person proper unto it selfe. 2. It belongeth to the nature or definition of a person, that it be an individuall, incommunicable, and also no part of another. But the nature, which the Word took and assumed, belongeth to the substance of one Christ, a part also of whom it is after a sort: Therefore in it selfe, and by it selfe, it is no person.

Repl. That which appertaineth to the substance of a person, and is a part thereof, cannot be a person. The Word appertaineth and belongeth to the substance of Christ, and is after a sort a part of him, as well as the humanity: Therefore neither shall the Word be by this reason a person. Answ. That which is part onely of a person (that is, is so a part, that besides of it selfe it is no person) is no person: or, that which is a part of a person, is not a person; true, it is not that person, whose part it is. Thus the Major proposition, if it be understood simply, or universally, is false. For a reasonable soule existing in the body, is not a person, but a part of a humane person, which the soule, together with the body doth make: yet notwithstanding the same soule, being loosed from the body, is a person by it selfe; not that compound and mortall person, whereof it was a part, that is, an humane person, but a person most simple and immortall, as are the Angels; because it subsisteth out of the body by it selfe, neither is a part of another: So may it be said of the Word, if it be construed aright, and with indifferency, That the Word in it selfe, and by it selfe, is not the whole person of Christ, or the Mediatour, as he is Christ and Mediatour: that is, is not that whole thing, which is Christ, who is not only God, but also man: and yet is in it selfe, and by it selfe, the perfect and whole person of the God head, truly subsisting before the flesh was that is, the onely begotten Sonne of God. For this selfe same person existing in it selfe from everlasting, and remaining for ever most simple and uncompound, is, by the assuming of mans nature, made in time after a sort compound, that is, the Word incarnate. Wherefore, in respect of the person considered in Union, or incarnate, the Word is rather considered as a nature; and both it selfe, and the humane nature may be called as it were, the parts of whole Christ, and are so called also of many of the ancient Fathers, which were sound in faith; not that the flesh assumed did adde any part to the subsistence of the Word: or, as if of the persons of the Word and the humane nature, as being imperfect parts, were made another perfect person of a certain third essence; consubstantiall with neither of those two natures, of which it is compounded; but because the person of the Word altogether one and the same, which, before the flesh was taken, consisted in the divine nature onely, doth now after the

the taking of the flesh, subsist in two perfect natures, divine and humane, suffering no commixtion, confusion, or mutation: that is, The person of the Mediator is said to be constituted of two natures, divine and humane, as it were of parts, because these two are necessarily required, and doe concur to the absolving and accomplishing of the work of our redemption. In this sense therefore, both by ancient and later Divines, and also by the Schoolemen, are used well, and without danger, these phrases and speeches: Christs person is compounded: The two natures are, as it were, the parts of Christ: The person of Christ is, consisteth is constituted, is made of, or in the two natures of God and man: The two natures concur, or come together into one person and subsistence: They make one hypostasis, or subsistence: Both natures belong, and concur to the substance of one Christ: Both are of the substance of Christ: The humanity with the Word; or contrary, The divine person or subsistence with the humane nature, doth constitute, or make the substance of one Christ. Of the Word and the flesh assumed, as of substantiall parts, doth one Christ consist. By these, and the like phrases of speech used of this mystery, singular, and surpassing all capacity of mans wit, the Orthodoxall, that is, men of a right and sound judgement in points of faith, will signifie, and some way expresse this only: That the two natures are so united, and linked in that one person of Christ, as that they exist wholly in that one person or subsistence, which is, perfect and whole, proper to the Word from everlasting by nature; and is, whole, made in time the person of humanity also now assumed and destitute of the proper personality thereof: and this is made by grace of union; so that the divine subsistence, or person of the Word, being in it selfe most simple, and most perfect, doth notwithstanding subsist truly and individually in, the two natures. Wherefore, seeing the thing it selfe is cleere, and agreed upon among them who are of right judgement, and sound in faith, we are not odiously to jarre about words; especially, sith that concerning these supernaturall things, no words of humane speech can be found, which may at all suffice for the expressing of them. But as it is not well said, *The person took the person, or the nature took the person*: So these speeches are true, and agreeable to faith; *The person took the nature*: Likewise, *The nature took the nature*. For the divine Nature is not here considered absolutely, or essentially, but in person of the Word, or personally.

Object. 2. *God and man are two persons. Christ is God and man: Therefore there are two persons in him.* Answ. The Major is true, if we understand it of God and man, as they are not united. But Christ is God and man by Union. In this therefore there is a fallacy of mis-joyning some words, and dis-joyning others. For in the Major God and man are taken dis-junctively, or, both apart: but in the Minor con-junctively, or, both together. Repl. *The Word united to it selfe a body and soule: Therefore a person.* Answ. True it is, he united them to himselfe, but this he did by a personall union: not that this body and soule should as a person subsist apart, or by themselves, but that they might subsist in his person. Repl. 2. *If he united the essentiall parts of a person, he also united a person. But he united the essentiall parts of a person: Therefore also a person.* Answ. The Major is true only of such parts, as subsist by themselves: but Christs body and soule had not subsisted at all, nor doe subsist now, save in this union of the Word with them. Repl. 3. *That which subsisteth not by it selfe, is more imperfect than that which subsisteth by it selfe. Christ his humanity doth not subsist by it selfe. Therefore Christs humanity is more imperfect than ours.* Answ. 1. If that which subsisteth by it selfe be opposed to this, *To be an accident, which existeth by being in another*, this part of the Minor proposition is false, That Christs humanity doth not subsist by it selfe: because that also is a substance. But in this disputation, *Subsisting by it selfe*, is opposed to that, which is indeed substance, but yet dependeth of another, and consisteth in another, So we say, that man-kind, and the universall, or generall kinds of all things doe not subsist in themselves, but in their singulars, as the common nature of all men subsisteth not by it selfe, but in particular men. Wherefore, for further answer, we say, that the Major proposition, being simply and generally taken, is false. For the soule of man being loosed from the body, doth subsist by it selfe: the same, while it remaineth in the body, subsisteth not by it selfe, but united with the body: neither

yet is it therefore to be thought more imperfect, when this rather doth most make to the perfection thereof. For it is created of God to this purpose, that it should, together with the body, constitute and absolve the essence of man, and should be a part thereof. So the soule and body of Christ were created to that end, as to be the proper soule and body of the Son of God, and to depend personally of him. That therefore Christs humanity hath his subsistence not in a created person proper unto it by nature, but in the eternall hypostasis and person of the Word, it is so farre from bringing any imperfection thereunto (for the subsistence or manner of subsisting doth not change the nature or essence of a thing) that rather the greatest ornament, glory, and eminency cometh thereby unto it: and this is the chiefe and principall difference, whereby it differeth and is discerned from all men, and also from the blessed Angels.

Revel. 1. 18.

Object. 3. *A dead and an everliving thing are not the same subsistent, or person. Christ was dead, and yet everliving: Therefore he is not one person.* Ans. The Major is either particular: or being taken generally, it is false. For one and the same subsistent, truly and individually subsisting in divers natures, even as Christ is, may be said to be dead and everliving: as one and the same man, is both mortall and immortall in respect of divers natures, whereof he is made and doth consist.

3. *What manner of union this is of the two natures in Christ and how made.*

THe Union of the flesh with the Word was not made in the essence or nature, or in any essentiall property, but in the person of the Word. That this may be the better understood, we must observe:

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| 1. <i>What it is to be united in nature, or into nature.</i> | 2. <i>What likewise to be united in person, or into, or unto one person, or according to subsistence.</i> |
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1. *What it is to be united in nature.*

Twofold union
in nature.

1.

First, Those things are said to be united in nature or essence, which, as essentiall parts, are coupled to the full perfection or constitution of one nature, or essence, or kind; that is, which make a perfect and whole essence or kind, and are one essence or substance. So the soule and body are united to constitute or make the kind, or essence, or nature of man; that is, are some one and perfect man. *Whatsoever things then are essentiall parts of a perfect thing, they are said to be united in nature, and unto, or into one nature.* Secondly, those things also are said to be united in nature or essence, which are one in nature, essence, or kind; or, which are one essence, or of one essence & nature: or, have one common essence or unity of nature; or, are joyned and agree in one essence. So two men are said to be united in nature; that is, are one in kind, or of the same humane nature. The three persons of the God-head are united in essence; that is, are one in essence, or are of one and the same divine essence in number, or have the same God-head in common. So likewise, To be united in properties or perfections naturall, or essentiall, is to get or have the same, or like equall properties essentiall. Which is indeed nothing else, than to be made, and be one nature, or more substances of the same nature and essence. So two men are united in naturall properties and perfections, because they have the same in kind, or the like, and therefore are of the same humane nature. The aire in the chimney, which getteth the perfections or qualities of the fire as being now become a flame, and the fire of the burning coales, which fireth and inflameth the aire next unto it, are two substances of the same properties and fiery nature, and therefore are said to be united in nature and essentiall properties; that is, they are two fires in number, but in kind and nature they are one. Likewise the three divine persons are united in essentiall properties; that is, have the same essentiall properties: which is nothing else, but that they are one essence, one and the same God.

Union in properties.

2.

2. *What*

2. What it is to be united in person.

THose things are said to be united in person, which are one person; that is, which although they differ in naturall properties, yet exist in one and the same individuall subsistence: or have altogether the same subsistence. So the soule and body of man are united and concur unto one person, because they being united, doe make one person, or one subsistent, incommunicable, not sustained in another, or of another. The Father, the Sonne, and the holy Ghost, are not united in person, or personall properties: because they have these, not the same, but distinct. By this which hath been said, it is manifest, that the *Union in nature and naturall perfecti- ons*, is an equality of properties and nature; but the *personall union* is, when two unlike natures are coupled, so that each retaineth his naturall properties and operations whole and distinct, but yet have both one and the same subsistence wholly: or, it is the joyning of two natures different in properties, to constitute the substance of one individuall, or person; that is, such a connexion or knitting of them together, as they are one individuall, subsisting by it selfe, or the substance of one individuall.

But that in Christ the *Union of the flesh with the Word* is not essentiall, made in the nature, or any essentiall property of the God head, is shewed by these reasons: 1. Of the God-head and flesh assumed, there ariseth not any third Essence: but each is, and abideth an Essence so perfect and whole, as neither (especially the Divine, as being in it selfe a person, and simply void of all change) cometh into the composition or compounding (as we properly take this word) of the other. 2. If the Union of the flesh with the word were essentiall, it would follow, that the humanity, once assumed and taken, was equalled with the God-head in essentiall properties, & so by a consequent, to be made of the same nature and essence with the Word. So *Vigilius* sheweth, that the *Eutychians* held two substances to be in Christ of the same nature. Wherefore, they who will have the essentiall properties of the God-head to be really communicated and common with the flesh, so that the flesh should truly and really be, and be called omnipotent, omniscient, and whatsoever else the God-head is: they indeed (howsoever in words they mightily stand against it) hold this Union to be made in essentiall properties and in nature, and both with *Eutyches* and *Swenckfield*, they confound both natures, and take away the difference between the creature and the Creatour: and also with *Nestorius*, they frame and make two persons, and so bring in a quaterniry. For albeit they say, that they in their confusion, or (as themselves call it with their Master *Swenckfield*) *despying and majesticall exaltation of the flesh*, doe retain the substance of the flesh: yet two substances, having really the same and like perfections, are two subsistents or persons of one nature, as are two men, and whatsoever other individuals of the same kind or nature. Lastly, with *Sabellius* and the *Patripassians* they incarnate the whole Trinity. For there is one and the same essence in number of the divine person, and the same essentiall properties. Wherefore, that which is united, and equalled with one of these three according to essence, must needs be also united, and equalled with the rest.

Wherefore the *Union* of both natures in Christ is *personall*, or, according to the subsistence proper unto the Word, both natures keeping and retaining in that Union, their properties whole and unconfounded. For the *Word* did not, by uniting humane nature unto it, make the same God-head, or God, and omnipotent, immortal, and infinite: but it took the manhood, which retaineth still the properties belonging unto it, and so did joyn and knit it unto it selfe, as to be one person with it, and the substance of one Christ. Neither is it absurd, that a thing which neither is made, or is one with another in kind, neither any *Homogeneall* part thereof, should yet exist in the same subsistence with it, or should subsist in it self, wherewith it is united. For a grasse hath his subsisting in a tree of another nature or kind. The same is the subsistence both of the sprig ingrafted, & of the tree sustaining the sprig: that is, they are one and the same individuall tree; yet have they, and so doe reaine

Why the union of the flesh with the Word cannot be essentiall.

1.

2.

Lib 4.
The ancient here-
sies into which
they fall, who
maintaine an Es-
sentiall Union.

natures

natures in properties most diverse. The like reason is there in the two natures of Christ, both subsisting in, or of the same person of the Son. Object. *The humane nature is united with the Word in person, but not in nature: Therefore the person is divided and sundered from the nature.* Again, *The person onely of the Sonne is united with the humane nature: Therefore not the divine nature is selfe of the Word.* Answ. In both these arguments is a fallacy from that which is no cause, as if it were a cause, and both offend in this: for that they, who so reason against the maintainers of true doctrine, and men sound in faith, either know not, or are not willing to distinguish between these two phrases of speech, *To be united in nature, and to be united to, or with a nature*: when notwithstanding, the difference is very great, and most familiar, and knowne unto the Schoolemen. For, *To be united in nature*, is to be equalled, that is, to be made one essence or nature with another: *To be united to, or with a nature*, is to be coupled and joynd therewith to one subsistence or personality. Wherefore the flesh is united to, or with the Word, not in nature, or in essentiall properties; that is, it is not made with the Word one essence, neither made equal unto it in omnipotency, wisdom, and nature (for so should the whole Trinity be incarnate) Yet it is united to the omnipotencie, wisdom, nature, and essence of God, not simply, but of God the Word. Now, this is nothing else, than the flesh to be united to the person of the Sonne, or to the Word in person, which person is the very divine nature or essence, omnipotent, wise, and whatsoever else is proper to the God-head.

But albeit the flesh taken or assumed is truly united, both to the person, and to the nature of the Word. (For the person is not any severall thing, or really differing from the essence, but is the essence it selfe): yet is it well said, that the flesh is united to the Word in person onely: and likewise, that the person onely of the Word is incarnate. The reasons hereof are, 1. Because, not the Father, nor the holy Ghost were incarnate, but the Sonne onely. 2. Because the first and neereſt terme of this union is the person onely of the Word, assuming and taking the flesh, but not the God-head. For the person onely is proper unto the Word: the essence of the God-head is common to him, and the same with the Father and the holy Ghost. This is plainly taught by the sixth Toletan Councell, in these words: *The Sonne onely took the humanity in singularity of person, not in the unity of divine nature; that is, in that which is proper unto the person, not which is common to the Trinity.* And Rusticus in his Dialogue against the Acephalists: *Not God the Word by the divine nature; but the divine nature by the person of God the Word, is said to be united to the flesh.* And a little after: *Wherefore both God the Word and his nature is incarnate: he by himselfe, and in that he is in himselfe: his nature not so, but by the person.* God the Word then as touching himselfe, is united to the flesh; for he is made one person, and one subsistence with the flesh: but as touching his nature, he is conjoynd rather than united; because there remaine still two natures.

Wherefore either foule and shamefull is the folly, or notorious the malice and slander of certaine smatterers, that of this very Orthodoxall and sound position, not of the Schoolemen onely, but of Councils also, and ancient Fathers, (viz. *The flesh is united to the Word, in person onely, or according to subsistence, and this onely maketh the proper difference of personall union*) they inferre, that by this meanes the divine nature of the Word is drawne away from the personall union. But let them againe, and againe look unto it, lest by that their reall communicating of the essentiall properties of the God-head (which are the very divine Essence common to the Sonne with the Father and the holy Ghost) which communication they will have to be the personall union, which they define by it, they overthrow as well the eternall God-head of Christ, man, as also the manhood it selfe; and withall plainly incarnate the whole Trinity.

That then one and the same Christ is, and is called truly and really the very eternall God, immens, omnipotent, Creatour, and true naturall man, finite, weak, subject to passion, and sufferings, and a creature: the only cause is the unity of person subsisting in two natures perfect, whole, and really distinct, divine & humane. For every indi-

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viduall and person is denominated or named of the natures or forms, and their properties and operations, concurring or subsisting in it. Wherefore, seeing in the same individuall person of the Word doe truly subsist, and belong to the substance of one Christ, these two most divers natures; unto one and the same Christ, of which soever nature he be called, doe agree, and are affirmed of him all the attributes and properties, both divine and humane, but after a diverse manner. For, the attributes which agree to Christ in respect of the personall union, are of two sorts: some are attributes or properties of the natures, others of his office. The naturall attributes are those, which are proper to each nature; whether the same be essentiall, belonging to the essence of the thing, or which necessarily follow and accompany it, without which the nature cannot consist: or accidental, which may be away and wanting without the destruction of the nature. The essentiall properties and perfections of the God-head are, *To be eternall, uncreate, immense, every where present, not to be circumscribed in place, omnipotent, omniscient, and the like*; which are the very essence of the God-head; as also *to create, to give the holy Ghost, to regenerate*. The essentiall attributes of the humanity are, *To have a soule understanding, immortall, and a body compounded of the elements, consisting of skin, blood, flesh, bones, veines and sinewes, having a certaine and definite greatnesse, figure, proportion, and collocation, or locableness of parts: and therefore to be circumscribed in one place, to be solid, visible, palpable, and such like*. These Christ retaineth for ever, because without these, nothing can be a humane nature. The accidental properties of the humanity are those infirmities which ensued upon sin: which infirmities, Christ, together with the humane nature it selfe, assumed, and took without sin. For he took the form of a servant, which by his Resurrection and Ascension he laid down again. The attributes of his office are called those, which agree not to one nature onely, but to both together; that is, it agreeth to the whole person, according to both natures, as being the compound of both.

A rule to be observed, as touching the attributes or properties of both natures in Christ.

Both natures, and their properties are truly and really affirmed of the person and of themselves interchangeably, in concrete terms or voyces: yet so, that the proper predicate, which is proper unto one nature, is attributed to the person, not according to both natures, but according to that onely, to which it is proper. The reason is, for that one and the same persons subsisting in two natures, hath, and retaineth for ever, really, the properties of both natures: and also, because one and the same person is signified by the concrete voyces of both natures. And therefore one and the same man is living and corporeall according to diverse natures, and the corporeall is living by the soule onely; and contrarily, the living is corporeall by the body onely (for both soule and body are of the substance and essence of the same man): so likewise one and the same Christ, is God eternall, immense, omnipotent, according to the God-head onely: is man, the Virgins Son, created, finite, infirme, and did suffer, according to his humanity onely: so likewise, God is man, borne of a Virg in, annointed with the holy Ghost, and suffered, according to the flesh; And, man is God, eternall, creatour, omnipotent, giveth the holy Ghost, not according to the humane nature, but according to the divine. For the sense and meaning of these speeches is: The person which is God, Creatour of all things, omnipotent, by reason of the God-head; the selfe same person is man, a creature, infirme, by reason of the flesh subsisting in it.

But, notwithstanding, one nature, and the properties thereof, whether they be uttered in abstract, or in concrete voyces, cannot be affirmed of the other nature or forme, truly and really. The reason is: Because the union is not made in the nature; that is, two natures are not made one nature: and because in neither nature, the properties of the other doe really exist. neither can exist. For the natures doe not communicate each to other their essentiall properties, as neither doe these impart their essence; that is, one nature doth not receive the properties of both natures. Wherefore these kinds of speeches are false: *The God-head is the man-hood, or man; was conceived, borne, did suffer,*

suffer, was dead : and againe, these : The man-hood is the God-head, or God, is eternall, immense, uncircumscribed in place, omnipotent, giveth the holy Ghost, doth regenerate. For all these are no more true, and to be admitted than those. A soule is a body, or corporeall, mortall, visible; and a body is a soule, or a spirit, invisible, immortall.

Object. 1. *The whole person of Christ is really omnipotent, every where, eternall, &c. The humanity and the God-head are the whole person of Christ: Therefore both are really omnipotent, every where, eternall, &c.* Answ. This argument the Ubiquitaries, who moit of all ground upon it, and often use it, have borrowed from Swenkfieldians, who commonly in their books reason thus: *Whole Christ is the naturall and onely begotten Sonne of God, is the true and the same God, of the same infinite power and majesty with the eternall Father, conceived, borne of the Virgin, suffered, was dead, rose againe, ascended into heaven, sendeth the holy Ghost. But both natures belong to the whole person of Christ: Therefore Christ, according to his humanity also, is the naturall Sonne of God, begotten of the substance of the Father from everlasting, and consubstantiall with the Father, and the same God with the Father, who is Creator of all.* If then the Ubiquitaries collection be lawfull also and sound, this doubtlesse of the Swenkfieldians, is lawfull also and sound: but if the Swenkfieldians collection be corrupt, and smelling of Eutyches heresie, then that of the Ubiquitaries cannot be at all good and sound. But indeed, both collections are Eutychian and Sophisticall. They are Eutychian, because two natures, which are made equall in properties essentiall, or, which get, and have the same, or equall essentiall properties, are indeed made one nature and substance, or are two substances of one nature: both which opinions take clean away the nature of the humanity, and transform it into the God-head: but the latter doth further make two persons in Christ of the same nature. They are also Sophisticall: because, whether the person of Christ be considered in it selfe, as it was a person being but one and perfect, and before the incarnation, subsisting in one nature onely: or whether it be considered, as it is incarnate, and now subsisting in two natures; yet still the transition and passing from the person to the nature, is faulty and Sophisticall. For neither is it necessary that what is truly in, and attributed unto a person, the same also should be really in all things concurring in that person, and be affirmed of all. The reason is, because the parts, or natures, though united in the same person, yet retain their properties and operations unconfounded. Wherefore, that which is proper unto the God-head, cannot agree unto the person, in respect of the flesh also, but only in respect of the God-head. Whole man understandeth, discourseth, and hath motion of will; yet he doth not this by his finger or body, but by his mind only: whole man is mortall, and doth go, eat, and drink; yet none but a mad-man, or an Epicure, will therefore say, that the soule also is mortall, or doth go, eat, or drink. So not halfe, but the whole person of Christ was before Abraham, and from everlasting did create, and doth preserve all things, and took flesh: But the flesh neither was from everlasting, neither did create, nor doth preserve all things, nor took flesh, but was created; and being assumed and taken, is sustained of the Word, and in it. So whole Christ was wounded and dead, yet not his God-head, nor his soule. This well and learnedly declared and explicated by Damascene, in these words, *Whole Christ is perfect God, but not the whole of Christ; that is, not both natures are God. For he is not God onely, but also man. And Whole Christ is the perfect man, but not the Whole of Christ is man. For he is not man onely, but God too. For the Whole, significeth the nature: Whole, the person.*

Wherefore if the Ubiquitaries will at all have the illation and enforcing of their conclusion on these premisses to be necessary; the Major proposition must be expounded after this sort: *The person is God, creator, omnipotent, every where whole, that is, as concerning all that, which it is, or in which it doth subsist, or which doth belong unto it.* But the Major taken in this sense, is false, and most absurd, as was shewed a little before: For the true sense thereof is this; The person is every where whole, that is, without division or sundring of natures, or subsisting undividedly in two natures. But the humanity is not that whole subsisting in two natures. Not every thing then that agreeth really to the person, agreeth also really to the flesh. And albeit the

the person doth subsist in the humanity and the God-head mutually united one to the other: yet, as it hath been said, it is not hereof enforced, that, because the person is every where, therefore the humanity should be, in proper substance, present every where. For this is proper, to the God-head, neither is it really communicated to any creature, or is in any. Rep. *The divinity is one person in all places; but especially with the Church. The divinity is but half Christ: therefore only halfe Christ is present with the Church.*

Ans. 1. There is an ambiguity and doubtfulness in the words, *halfe Christ*: For, if by *halfe Christ*, they understand one nature, which is united to the other in the same person, the whole reason may be granted: namely, that not both, but one nature onely of Christ, though united to the other, that is, his God-head, is present with us, and all things, in his proper substance, in all places, and at all times. But they, by *halfe Christ*, understand, craftily and sophistically, the one nature separated from the other: as if the God-head were made to be with us bare and naked, and not incarnate. But in this sense the Minor is false, and the Ubiquitaries owne invention. For the same Word, by reason of the immensesse, and infinity of his essence, is whole every where, without his manhood; yet so, that he withall is, and abideth whole in his manhood, personally united thereunto. Wherefore, the Word neither is; nor worketh any where not united to the flesh; albeit the flesh, because it hath not an infinite essence, but retaineth it circumscribed in place, is not made to be present substantially in all those places, in which the Word incarnate, or the Word man is.

2. There is an ambiguity also, and double signification in the word *Presence*: For the presence, whereby Christ is present with his Church, is not of one kind. Wherefore, if the Major be understood of the presence of his substance in all places, and of his being amongst us, and all other things, it is true: For the substance or essence of the God-head onely, and not of the man-hood too, is immense, and exceeding all measure, alwaies existing and being the same and whole in all things. But it is false, if it be understood of the presence of his vertue or efficacy. For, according to this, not onely whole Christ, but also the whole of Christ is present with his Church onely: that is, not onely his divinity, but his humanity also: but so, as the difference notwithstanding is kept of both natures and operations. *The humanity therefore of Christ is present with all the elect, in whatsoever places they be dispersed through the whole world; not by any presence substantiall of the flesh, in the bread, and within their bodies; but*

1. *By the efficacy and perpetuall value of his merit.* For God the Father doth even now behold the sacrifice of his Sonne, once accomplished on the Crosse, and receiveth us for that, as a sufficient ransom and merit, into his favour. *The blood of Jesus Christ his Sonne, purgeth us from all sinne;* that is, both by his merit, and the efficacy or vertue of his merit. 2. *By the efficacy also of his humane will:* because Christ, according to his humanity also, earnestly both would and will, that we be of God received into favour, quickned, and glorified through that his one onely sacrifice. *Thou art a Priest for ever: and also whatsoever he will, yea with his humane will, that he powerfully effecteth and worketh, not by the power of his flesh, but of his God-head, or spirit omnipotent; whom, not the flesh, but the God-head of Christ only sendeth into the hearts of the elect and chosen: It is the spirit that quick-*

John 1.7.
John 6.63.
Rom 8.11.
Psalm 110.4.
Heb. 5.6.

neeth the flesh profiteth nothing. God shall quicken your mortall bodies by his spirit dwelling in you. 3. *He is present with us by conjunction and union.* Because all those that are to be saved, must needs be engrafted and knit together, even into Christs humane nature; that being engrafted into his humane masse, they may be quickned as branches live fastned to the Vine, and members coupled and joyned to the head: which joyning yet of us with the flesh of Christ, is not made by any naturall connexion of Christ and our flesh, or by any existence of Christs flesh within our substance, or of ours within his, but by faith and the holy Ghost, in Christ our head, and dwelling in us his members. *That Christ may dwell in your hearts by faith. If any man hath not the spirit of Christ, the same is not his. We are members of his body, of his flesh, and of his bones:*

Eph. 3.17.
Rom 8.9.
Ephes. 3.10.

And they twain shall be one flesh: This is a great secret, &c.

Object. 2. *Whatsoever is to be worshipped and adored, is omniscient, omnipotent, and every where present, that is, hath the essentiall properties of the God-head really commu-*

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icated with it. Christ's flesh is to be adored, or is adorable, because whole Christ is adored. Therefore Christ's flesh is really omniscient, and omnipotent, and present every where.

Ans. This very same reason is among the principal arguments whereby the Swenkfieldians endeavour to frame, after Entiches manner, a Majesty, and deifying of the flesh of Christ: but both these, and the Ubiquitaries are deceived, and deceive by the ambiguity and diverse taking of the word, *adored*. That is omnipotent and omniscient which is adored; that is, *which is adored in respect of it selfe, or for it selfe*. The humane nature is adored, not for it selfe, or according to the proper nature of it selfe (for that were idolatrous;) but it is adored for the God-head united therewith personally. Wherefore of the adoration of whole Christ, is but ill inferred the omnipotency also of his flesh. For the reason doth not follow, from the honour of the person, to the properties of the natures. *Repl.* That which is adored by reason of another, is also really omnipotent, and omniscient by reason of another. Christ's flesh is adored by reason of the God-head, in whose person his flesh subsisteth: Therefore Christ's flesh is also really omniscient, and omnipotent, by reason of the God-head.

Ans. The Major is false, as is this: That which is made base and humiliated by reason of another thing, is also by reason of another thing obnoxious and subject to alteration. For the Word was made base, or humiliated by reason of the flesh, and in the flesh, neither yet the Word it selfe, or the God-head, felt any change or alteration: but is humiliated, and so said to be after another manner, because the Word doth not shew his God-head in the flesh, which he took in the form of a servant. So then, albeit the adoration of Christ, God and man, doth presuppose in him omnipotency, omniscience, presence every where, and the searching of hearts and reins: yet is it not of necessity that the humane nature also, which by reason of the God-head, united to it in the same person, is adored, should be really omnipotent, omniscient, and every where. For the adoration of Christ, is the honour and worship which agreeth, and is yeilded one and the same to whole Christ, man and God, keeping notwithstanding the differences in natures, of the properties, and operations, whereon Christ's office and honour doth depend. For, to adore and worship Christ, is, by the agnizing and knowledge of his person and office, to crave of him with a true trust and confidence, that those blessings which he hath promerited and promised, he will, as our Mediatour, perform and give to us, according to the proper will and operation of each nature. This adoration consisteth of divers parts, compriseth both natures; and keepeth their properties and operations, though united, yet still distinct; and craveth, that whole Christ in performing his promised benefits, will work those things by his God-head, which are proper to his God-head, and by his flesh, those things which are proper to his flesh. For his benefits are no otherwise to be craved and asked of him, than as himselfe will, and doth perform them to us: and he performeth them still, keeping the difference of both natures. Wherefore, they who crave of Christ the Mediatour, the benefits promised in the Word, doe necessarily acknowledge him omniscient, the searcher of hearts, omnipotent, present every where, of himself beholding and hearing our necessities and complaints. This agnizing, and this honor is proper to God, and agreeth, and is yeilded to Christ-man, in respect of his God-head onely, and not of his humanity. For in one act, or view unchangeable, to behold, know, and understand, from everlasting of himselfe, all things past, present, and to come; but chiefly the needs, wants, necessities, and desires of his whole Church. Againe, to send the holy Ghost into the hearts of all the elect and chosen, who have been ever since the beginning of the world, and by his spirit, to teach them within, to justifie, regenerate, comfort them, and to give to them eternall life; these, I say, are not proper to flesh created and finite, but to a nature infinite, omnipotent, and existing from everlasting. Therefore Christ promiseth the holy Ghost to his Disciples, which is the spirit of truth, wisdom, feare, prayer, grace, &c.

But although after that manner which hath been spoken of, the God-head onely, and Christ by reason of his God-head, doth behold and doe all things, and is adored of us: yet, his humanity also doth behold, understand, and heare our necessities, desires,

desires, complaints, and prayers; yet after another sort, that is, *not of it selfe, but by the God-head*, revealing and shewing our desires to the humane understanding, which is united to it. And further, it *performeth* those things which we crave, both *by the efficacy of his merit*; and *by intercession made incessantly to the Father for us*, whereby he willeth, and obtaineth of his Father all blessings for us: and *by the force and omnipotency, not of his flesh, but of his God-head* united therunto, by which Christ-man doth effectually apply to us those benefits which he hath obtained for us of his Father. Now, to acknowledge, when we worship Christ the Mediatour, these things in him, and to professe the same both in words, gestures, and actions, is the honour which is due, and is exhibited by us to his humanity by reason of the God-head united thereto: yet so, that this veneration of his humanity is not separated from the honour which agreeth to Christ, according to his God-head. For, *with one and the same particular and individuall invocation and worship we speak to, and honour whole Christ, God and man*, according to the properties of both natures, which he retaineth, and will have also now in his glory, and for ever to be attributed to him unitely, but yet distinctly; that is, As the person and office of the Mediatour, so the adoration or worship is compound, having parts, whereof some agree to the God-head, some to the flesh: and as in the office, so also in the honour of the person, the properties and operations of the natures are not separated, neither yet confounded; but being united, are distinguished. Wherefore, as it doth not follow, *The God-head in Christ is Redemptresse by reason of the flesh assumed: Therefore it is alwayes subject to sufferings, and mortall, did suffer, and was dead*: So there is no necessity in this Ubiquitary argument: *Christs humanity is adored by reason of his God-head: Therefore the same is also really omniscient, omnipotent, and after the same manner to be adored, as is the God-head*. The reason is, because of the fellowship or conjunction of office and honour in the person, the same properties and operations in natures are wrongly and heretically inferred. The summe of all is: That Christs humanity is adored by reason of his God-head; cometh not thereof, as if his humanity also were really omniscient, and omnipotent, as is the God-head: (For by reason of these and other like properties is the God-head onely invocated) but because it doth truly know, understand, heare our necessities, cogitations, desires, prayers, the divine intelligence and understanding, which is united to it, revealing and opening them unto it: and also because what we crave at Christs hands, the same it effectually performeth, not by the bones, sinewes, hands, fingers, feet; but by the force and power of the same God-head.

Furthermore, that manner and forme of speaking, whereby the properties of one nature are really attributed to the person denominated of the other nature, or of both natures, is usually called the communicating of the properties: Likewise, *The communicating of names*; because the names and attributes of both natures are affirmed of the same person, and of themselves interchangeably, by reason of the unity of person consisting of both natures. *The communicating of properties* hath some resemblance of the figure in speech called *Senecdoche*, and is termed by many *Synecdoche*, because that is affirmed of the whole person, which agreeth unto it onely in respect of one of the natures, as a part. It is also called a *mutuall and interchangeable attribution*, because as humane properties are attributed unto God, in respect of the humanity: so divine are attributed unto man, in respect of the divinity: As, *God suffered*, *Man is omnipotent*. So likewise, *the communicating of names*. For, *Man is God*, and *God is man*, by reason of the personall union of both natures.

A rule to be observed concerning the attributes or properties of the office of Christ Mediatour.

THe names of Office and Honour agree unto the whole person, in respect of both natures; keeping still the difference in natures of properties and operations. These attributes are rightly affirmed of subjects, both concrete and abstract, that is, both

of the person and of the natures. For it is well said, *The God-head quickneth, the manhood quickneth; and, God or man quickneth.*

The attributes of office are, To be the Mediatour, to make intercession, to redeeme, to save, to justifie, sanctifie, purge from sinnes, to be Lord and Head of the Church, to be worshipped, to heare, and such like. These offices require the properties and operations of both natures not separated, neither yet confounded, but conjoynd and distinct. For even for this very cause was it necessary that the two natures should be united in Christ Mediatour; that, what neither nature could doe, being set apart, in the work of our Redemption, that Christ, subsisting in both joynd together, might doe and accomplish by both. As therefore the natures themselves, so their properties also or faculties of working and operations are proper, and remain divers and distinct; yet so, that they concur to the effectuating and working of one effect, or work, and benefit, as parts and communicated labours. For albeit the natures doe alwayes labour and work together in the office and benefits of the Mediatour, and neither without other: yet doth not therefore one worke the same which the other doth: But each worketh, according to his property and force of working, onely that which is proper to each nature, and not that also which belongeth unto the other. As neither the soule doth that which is proper to the body, neither the body that which is proper unto the soule, each doing their proper function: So likewise the humanity accomplisheth not that which is proper to the God-head, nor the God-head that which is proper to the manhood: but the same Christ executeth and performeth one and the same office and benefit, by both natures, which he hath in him as parts of his person; the Word working according to the property thereof, what belongeth to the Word; and the flesh in like manner executing according to the peculiar and proper faculties thereof, and not according to others, that which belongeth to the flesh. For the properties and operations proper to each nature, are not common to both natures, but to the same person consisting of both natures.

Wherefore in such like phrases of speech concerning Christs office, which are called of the ancient *κοινωνισμός*, (that is, communicating, or such as make things common) the properties and operations of natures are to be distinguished from the office of the person, and from the honour which, in respect of the office, is due unto the person: likewise, one effect, or all *The antropall*, (that is, both of God and man) or worke, or benefit, from one operation or action as the whole from a part. The office is common to both natures: but the natures proper faculties of working, and actions in executing that office, are not common to both natures. For that the same should be both proper and common, doth imply a manifest contradiction. So the work and benefit of whole Christ, is a certaine whole thing, and is as it were compound, and common to both natures: but there are two parts hereof, and diverse operations, proper to each nature, which are wrought joyntly, and belong to the same person, which is Christ, God and man, that is, both are wrought of one person according to diverse causes and originals of working, or according to diverse natures, but not by one and the same nature.

By these grounds it is easie to dissolve and assoile most of the sophismes and cavils, with which at this time both the Swenckfieldians, and Ubiquitaries are wont to glose and blanch that their reall communicating of essentiall properties in natures, and their Eutychian deifying of Christs flesh, and to thrust the same upon the simple for the true majesty of Christ himselfe. For thus they reason: *The office and benefits of the Mediatour, his Redemption, intercession, purging from sin, quickning, sitting at the right hand of the Father, his dominion and Lordly power over all creatures, his presence with the Church, beholding, ruling all things, raising the dead, judging both quick and dead, all these agree to Christ according to both natures: Therefore the humanity, as well as the divinity, is also it selfe really omniscient, searcher of hearts, omnipotent, present in the substance of his body, at the same moment, in all places, doth of it selfe know all things, heare our complaints and prayers, give the holy Ghost, and work*
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by him in the hearts of the chosen, faith and conversion: and to conclude, in respect of these things, the humanity it selfe also is for it selfe adorable, and to be adored, as well as the God-head. To these, and the like, there is one, and a ready answer, namely: That it is ill going from the person, and from the office and honour of the person, to the properties and operations of the natures: Or, The society and conjunction of the office and honour, doth not cause or inferre the same properties or operations of both natures: Or, In the affirmation of the office and honour are not signified the same properties of both natures, nor the working of the same operations; but the conjunction or concurrence of distinct operations, proceeding from distinct properties, to the same effect or action Theantropall, that is, of God and man. The reason is, Because of redemption, quickning, adoration, and the like, which are the functions, benefits, and worship of the whole person, there are moe and diverse manners and parts, which will agree really to one and the same person, but not to one and the same nature, but some to the God-head onely, some onely to the manhood. Wherefore this Major of the reason is false: Whatsoever things agree unto Christ, God and man, according to both natures, the same also doe agree after the same manner, and as touching all parts to both natures. For, it doth not follow, Because the God-head is Redemptresse, therefore also it suffered, and was dead.

Now, That those things which in the person and office of the Mediatour are, and abide proper unto one nature, neither are made, nor are by reason of the union, common to both natures, may be shewed at large: but now let these few suffice: 1. Such as is the union of the natures, such is the communicating of the properties. But the union of the natures was not made in the natures, or into one nature, but in the person, or in one person: Therefore the communicating of the properties was made in the person, not in the nature; that is, the union maketh the properties of both natures common, not to one nature, but to one person. For not one nature, but one person, hath truly, as two natures, so also double properties and operations, and those infinitely differing; created, and increate, finite, and infinite. Wherefore, as by union the manhood was not made the God-head or God; so neither is it immense, infinite, and omnipotent. But contrariwise, man is truly and really as God eternall, so omnipotent also, and every-where, and giver of the holy Ghost. The reason is, because not the manhood, but the man-Christ hath indeed in his substance the eternal and immense God-head. 2. That which is proper to one, cannot be common to moe; that is, cannot exist or be found together in other subjects also of divers natures. For, To be proper, and, To be common, are contradictory, and therefore in farthest repugnancy. 3. There cannot be made one omnipotency, and one omnipotent operation to be both natures, whereby as well the manhood, as the God-head, should be really omnipotent, and work divine things, but there must needs be also one essence of both, whereby the manhood also must be really God. For the omnipotency, which they will have one and the same to be communicated to the flesh, is the God-head it selfe. 4. If Christs humanity, in the office of the Mediatour, doth it self really and effectually performe not onely that which belongeth unto the flesh, but also those things which are proper unto the God-head, then either his God-head shall be idle, and doe nothing in the work of our Redemption, or surely the flesh assumed shall doe more, and more shall be due and yeilded unto it, than unto the Word, which assumed and took it. 5. If the flesh, because it is said to be quickning, is also omnipotent, and doth by proper vertue regenerate mens hearts; after the same sort also may it be said, that the God-head also, because it is Redemptresse, is subject to suffering, and did suffer. For, both quickning and redeeming are properties of the office, common to both natures; but not after one and the same manner. 6. The whole Majesty of the God-head is, that it is an essence existing, not of another, but of it selfe, and subsisting by it selfe, spirituall, or incorporeall, eternall, immense, unchangeable, of infinite power, wisdom, goodnesse, &c. That is, the whole Majesty compriseth all the perfections and operations proper unto the God-head. But omnipotency is the whole Majesty of the God-head, according to the supposition of the Ubiquitaries: For so Schmideline writeth in the 142. conclusion of his disputation of the Lords Supper, and of the communicating of the properties, had at

Tubing, in the yeere 1582. In the word *omnipotency* I comprise the whole *Majesty* of the God-head. And in his 143. conclusion, *Omnipotency* is the very essence it selfe of the God-head, &c. Therefore, If Gods *omnipotency* be really communicated to Christs humanity, so that this also is, by reason of the *omnipotency* communicated unto it, really *omnipotent*; of necessity then, by reason of the same *omnipotency* really communicated, Christs humanity shal be indeed an essence subsisting of it self, and by it self, incorporeall, eternall immense, Creatresse of all things: that is, God himselte, blessed for ever, and so by consequent, the divine person. For an essence intelligent, subsisting by it selfe, and which also is God, must needs be the person. And these are the fruits of reall communicating of properties in natures.

The participation of the God-head, exaltation and majesty of the flesh, and such like, is not a reall communicating of the essentiall properties of the God head made into the humane nature, or an *omnipresence*, *omniscience*, *omnipotency*; that is, a God-head of the manhood. (For such a communicating should not perfect, but destroy the manhood, and convert it into the God-head, and dissolve the personall union of distinct natures) but it is, 1. The very union of the humanity with the Word, in such sort, as it, being created and finite, doth, together with all the essentiall properties thereof, subsist, not in a created person of the same humane nature, but in the increate, and eternall person of God the Word: by reason of which union, God the Word (but not the God-head) is, and is called truly man: and contrary, man (but not the manhood) is, and is called truly eternall God. No dignity and eminency can be imagined greater than this, neither doth it agree to any, but to the flesh of Christ only. 2. It is the excellency of gifts. For, these Christs humanity received without measure; that is, all whatsoever, and most great, and most perfect, that may fall into a created and finite nature. 3. The office of the Mediatour: to the performing whereof, the united, but yet distinct, properties and operations of both natures doe necessarily concur. 4. The honour and worship, which, by reason of the Mediatourship, agreeth, and is given to whole Christ according to both natures, keeping still, as was before said, the difference of properties and operations in natures.

Now, whatsoever testimonies some bring either out of the Scriptures, or out of the Fathers which were found in faith, thereby to prove that their *Eutychian* transmutation, and a third kind of communicating forged by themselves; that is, exequation or equalling of natures; all those testimonies indeed belong either to the grace of union of the natures, which is signified by the communicating of properties; or, to the grace of Christs headship, which compriseth the office and honour of the Mediatour, which are affirmed of whole Christ by way of communicating: or to the habituall grace; that is, the created gifts, which Christ received without measure, which are properly affirmed of the flesh or humanity. These gifts, which are also called graces, are not properly effects of the personall union, as are the attributes or properties of the natures and office: 1. Because they are communicated to the manhood, as well of the Father and the holy Ghost, as of the Word or Son. For he is said to have received of the Father, the spirit without measure: that is, abundantly: likewise, to be anointed with the holy Ghost. And, if the gifts were effects of the union, it would follow of necessity, that the flesh was united, not to the Son onely, but to the Father also, and the holy Ghost. 2. The union of the flesh with the Word was from the very moment of the conception alwayes most perfect. But the consummation and perfection of gifts was not untill the accomplished time of his resurrection and ascension. For he was indeed humble, weak, and contemned: he was indeed ignorant of some things: he did indeed increase in wisdom, stature, and in favour, not with men onely, but also with God himselte. 3. The flesh, when it was in the state of humility, had not immortality, or a nature not subject to sufferings, or the like; and yet remained it alwayes united with the Word. Wherefore the habituall gifts or graces of the humanity, for which it is also in it selfe really wise, mighty, just, holy, follow not the personall union in respect of dependency, as the effect followeth, and dependeth of his cause: but only in respect of order: Because, indeed, the humane nature was first to subsist and be, before it were enriched with gifts: and it subsisted united to the Word in the very

very first moment of the conception. But after what manner the humanity is united unto the Sonne of God, hath been said before. For by the speciall and miraculous working of the holy Ghost, in the womb of the Virgin, of her blood was the flesh of Christ formed, sanctified, and united according to subsistence, or personally unto the Word.

4. *Why it was necessary, that the two natures should be united in the person or subsistence of the Sonne of God.*

FOR what cause Christ our Mediatour was to be together both a true and perfect iust man, and true (that is, by nature) man, and withall true God, hath been declared of us before in the Common-place of the Mediatour. For the work of our Redemption could not have been compassed and finished by the Mediatour, without the concurrence of diuers natures and operations in the same person. For albeit he suffered, and died in the flesh; yet his passion and suffering could not have that force and efficacy to redeem, iustifie, and sanctifie us; neither could Christ have applied those benefits unto us, except he had been withall true and naturall God.

Of the incarnation of the Word, the confession made by the Fathers of Antioch, against Paulus Samosatenu.

WE confesse our Lord Iesus Christ, begotten before all worlds of his Father, but in the last times borne according to the flesh of the Virgin by the holy Ghost, subsisting in one person only, made of the celestiall God-head and humane flesh. Whole God and whole man. Whole God also with his body, but not according to his body God; whole man also with his God-head, but not according to his God-head man. Againe, whole adorable also with his body, but not according to his body adorable. Whole adoring also with his God-head, but not according to his God-head adoring. Whole increate also with his body, but not according to his body increate. Whole formed also with his God-head, but not according to his God-head formed. Whole consubstantiall with God also with his body, but not according to his body consubstantiall: as neither also, according to his God-head he is co-essentiall with men: but he is according to the flesh consubstantiall unto us, existing also in his God-head. For when we say he is according to the spirit consubstantiall with God, we doe not say he is according to the spirit co-essentiall with men. And contrarily, when we affirme him to be according to the flesh consubstantiall with men, we doe not affirme him to be according to the flesh consubstantiall with God. For as according to the spirit he is not consubstantiall with us (for according to this he is consubstantiall with God): So, on the other side, he is not according to the flesh co-essentiall with God: but according to this he is consubstantiall with us. And as we pronounce these to be distinct and diuers one from the other, not to bring in a diuision of one undiuided person, but to note the distinction and unconfoundableness of the natures and properties of the Word and the flesh: so we affirme and worship those as united, which make to the manner of the undiuided union or composition.

This confession is taken out of the Acts of the first Epheſine Council.

Vigilius Lib. 4. against Eutyches.

IF there be one nature of the Word and flesh, how then, seeing the Word is every-where, is not the flesh also found every-where? For when it was in the earth, it was not verily in heaven: and now because it is in heaven, it is not verily in the earth: and inasmuch it is not, as that, as touching it, we look for Christ to come from heaven, whom, as touching the Word, we beleeve to be in the earth with us. Wherefore, according to your opinion, either the Word is contained in place with the flesh, or the flesh is every-where with the Word; whereas one nature receiveth not any contrary or diuers thing in it selfe: and it is a thing diuerſe and far unlike

to be circumscribed in place, and to be every-where : and seeing the Word is every-where, and the flesh is not every-where ; it is apparent , that one and the same Christ is of both natures, and is every-where as touching the nature of his God-head ; but is not every-where as touching the nature of his man-hood : is created , and hath no beginning : is subject to death, and cannot die : the one he hath by the nature of the *Word*, whereby he is God : the other by the nature of his flesh, whereby the same God is man. Wherefore that one Son of God, and the same made the Sonne of man, hath a beginning by the nature of his flesh, and hath no beginning by the nature of his God-head : was created by the nature of his flesh, and was not created by the nature of his God-head : circumscribed in place by the nature of his flesh, and not contained in any place by the nature of his God-head ; is lower also then the Angels by the nature of his flesh, and is equall with the Father according to the nature of his God-head : died by the nature of his flesh, and never died by the nature of his God-head. This is the Catholike faith and confession, which the Apostles delivered, the Martyrs established, and the faithfull hitherto hold and maintaine.

ON THE
15. SABBATH.

Quest. 37. *What beleevest thou when thou saiest, He suffered ?*

Ans. That he, all the time of his life which he led in the earth, but especially at the end thereof, sustained the wrath of God both in body and soule, against the sin of all mankind, ^a that he might by his passion, as the only propitiatory sacrifice, ^b deliver our body and soule from everlasting damnation, ^c and purchase unto us the favour of God, righteousness, and everlasting life. ^d

^a Esay 53. 4.

^b 1 Pet. 2. 24. &

3. 18.

^c 1 Tim. 2. 6.

^d Esay 53. 10.

Ephes. 5. 2.

1 Cor. 5. 5.

1 John 2. 2. Rom. 3. 15. Heb. 9. 18. & 10 14. ^e Gal. 3. 13. Colos. 1. 13. Heb. 9. 12. 1 Pet. 1. 18, 19. ^d Rom. 3. 25.

2 Cor. 5. 21. John 3. 16. & 9. 51. Heb. 9. 15. & 10. 19.

The Explication.



Now have we in few words expounded those Articles of the Apostolike Creed, which intreate of the *person* of Christ ; and have withall declared in the exposition thereof, those things which are necessary for us to know , both of the Divinity of Christ, and of his humane nature, which was taken by the *Word* of the seed of David, united personally with the *Word* by the vertue of the holy Ghost, and begotten in marvellous manner of the Virgins substance : The course of order requireth , that now consequently we expound and declare those Articles which treat of the *office* of Christ : and first of all of his *Humiliation*, or humbling, which is the former part of Christs office, whereunto belong these Articles ; *He suffered under Pontius Pilate, was crucified, dead, and buried : He descended into hell.* After we have expounded these, we will come unto the rest of the Articles, which speak of his *Glorification* ; which is the other part of Christs office. *The Passion* of Christ doth follow next his Conception and Nativity : 1. *Because in his Passion and Death consisteth our salvation.* 2. *Because his whole life was a continuall passion, suffering, and calamity.* Yet notwithstanding, many things may , and ought to be profitably observed out of the story of the whole race of his life on earth, set downe by the Evangelists. For that doth shew, 1. *This person to be the promised Messias*, seeing in him concurre, and are fulfilled all the prophecies. 2. *That story is a consideration or meditation of that humility or obedience, which he performed unto his Father.* Hither belong those things, which are especially to be considered in Christs Passion : 1. *The history it selfe of Christs Passion* agreeing with Gods sacred Oracles and Prophecies. 2. *The causes or fruits of Christs Passion.* 3. *His example*, that we are also to enter into eternall life & heavenly glory by

Two causes why Christs passion followeth his nativity immediately in the Creed. The fruits to be gathered out of the story of Christs life.

by suffering death, as did Christ. But, for fuller explication, these foure Questions touching Christs Passion are to be considered :

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| 1. What is understood by the name of Passion, or what Christ suffered. | 3. What was the impellent cause of Christs Passion. |
| 2. Whether he suffered according to both natures. | 4. What the finall causes or ends and fruits thereof. |

1. What is meant by the name of Passion, or what Christ suffered.

BY the name of *Passion* is understood the whole *humiliation*, or the obedience of Christs whole humiliation, all the miseries, infirmities, torments, ignominies, paines, and griefs, unto all which Christ for our sakes was subject and obnoxious, as well in soule, as in body, from the point of his nativity, untill the houre of his death and resurrection. For the chiefe part of his paines and dolours, were the torments in his soule, wherein he felt the ire and wrath of God against the sin of mankind. But principally by the name *Passion* is signified the last part of his *humiliation*, even the last act of his life, wherein he suffered extreme torments of soule and body for our finnes. *My soule is very heavie, even unto the death. My God, my God, why hast thou forsaken me? Surely he hath carried our sorrowes. The Lord hath laid upon him the iniquities of us all. The Lord would break him, and make him subject to infirmities.* What then did Christ suffer? He suffered, 1. A privation and want of incomparable happiness, joy, and all other heavenly blessings, which he should have enjoyed. 2. All the infirmities of mans nature, sinne onely excepted: he hungered, thirsted, was weary, was stricken with sadness and griete, &c. 3. Extreme need and poverty: *The sonne of man hath not whereon to lay his head.* 4. For infinite injuries, contumelies, slanders, layings in wait for him, back-bitings, reproaches, blasphemies, annihilating, and contempt: *I am a worme, and not a man. He hath neither forme nor beauty: when me shall see him, there shall be no forme that we should desire him.* 5. The temptations of the Devill: *He was in all things tempted in like sort, yet without sinne.* 6. The death of the body; and that, reproachfull and contumelious, even the death of the Crosse. 7. The most grievous torments of soule: that is, he found the sense and feeling of the wrath of God against the sins of all mankind to be laid upon him. Hereof it was, that he cried with a loud voyce; *My God, my God, why hast thou forsaken me?* as if he should say; Why doest thou not drive and put away from me such torments? We see then, what, and how great things Christ hath suffered for us. Quest. But whereas the divine nature was united to the humane, how could it be that the humane nature should be so broken and weakened, that he should breake forth into such out-cries: especially seeing other Martyrs have been much more stout and courageous in their torments? Ans. The cause hereof was the diversity of the punishment which Christ endured, from that which other Martyrs abide. Saint Laurence lying on the grid-iron, felt not Gods dreadfull wrath against his owne sins, and the sins of mankind (the whole punishment whereof was laid on the Sonne of God, as *Esay* saith; Christ was stricken, and humbled for our iniquities) Saint Laurence, I say, then felt not God angry and striking, but reconciled and appeased with him. & gracious and favourable towards him: neither sustained he (as Christ sustained) the horrors of death and hell; but had great comfort in that he suffered for the confession of the Gospel, and was assured of remission of his sins by, and for the Son of God, on whom God laid them, as it is said: *Behold the Lamb of God, which taketh away the finnes of the world.* Hence is it that S. Laurence may seem to have bin more stout and courageous in his martyrdom, than Christ in his Passion. And hereof it was that the humane nature of Christ, though united to the God-head, did sweat blood in the Garden, & brake into that out-cry: *My God my God, why hast thou forsaken me?* not that there was any separation of the natures, but because the humanity was for a time forsaken of the

Divinity,

Mat. 26. 38. &
27. 46.
Esay 53. 4, 5, 10.
Christs sufferings.

1

2

Mat. 8. 17.
John 4. 7. & 19. 28
Hebr. 4. 15.

3

Luke 9. 58.
Mat. 12. 24.

4

Psal. 22. 7.
Esay 53. 4.

5

Hebr. 4. 15.

6

7

Mat. 27. 46.

Why Christ was
more weakened
in his Passion, than
other Martyrs in
theirs.

John 1. 29.

Mat. 27. 46.

Lib. 3. advert.
heret.
Three differences
between Christs
Passion and mens
sufferings.

Divinity, in as much as the Word (as Irenæus speaketh) was at quiet, and assisted not, nor delivered the afflicted man-hood, untill a sufficient Passion was finished and fulfilled. Christs Passion therefore differeth from the torments of other men, 1. In the very forme: for Christ felt the whole wrath of God, both in his body, and in his soule; others not so. 2. In the impulsive cause: for Christ suffered not for his owne sins, but for ours. 3. In the end: for Christs Passion is the ransome and onely propitiatory sacrifice for our sins; the sufferings of other men are no ransome, but either punishments, or trials, or witnessings of the truth.

Object. 1. The order of Gods justice, permitteth not that the innocent and righteous should suffer for the unrighteous. For it is the point of justice to punish the guilty offenders. But Christ was an innocent. Therefore Christs Passion seemeth to overthrow Gods justice. Ans. The righteous may not suffer for the unrighteous, unlesse these conditions concur in his Passion. 1. That of his own accord he offer himselfe to punishment. 2. That he so voluntarily offer himselfe to punishment, that he be able also to pay a sufficient ransome for the offenders, whose punishment he undergoeth. 3. That he be able to preserve himselfe from perishing therein, and able to recover thence. 4. That he effect in those for whom he satisfieth, that they offend no more hereafter. 5. That he be of the same nature which the offenders are, for whom he satisfieth. If such a satisfier be deputed, Gods justice is no way impaired. For thus, both he that suffereth, and they for whom he suffereth are saved. Now Christ is such a satisfier. For Christ both performed all the forenamed conditions, and is not only a man of the same nature with us, but we in a higher degree of conjunction with him are his very members. In regard whereof, his punishment becometh our punishment: and the Apostles every where teach, that we all suffered and died in Christ. For when the head is afflicted, all the members suffer with it. More of this argument shall be spoken hereafter in the Article of the remission of sinnes. In a word, these conditions must concur to this, that one should satisfie for another: 1. This satisfaction must be sufficient. 2. It must be voluntary. 3. It must content him to whom it is due. These all are found in Christs satisfaction.

Object. 2. Betweene the satisfaction and the crime there must be some proportion: But betweene one mans Passion, and the sinnes of infinite numbers of men there is no proportion: How then may the ransome of Christ alone answer for the sins of an infinite number of men? Ans. It may, and that for these two causes: 1. For the dignity of the person suffering, because he is true God, and a pure and unspotted man. 2. For the grievousnesse of his punishment; because he suffered that which we should have suffered for ever. His passion therefore is equivalent to everlasting punishment; yea it surpasseth it. For that God should suffer, is more then that all the creatures should perish everlastingly. It was the strangest miracle that ever hapned, that the Son of God should cry on the Crosse, My God, my God, why hast thou forsaken me? Repl. God cannot die and suffer: Christ suffered and died: Therefore he is not God. Ans. God, that is, the person which is onely God, cannot suffer, or is impassible, according to that whereby he is God. But Christ is not onely God, but man withall. Or we may grant the whole reason: For Christ was not God according to that wherein he suffered and died, that is, his humanity. Repl. If Christ be not God according to that wherein he suffered, then it is false which is said; God hath purchased the Church with his owne blood. Ans. This was spoken by a communicating of the properties; but this was in the person, not in the nature: that is, that person, which is God and man, purchased the Church by his blood which he shed in his man-hood. The communicating of the properties, is, to attribute that to the whole person, which is proper unto one nature, and this is attributed in a concrete voyce, not in an abstract: because the concrete voyce signifieth the person in which are both natures, and the property of that nature whereof something is affirmed. But the abstract name signifieth the nature which is in the person, but not the person. And therefore it is, that nothing hindereth, why that which is proper to one nature, may not be affirmed of the whole person, so that property it selfe be in the person: but contrariwise, of the abstract name, only the properties of that nature are affirmed unto which they properly belong. As of the God head

Mat. 27. 46.

What the communicating of properties is.

God-head (which is the abstract name) no property of the man-hood may be affirmed, but only the properties of the God-head; because the God-head signifieth not the person which hath both names, but only the divine nature it selfe. But of God (which is the concrete name) the properties not of the God-head only, but of the man-hood also may be affirmed: because God signifieth not the divine nature, but the person which hath both the divine nature, and the humane.

Object. 3. *There is no proportion between temporall punishment and eternall.* Christ suffered onely temporall paines and punishments: therefore he could not satisfie for eternall punishment. *Ans.* There is no proportion between temporall and eternall punishment, if they be considered as being both in the same subject: but in diverse subjects there may be. The temporall punishment of the Son of God is of more value and worth, than the eternall punishment of the whole world, for divers causes heretofore alledged.

Object. 4. *If Christ satisfied perfectly for all, then all must be saved. But all are not saved. Therefore he satisfied not perfectly for all.* *Ans.* Christ satisfied for all men, as concerning the application of his merit and satisfaction. True it is, that Christ fulfilled the Law two wayes. 1. *By his owne righteousness.* 2. *By satisfying for our unrighteousnesse;* and both these he performed most perfectly. But the satisfaction is made out by our private application, which is two-fold: the former is wrought by God, when he justifieth us for his Sons merit, and causeth us to cease from sin; the latter is effected by us through faith. For we then apply unto our selves the merit of Christ, when by a true faith we are perswaded, that God remitteth our sins for his Sons sacrifice and satisfaction: and without this application, Christs satisfaction availeth us nothing.

Object. 5. *There were also propitiatory sacrifices in Moses Law.* *Ans.* There were no sacrifices which might properly be termed expiatory: but those that were, were shadowes onely of Christs sacrifice, which onely is propitiatory. For *it is impossible that the blood of Bulls and Goates should take away sinnes.* The blood of Jesus Christ cleanseth us from all sinne. He is the propitiation for the sinnes of the whole world. Hebr. 10. 4.
1 John 1. 7.
1 John 2. 2.

2. Whether Christ suffered according to both natures.

CHRIST suffered not according to both natures, neither according to his God-head, but according to his humane nature onely, both in body and soule. For his divine nature is immutable, impassible, immortall, and very life it selfe; which cannot die. Now, he so suffered according to his humanity, that by his death and passion he made satisfaction for infinite sinnes of men. And the divinity sustained and upheld the humanity in the griefes and paines thereof, and raised it againe to life, when it had been dead. *Christ was put to death concerning the flesh, but was quickned in the spirit.* 1 Pet. 3. 18. & 4. 2. For Christ also hath once suffered for sinnes, the just for the unjust, that he might bring us unto God. *Destroy this Temple, and I will raise it up againe in three dayes. I was dead, and loe I am alive. I have power to lay downe my life, and to take it up againe.* These testimonies prove that there was another nature in Christ besides his flesh, which other nature neither suffered nor died. John 2. 19.
Rev. 1. 18.
John 10. 18.

Irenæus saith: *As Christ was man, that so he might be tempted: so he was the Word, that so he might be glorified: The Word indeed and Deity so resting in him, that he might be tempted, crucified, and suffer death; and yet united to his humanity, that so he might overcome temptation, death, &c.* Object. God purchased the Church with his owne blood: therefore the God-head suffered. *Ans.* It doth not follow: because an argument from the concrete (which is God) to the abstract (which is the God head) is of no consequence. Again, the kind of affirmation is altered. God is said to have dyed, by a figurative speech, which is Synecdoche (used when we signifie the whole by a part, as whole Christ by God) and by a communicating of the properties. But when it is said, *The God head died*, this affirmation admitteth no figure, seeing the subject is a meer abstract. The concrete signifieth the subject, or person having the nature Lib. 3. cont. haer.

ture or forme: but the abstract signifieth the bare nature and forme only. Wherefore; as the argument doth not follow, *A man is compounded of the elements, and is corporeall: Therefore his soule also is corporeall*; (this cannot follow, because all things agree not to the forme, which agree to the subject; the soule is the forme of man, man is the essentiall subject of the soule) So neither doth it follow; *Christ-God died: therefore Christs God-head died*: For, from the concrete to the abstract, the reason doth not follow.

3. The causes impellent, or motives of Christs Passion.

John 3. 16.

Titus 3. 5.

1. **T**HE love of God towards mankind. So God loved the world, that he gave his only begotten Son. 2. The mercy of God towards man fallen into sin. Of his mercy he saved us. 3. The will of God to revenge the injury of the Devill, who in reproach and despight of God averted us from him: and maimed the image of God in us, in despight of the Creatour.

4. The finall causes or ends of the Passion.

THE finall causes and fruits of Christs Passion are all one, save that they differ in divers respects. For in respect of Christ, who suffered, they are termed *finall causes*: in respect of us, they are called *fruits*. The finall causes or ends of his Passion are, 1. *The manifesting of the love, goodnesse, mercy, righteousness of God, while he punisheth his Sonne for us.* 2. *That his Passion might be a sufficient ranfome of our sins, or the redeeming of us.* The chiefe finall causes then are, *The glory of God, and our salvation.* To the former finall cause belongeth the knowledge of the greatnesse of sinne, that we may know how great an evill sinne is, and what it deserveth. To the latter belongeth our justification, wherein all the benefits are comprehended, which Christ merited, by dying, and by his freeing himselfe from death. Hence know we that death is not now pernicious and hurtfull to the godly, and therefore not to be feared.

a John 18. 38.

Mat. 27. 24.

Luk. 23. 14, 15.

John 19. 4.

b Psal. 69. 5.

Esay 53. 45.

2 Cor. 5. 21.

Gal. 3. 13.

Quest. 38. For what cause should he suffer under Pilate as being his Judge?

Ans. That he being innocent and condemned before a civill Judge, might deliver us from the severe judgement of God, which remained for all men.^b

The Explication.

1.

2.

3.

Exek. 21. 27.

Gen. 49. 10.



Mention is made of Pilate in Christs Passion: 1. *Because Christ did receive from him a testimony of his innocency; that thereby we might know that he was pronounced innocent by the voyce of the Judge himself.* 2. *That we might know that he, though innocent, was notwithstanding solemnely condemned.* 3. *That we might be advertised of the fulfilling of the prophecy: I will over-turne, over-turne, over-turne it, and it shall be no more, untill he come, whose right it is, and I will give it him. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, untill Shilo come.* For then was the Scepter taken from Judah, when Christ was a little after condemned of Pilate a Roman governour, of whom before he was absolved. This circumstance therefore is diligently to be considered in Christs passion, that we may know him to be the Messias: because all conditions are fulfilled in him, which are required in the Messias. Whereof this Prophecic, of the taking away of the Scepter from Judah, was one. Quest. But why was it requisite that Christ should suffer under a Judge; and be condemned by order of law? 1. *That we might know that Christ was condemned of God himselfe also, and there-*

Why Christ was
so be solemnely
condemned.

1.

therefore that he satisfied God for us, that we might not be condemned in Gods severe judgement; even as he also suffered death for us, that we might be delivered from the power of death. For the head and governour of ordinary judgement is God himselfe. 2. That Christ might obtaine a testimony of his innocency from that Judge, by whom he was condemned. Wherefore Christ was not to have been privily taken away by the Jewes, neither to be drawne to death by tumult, and disorderly, but by lawfull order, and judgement, and by inquisition made concerning all the accusations of Christ. God would have him, 1. *To be examined*, that his innocency might appeare. 2. *To be condemned*, that it might appeare, that he being before pronounced innocent, was now condemned, not for his own fault, but for ours; and so his unjust condemnation might be in stead of our most just condemnation, 3. *To be put to death*, both that the Prophecies might be fulfilled, and also that it might appeare that both Jewes and Gentiles did put Christ to death.

Quest. Now, what is it to beleeve in Jesus Christ, which suffered under Pontius Pilate? *Ans.* To beleeve that Christ suffered, is so to beleeve, as to have an historical faith onely of Christs passion, and not to repose any confidence in him. *To beleeve in Christ which suffered*, is to beleeve not onely that Christ suffered, but also to repose and place our trust and confidence in Christs suffering and passion. Thus to beleeve, is, 1. To beleeve that Christ, from the very moment of his conception, sustained calamities and miseries of all sorts; but especially that at his last time of life he suffered all the most bitter torments both of body and soule, and felt the horrible and dreadfull wrath of God to this end, to satisfie for the sins of the whole world, and to appease Gods wrath against sin. 2. To beleeve that he suffered all these for my sake; that is, that by his passion he hath satisfied for my sins, hath merited for me remission of sins, the holy Ghost, and life everlasting.

What is it to beleeve in Christ which suffered under Pontius Pilate.

Quest. 39. But is there any thing more in it that he was fastned to the Crosse, than if he had suffered any other kind of death?

Ans. There is more. For by this, I am assured that he took upon himselfe the curse which did lie on me. ^a For the death of the Crosse was accursed of God. ^b

^a Gal. 3. 13. ^b Deut. 21. 23.

The Explication.



He death of the Crosse is an exaggeration or aggravation of Christs punishment, and a confirmation of our faith. For if Christ be crucified, then, 1. *He took the curse*; for this death was a type of the curse. 2. *He bare it for us*, seeing in himselfe he was just. Now, for these causes would God have his Son to suffer the punishment of so ignominious a death: 1. That we might know the curse due for our sins to have layen upon him. For the death of the Crosse was cursed of God: *Cursed is every one that hangeth on a tree.* 2. That it might be an exasperating of the punishment, and so we much the more confirmed in a true faith, when we consider Christ, by this kind of punishment, to have taken upon him our guilt, and even our punishment also and curse, to free us from it. This Paul teacheth: *Christ hath redeemed us from the curse of the Law, when he was made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* 3. To stir us up to greater thankfulness, considering how detestable a thing sinne is, to wit, so great, that it could not be expiated and satisfied for, but with the most bitter and most opprobrious and shamefull death of the onely begotten Sonne of God. 4. That the truth might answer according to the types and figures, and so we might know the types to be fulfilled in Christ. For the old sacrifices, which shadowed the sacrifice of Christ, were laid on the wood, and before their burning were lifted up on high by the Priest, thereby to signifie that Christ should

Four causes why God would that Christ should die the death of the Crosse.

Gal. 3. 13.

Ancient types of this death of Christ on the Crosse.

should

John 3.14.
and 12.32.

The meaning of
the Article, I be-
leeve in Christ
crucified.

ON THE
16. SABBATH.

^a Gen. 2.17.

^b Rom. 8.3,4.

Heb. 2.14,15.

should be exalted and lifted up on the Altar of the Crosse, there to offer himselfe an holy sacrifice unto his Father for us. The same was shadowed in *Isaac*, who being laid on the wood, was to have been sacrificed of his Father. Lastly, the brazen serpent which *Moses* set up upon a pole in the wilderness, depainteth this kind of punishment. Christ himselfe interpreteth of himselfe this type of the brazen serpent: *As Moses lift up the serpent in the wilderness, so must the Son of man be lift up. And I, if I were lift up from the earth, will draw all men unto me,*

What is it then To beleeve in Christ crucified? *Ans.* It is to beleeve that Christ was made obnoxious for my sake to Gods curie, to redeeme me from the same.

Quest. 40. *Why was it necessary for Christ to humble himselfe unto death?*

Ans. Because the justice and truth of God^a could by no other means be satisfied for our sins, but by the very death of the Son of God.^b

Here we are to consider,

- | | |
|--|-----------------------------------|
| 1. How Christ is said to have been dead. | necessary that Christ should dye. |
| 2. Whether it was requisite and ne- | |

1. *How Christ is said to have been dead.*

Marcions here-
sie.

Nestorius here-
sie.

The Ubiquitaries.
here-
sie.

Phil 2.6.

1. Christ died
truly.

Matth. 27.50.
Marke 15.37.
Luke 23.46.
John 19.30.

2. Christ died
without breach
of the union of
his two natures.

Matth. 27.46.

IT is needfull to move this question, because of the Heretiks who have depraved the sense of this Article. *Marcion* denied that he dyed indeed: as also he affirmed the whole ordinary dispensation and ministry of the humane nature in Christ, and all those things which he did undergo for us, to have been but imaginary, and that he *only seemed* to be as a man, but was not a man. *Nestorius* separated the two natures in Christ; neither would have the *Sonne of God*, but *man only* to have died. *Doe not boast thou Jew* (saith *Nestorius*) *thou hast not crucified God, but man.* The Ubiquitaries beleeve that the humanity of Christ, from the moment of his incarnation, was so endowed with all the properties of the God-head, as that *only in this* the humanity differed from the God-head, that the humanity hath by an accident, whatsoever the God-head hath by, and of it selfe. Hereof it cometh, that they imagine that Christ was in the time of his death, yea when he was inclosed in the Virgins womb, in heaven, and every where, not only as touching his God-head, but with his body too. This is it which they call the *forme of God*.

Wherefore, against all these we affirme, and in the Creed beleeve, that *Christ died truly and corporally*, even by a true divulsion and separation of his soule from his body, and that a locall separation; so that not *only* his soule and body were not together every where, but were not together in one place; the soule was not where the body was, nor the body where the soule was. Then *Jesus* cried againe with a loud voyce, and yeelded up the Ghost. *Jesus* cried with a lowd voyce, and gave up the Ghost. *Father, into thy hands I commend my spirit.* And when he had said these words, he gave up the Ghost. He bowed his head, and gave up the Ghost. *Object.* But as vertue, that is, his divinity, is said to have gone out of him: so also he gave up the Ghost. *Ans.* There is a dissimilitude in these: Because the divinity remaining united with the humane nature, yet did work abroad without it. The soule did depart from the body. The reason of this dissimilitude is, because the act of his divinity is *interate and infinite*, but the act and power of his soule *finne and created*. But yet this is further to be added, that although his soule was truly separated from his body, yet the Word notwithstanding did not forsake neither body nor soule, but remained nevertheless joyned both to body and soule: and therefore the two natures in Christ were not divelled or sundered by that divulsion of the soule and body. *Object.* Why then cryed he, *My God, my God, why hast thou forsaken me?* *Ans.* Because of his delay and defer-

deferring of help and succour: For the two natures in Christ ought not to have been divelled or sundred, because it is written, *God hath purchased the Church with his own blood.* And he was to be the Son of God, who should die for our sins, that he might be a sufficient price for them. Hereby also it doth cleerly appeare, That *The union of both natures in Christ is no Ubiquity:* For the soule being separated from the body, was not in the grave with the body, and by a consequent not every where, because that which is every where, can never be separated: and yet in death, and in the grave the union of both natures remained and continued.

2. *Whether it was requisite and necessary that Christ should die.*

IT was requisite and necessary that Christ, to make full satisfaction, not only should suffer, but also should die: 1. *In respect of the justice of God,* that so his justice might be satisfied, which required the death of men, by whom it was violated: For the hurting and offending of the greatest good, is to be expiated with the greatest punishment, or with the utmost destruction of nature; that is, with the death of the guilty condemned for sinne, according to that, *The wages of sinne is death.* Rom. 6. 23. But Christ succeeded in our stead, and took on him our person, who had sinned, and had deserved death, not only eternall, but temporall also: For wee deserved destruction, which is the dissolution of the soule from the body, whereon ensueth the dissolution of the body, as a house is said to be subverted and destroyed, when one part is separated from another. Now it was requisite that the Sonne of God should die, that he might be a sufficient rancome for our sins: For no creature could have sustained such a punishment, as should have been equivalent to eternall punishment, and yet withall should have been temporall. Object. *They have deserved eternall punishment, who soever are not reconciled to God by Christ; therefore the soules ought not to be separated from their bodies, that they might suffer eternall damnation.* Ans. It doth not follow; but this rather, *That therefore both body and soule must be together, that they may suffer it,* which at length shall so come to passe: Therefore it was necessary that Christ should die for us, and his soule be separated from his body. 2. *In respect of Gods truth,* that the truth of God may be satisfied: For God threatned and denounced death, when ever we sinned: which denouncing was to be fulfilled after sin was once committed: And this is that commination or threatening pronounced by God himself, *In the day that thou eatest thereof thou shalt die the death.* Obj. *But Adam did not presently die.* Ans. Truly, he forth-with died not a bodily death, howbeit he became mortall straight upon it, and by little and little he dayly died, and even now already had he died spirituall eternall death, and now was dead; *I heard (saith he) thy voice, and I was affraid, because I was naked.* There was a terror in him, and a feeling of Gods wrath, a strife with death, the losse of all the gifts both of body and mind. But there followed the equity, moderation and lenity of the Gospel: For God had not expressely said, that he should certainly die wholly, and presently: For so had he perished for ever. Wherefore the Son offered a mitigation and lenifying, raised him up to a new life, that notwithstanding he should remain subject to the corporall death, which yet should not be deadly and pernicious unto him. 3. *In respect of the promise made to the Fathers,* both by words, *He is brought as a sheep to the slaughter, and as a sheep before he shearer is dumb, so openeth he not his mouth:* and by sacrifices, whereby God promiseth that Christ should die, such a death, as should be an equivalent price for the sins of the whole world. This could not be the work of a meere creature, but of the Son of God only: and therefore it was requisite and necessary, that the Son of God should suffer so grievous a death for us. Ob. *Then they do not satisfie Gods justice, who are punished, because their punishment is endless and eternall.* Ans. They satisfie by eternall punishment. Rep. *So then might we also be delivered from the curse by our selves.* Ans. So then shall we never be delivered, but shall sustain punishment eternall, which is without end. 4. Christ also himself hath fore-told, that it was necessary that he should die: *Except I go away, the Comforter will*

John 13.8.

will not come unto you. If I wash thee not, thou shalt have no part with me. In this question therefore three memorable circumstances concur: 1. That it was necessary that Gods justice should be satisfied. 2. That this satisfaction was to be made by death. 3. That it was to be accomplished by the death of the Son of God alone. Out of this which hath bin said, we may draw these doctrines: 1. That sin is most of all to be eschewed of us, which could not be expiated but by the death of the Son of God. 2. That we ought to be thankfull to the Son of God, for this his so great a benefit of unspeakable grace and favour bestowed upon us. 3. That all our sins, how many, how great, and how grievous soever they be, are expiated and done away by the death alone of Christ.

3. For whom Christ died: Or, whether he died for all.

WE must answer this question by distinguishing the termes thereof, that so we may reconcile such Scriptures as carry a shew of contrariety: For in some places Christ is said to have died for all, and for the whole world: as, *Who is a reconciliation for our sins, and not for our sins only, but for the sins of the whole world. That by Gods grace he might taste of death for all men. We thus judge, that if one be dead for all, then were all dead. And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Who gave himself a ransom for all men.* Contrariwise, in as many places Christ is said to have died, prayed, offered up himselfe, &c. only for many, only for the elect, for his peculiar people, for his Church, for his sheep, &c. *Not for the world, not for the unfaithfull. I pray for them: I pray not for the world; but for them which thou hast given me, for they are thine: that is, for the elect alone. The Son of man came not to be served, but to serve, and to give his life for the ransom of many. I am not sent but unto the lost sheep of the house of Israel. He shall save his people from their sins. This is my blood of the New Testament, that is shed for many for the remission of sins. Christ was once offered to take away the sins of many. By his knowledge shall my righteous servant justify many: for he shall beare their iniquities. Christ loved the Church, and gave himself for it.*

Testimonies of
Scripture alledg-
ed on both sides.

1. That Christ died
for all:
1 John 2.2.
Heb. 2.9.
2 Cor. 5. 14. 15.
1 Tim. 2.6.
2. That Christ died
not for all, but
for many.
John 17.9.
Mat. 20.28.
Mat. 15.24.
Mat. 1.21.
Mat. 16.28.
Heb. 9.18.
Eph. 5.11.
Eph. 5.25.

A two-fold re-
conciliation of
such Scriptures as
plead for All: 1.
1. B restraining
All, to all that be-
leeve.

John 3.16.
Rom. 1.23.
Act. 10.43.

Lib. 1. cap. 3. de
vocat. Gent.

2. By the distin-
guishing bet ween
the sufficiency &
efficacy of Christs
death.

2 Pet. 2.12.
2 Pet. 1.9.

What shall we say then? Is Scripture disagreeable with Scripture? No verily. Howbeit it seemeth so, unlesse these generall and particular Aphorismes be reconciled by some pithy and plausible distinction. The distinction and reconciliation of these places is two-fold, either of which is true and sound. 1. Some interpret these generall allegations, of the whole number of the faithfull, or of all the beleiving: because the promises of the Gospel do properly appertain to all the faithfull, and because the whole course of Scripture restraineth those promises to the beleiving. *Whosoever beleeveth in him, shall not perish. The righteousness of God by the faith of Jesu Christ, unto all, and upon all that beleeve. Through his name all that beleeve in him shall receive remission of sins.* S. Ambrose expoundeth the generall texts of Scripture on this wise: *The people of God, saith he, have their fulnesse, and although a great number of men neglect or cast from them the grace of their Saviour, yet there is a certain speciall universality of the elect and fore-knownne of God, severd and discerned from the generality of all, to this intent, that a whole world might seem to be saved out of a whole world; and all men might seem to be redeemed from out of all men.* Thus is there no repugnancy, no contrariety between these Scriptures: For all true beleivers are those many, that peculiar people, that Church, those sheep, those chosen, which were given unto Christ, and for whom Christ gave himself.

2. Others reconcile these Scriptures by a distinction of the sufficiency and efficacy of Christs death: For certain wrangling Sophists there are, who admit not this restriction of these generall promises to the faithfull alone: that is, they deny that the letter of Scripture enforeth any such restriction: and for proof of their conceit, they quote and alledge certain places, which seem to impart redemption and salvation not only to the faithfull, but to Hypocrites also and Apostates: as that of Peter; *Denying the Lord which hath bought them. And, Hath forgotten that hee was purged from his old sinnes:* all which Scriptures, it is manifest, are to be understood and

stood and interpreted either of the vaine glorying of Hypocrites of their redemption and sanctification, or of the extent and sufficiency of Christs satisfaction. Wherefore, that wee be not forced to maintaine frivolous contention, with such crabbed perverſie diſputers, touching the reſtriction of theſe generall promiſes before ſpecified; and for more ſound and ample answer unto thoſe places concerning the redemption of Hypocrites, ſome chuſe rather (and not unfitly as I ſuppoſe) to interpret thoſe Scriptures in ſhew contrary one to the other, partly of the ſufficiency, and partly of the application and efficacy of Christs death. They answer therefore that Christ died for all: And againe, died not for all, in a diverſe reſpect. 1. Christ died for all

men abſolutely and without exception, as touching the ſufficiency of the price which hee pay'd.

2. Christ died not for all men, but for the elect alone, and the faithfull, as touching the application, participation, and efficacy of his merit and Paſſion. The reaſon of the former

is, becauſe Christs ranſome is of ſuch weight and worth, that it may ſerve and be ſufficient to purge and cleanſe all the ſins of all men; if at leaſt all men would apprehend by faith this ſalve of ſin. For it can no way be ſaid that it is inſufficient, leſt this blaſphemous inconvenience (which God forbid) ſhould follow: That ſome cauſe of the deſtruction of the wicked, reſteth in the defect of the merit of the Mediatour. The reaſon of the latter is, becauſe all the elect and faithfull, and they alone, doe by faith apply unto themſelves the merit of Christs death, and by his application obtaine the efficacy thereof, even their juſtification and ſalvation: according to that ſaying of Scripture; *He which beleeveſh in the Son hath life everlaſting.* The reſt are excluded from this efficacy of Christs death by their own infidelity, according as it followeth in the ſame place; *He which beleeveſh not, ſhall not ſee life, but the wrath of God abideth on him.* Wherefore, whom the Scripture cancelleth from the participation of the efficacy of Christs death, for them Chriſt cannot be ſaid to have died with reſpect of the efficacy of his death, but in reſpect only of the ſufficiency of his ſacrifice: becauſe the death of Chriſt is ſufficient to ſave them, if they beleeved: but it ſaveth them not, becauſe they beleeve not.

How Chriſt is ſaid to have died for all men; and againe not to have died for all men.

John 3. 36.

If any demand what the will of Chriſt herein was, whether he had a will to die for all; hee is answered by the ſame diſtinction. For as hee died, ſo would hee die. As therefore he died for all, in reſpect of the ſufficiency of his ranſome; but for the faithfull alone, in regard of the efficacy of the ſame: ſo would hee alſo die for all in generall, as concerning the ſufficiency of his merit; that is, hee would in moſt ſufficient manner demerit for all, by his death, grace, righteouſneſſe, and life everlaſting; ſeeing he would that nothing ſhould be wanting on his part, that there ſhould be no defect in his merit, that ſo all the wicked and reprobate might periſh without excuſe: But for the elect alone hee would die, as touching the efficacy of his merit; that is, hee would not only ſufficiently merit grace and ſalvation, but alſo effectually impart them on the elect alone; namely, hee would give unto them faith and the holy Ghoſt, and accompliſh or effect in them, that they ſhould apply unto themſelves by faith, the benefits of his death, and ſo obtain the fruits thereof. In this ſenſe Chriſt is well ſaid to have died in a different manner for the faithfull and unfaithfull. Neither hath this interpretation any inconvenience conſequent thereon; but accordeth not only with Scripture, but even with very experience alſo: both which teſtifie unto us, that the ſalve of ſin and death is moſt ſufficiently and plentifully offered in the Goſpel unto all; but it is applyed, and it cureth the faithfull alone. The whole current of Scripture reſtraineth the efficacy of redemption to ſome particulars only, as to Christs ſheep, to the elect, and to the beleeving: whereas on the other ſide it apparently abandoneth and ſequeſtreth from the grace of Chriſt the reprobate and unfaithfull, as long as they remain ſuch: *What concord hath Chriſt with Belial? or what part hath the beleever with the infidell?* Again, Chriſt prayed for the Elect only and beleeving, and ſuch as hereafter ſhould beleeve on him: *I pray not for the world, but for thoſe whom thou haſt given mee.* If Chriſt would not pray for the world, to wit, for the unfaithfull, much leſſe would he ſo die for them, as by his death to effect their ſalvation: For it is a leſſe thing to pray for a man, than to die for him: and interceſſion and ſuffering of death, are the two individuall or inſeparable

Whether Chriſt would die for all men.

1 Cor. 15.

John 17. 9.

The opinion of
Fathers herein.
Aug. ad cap. 28.
cap. 1. in Joh. 17. 27.
32. & serm. 137. de
temp. Cyr. in Joh.
lib. 11. cap. 19.
Prosper. ad cap.
Gallorum Lumb.
lib. 3. dist. 22. Sum.
de verit. Mat. 26.
Quest. 7.

John 3. 16.
Rom. 3. 22.

Mat. 11. 28.
Acts 2. 31.
Heb. 5. 9.
Mat. 7. 6.

able parts of Christs sacrifice; of which if Christ deny the ungodly the one, who is he that dareth reach out unto them the other?

Lastly, the founder Fathers and Schoole-men doe thus reſtraine theſe texts of Scriptures, and diſtinguiſh on them as we doe: eſpecially Auguſtine, Cyril, and Proſper. Lombard thus writeth; *Chriſt offered up himſelf to God the Trinity for all men, as touching the ſufficiency of the price pay'd: but for the elect alone, as touching the efficacy, becauſe he wrought ſalvation only for the Predeſtinate.* Thomas ſaith, *The merit of Chriſt, as concerning the ſufficiency thereof, equally belongeth unto all, but not concerning the efficacy which hapneth, partly by reaſon of free-will, and partly by reaſon of Gods election, whereby the effects and fruits of Chriſts merits are mercifully beſtowed on ſome; and by the juſt judgement of God are withheld from others.* This is the language of other School-men alſo. Whence it is evident, that Chriſt ſo died for all, that notwithstanding the benefits of his death properly concern the faithfull alone, to whom only they are available. Object. 1. *The promiſe of the Goſpel is univerſall, as appeareth, in that Chriſt ſaith, Come unto mee all. And againe, That every man might be ſaved; Alſo, That hee might have mercy on all: Therefore it concerneth not the faithfull alone.* Anſ. The promiſe indeed is univerſall, but in regard of the faithfull and penitent. For to extend it unto filthy dogs and hogs, that is, to the reprobate, were open blaſphemy. There is (ſaith Ambroſe) a certain ſpeciall univerſity of the elect, and fore knowne of God, ſevered and diſcerned from the generality of all. This manner of reſtraint is deduced out of the very letter of the promiſe: *That every one which beleeueth ſhould not periſh, but have everlaſting life. The righteousneſſe of God by the faith of Chriſt Jeſu unto all, and upon all that beleeve. Come unto mee all ye which labour and travell, and I will reſreſh you. Hee is rich unto all that call upon him. Whoſoever ſhall call on the name of the Lord ſhall be ſaved. Hee is made the author of ſalvation unto all that obey him.* And out of the words of Chriſt, *Give not that which is holy unto dogs, and caſt not pearles before ſwine.* Obj. 2. *Chriſt died for all: Therefore his death appertaineth not to the faithfull only.* Anſ. Chriſt died for all, as touching the merit and ſufficiency of his ranſom: for the faithfull only, as touching the application and efficacy thereof: For, in aſmuch as the death of Chriſt is imparted unto them, and profiteth them only, it is rightly ſaid to appertain properly unto them alone, as before hath bin proved at large.

Queſt. 41. To what end was he buried alſo?

Anſ. That thereby he might make manifeſt that he was dead indeed.

2 Act. 13. 29.
Mat. 27. 59, 60
Luk. 23. 52.

The Explication.



HE cauſes of Chriſts buriall are many: For, 1. *He would be buried in teſtimony of his true death, that we might know that hee was dead indeed: For the living are not buried, but the dead only.* As then after his reſurrection hee offered himſelfe to be ſeen, handled, &c. for evident proof of the truth of his body, raiſed from death: ſo after his death he offered his body to be felt, and buried, that men might know it to be a dead corps. Hither belong ſome parts of the ſtory penned by the Evangelists; as that Chriſt was pierced with a lance, that he was taken down from the Croſſe, that he was annointed, and wrapt in linnen cloathes, &c. For theſe are good evidences of the truth of his death. We therefore by his buriall are aſcertained of his true death, and by his death aſſured of our redemption: For our ſalvation conſiſteth in his death, the teſtimony whereof is his buriall. 2. *That the laſt part of his humiliation, whereby hee did deſaſe himſelfe for our ſakes, might be accompliſhed: For buriall was a part of the puniſhment, curſe, and ignominy which we had deſerved: as it is ſaid, To duſt ſhalt thou returne.* A dead body is indeed void of ſenſe and feeling; but yet notwithstanding ignominious it was for the body to be committed to the earth, as any other dead corps.

2
Gen. 3. 19.

As

As then Christs resurrection from the dead and death is a part of his glory : so his buriall, that is, the debasing of his body to be in the same state with other dead carcases, is a part of that humiliation which he sustained for our sakes. 3. *Hee would be buried, that we might not be affraid of the grave,* but might know that our head Christ had sanctified our graves by his buriall, that now they are no longer graves unto us, but chambers of quiet repose, untill we be raised againe unto life. 4. *That it might be apparent or manifest, as concerning his resurrection,* that hee had truly overcome death in his body, that by his own power and vigour he had shaken off death from himselfe, and that his resurrection was not imaginary, but a resurrection of a reviving corps. 5. *That he might confirme in us an hope of the resurrection :* to wit, that the time shall once come, when we after his example shall be buried, and by his power shall rise again; knowing that Christ our head hath laid open the way unto us by the grave and death, to celestiall glory : and therefore shall wee be raised out of the grave, though we die and give up the Ghost. 6. *That we being spirituallly dead, that is, to sin, might rest from sin.* We are buried with Christ by baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walke in newnesse of life. 7. That the truth might be answerable to the type of Jonas, and the prophecies might be fulfilled concerning the buriall of the Messias : *Thou shalt not leave my soule in hell. He made his grave with the wicked.*

3

4

5

6

Rom. 6. 4

7

Psal. 16. 10.
Ezay 53. 9.

Quest. 42. But since that Christ died for us, why must we also die ?

Ans. Our death is not a satisfaction for our sins, ^a but the abolishing of sin, and our passage into life everlasting. ^b

a Mar. 8. 37.
Psal. 49. 8.
b Phil. 1. 3. 22
John 8. 24.
Rom. 7. 14.

The Explication.



Here is answer made unto that objection, *If Christ died for us, why then die wee too ? For hee should not die for whom another hath already died : otherwise, the satisfaction would seem double.* Ans. Hee, for whom another died, should not die, as thereby to satisfie, that is, so that his death should be any merit or satisfaction : but there are other causes why we must die : For wee die ; not to satisfie the justice of

God, but by death, as a meane, to receive those gifts, which Christ by his death hath merited for us. For this our temporall death, is 1. *An admonition of the remanents of sin in us.* 2. *An admonition of the greatnesse of sin.* 3. *A purging and cleansing of us :* For by death are purged out the reliques and remaines of sin in us. 4. *A translating into eternall life :* For by corporall death is the passage of the faithfull made into eternall life. Repl. *If the cause be taken away, the effect is taken away ; but the cause of death in us, which is sin, is taken away by Christ : therefore the effect also, which is death it selfe, ought to be taken away.* Ans. Where all cause is taken away, the effect also is taken away : but in us all cause of death is not taken away, As concerning the purging out of sin ; albeit it be taken away, as touching the remission of sin : Or we may answer unto the Minor proposition ; that sin is indeed taken away as touching the guilt, but it is not taken away as touching the matter of sin, which as yet remaineth to be purged by little and little, that we might be exercised in prayer, and repentance in this life, untill in another life we be perfectly discharged from the reliques of sin.

What our temporall death is.

Quest. 43. What other commodities receive we by the sacrifice and death of Christ?

Ans^r. That by the vertue of his death, our old man is crucified, slain, and buried together with him, ^a that henceforth evill lusts and desires may not reigne in us, ^b but we may offer our selves unto him a sacrifice of thanksgiving. ^c

^a Rom. 6. 6.

^b Rom. 6. 6, 12.

^c Rom. 12. 1.

The Explication.



His Question concerneth the fruits and commodities of Christs death. Here also the end of Christs death, and the fruits of the same, are all one thing (as we have before shewed in his *Passion*) considered with diverse respects. For those ends which Christ proposed unto himselfe in dying they become fruits unto us in receiving and apprehending them. The fruit therefore and commodity of Christs death is the whole work of our Redemption. 1. *Justification or remission of sins*: because the justice of God requireth, that God should not punish a sinner twice: but he hath punished our sins in Christ: Therefore he will not punish again the same in us. *The blood of Jesus Christ purgeth us from all sin, as well originall as actuell*; as well of fact, or doing what we should not, as of omission, or not doing what we should. So then we are justified, that is, we are freed from the guilt as well of punishment as of crime, by the death of Christ. The cause of this effect is the death of Christ. 2. *The gift of the holy Ghost, and, through his working, regeneration, and a new life*: because Christ by his death hath not onely obtained for us pardon of our sin, and reconciliation with God, but also the gift of the holy Ghost, that by his working and vertue the old man might be crucified with Christ: that is, that by the holy Ghost, through the efficacy of Christs merit, and our engrafting into him, our corrupt, and as yet not regenerated nature might be abolished in us: and that of the contrary, righteousness might be begun in us, the image of God (destroyed by the Divell in us) might be restored, and we, by the same spirit, moved to shew and yeeld all thankfulness for so great a benefit. *Christ is made unto us righteousness, wisdom, sanctification, and redemption. Ye are compleat in him, which is the head of all principality, &c.* The death of Christ is the impellent or motive cause in effectuating as well our justification, as our regeneration, in two respects. 1. *In respect of God*: because for the death of Christ God pardoneth us our sins, and giveth us the holy Ghost, and restoreth in us his image. *Being justified in his blood. Being reconciled to God, through the death of his Son. Because ye are sonnes. God hath sent forth the spirit of his Sonne into your hearts, which cryeth Abba, Father.* 2. *In respect of us also* it is an impellent cause: because they, who apprehend Christs merit by a true faith, and apply his death unto themselves; for them it is impossible to be unthankfull, or not endeavour to live to the praise and honour of his name, which is, to begin newnesse of life. The application of Christs death, and the consideration thereof, will not suffer us to be ungratefull, but forceth us to love Christ again, and prove therein our thankfulness for so inestimable a benefit. No man therefore may imagine any remission of sins without regeneration: and he lieth unto himselfe and the world, who boasteth of Christs death applied to himself, yet hath no desire to live godly and holily to the honor of Christ. For all, after they are once justified, prepare and addresse themselves to doe those things which are gratefull unto God: For regeneration, or the desire and endeavouring of obeying God, cannot be separated from the applying of his death unto us, nor the benefit of regeneration from the benefit of justification. All who are justified, are also regenerated and sanctified: and all who are regenerate, are also justified. Object. *The Apostle attributeth our regeneration to Christs resurrection: why then is regeneration here attributed to his death?* Ans^r. It is attributed unto Christs death, as touching his merit: for he merited regeneration for us by dying. And it is attributed

1. Justification or remission of sins,

1 John 1. 7.

2. The gift of the holy Ghost and regeneration,

1 Cor. 1. 30.
Col. 2. 9.

Rom. 5. 9, 10,
Gal. 4. 6.

1 Pet. 1. 3.

to Christs resurrection, in respect of the applying of it; for, by rising from the dead, hee applyeth unto us regeneration, and giveth us the holy Ghost. 2. *Eternall life* is also the fruit of Christs death. God so loved the world, that he gave his only begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life. God hath given unto us eternall life, and this life is in his Son.

3. *Eternall life.*
John 3. 16.
1 John 5. 12.

Now what is it, To beleve in Christ dead? Ans. It is to beleve, that Christ hath not only suffered extreme torments for my sake, but also death it selfe, and hath by his death obtained for mee remission of sins, and reconciliation with God, and consequently also the holy Ghost, who beginneth in me a new life, that I may again be made the Temple of God, and at length attain unto everlasting life, wherein I shall worship and magnifie God for ever.

The meaning of the Article, I beleve in Christ dead.

Quest. 44. Why is there added, He descended into hell?

Ans. That in my greatest paines and most grievous tentations, I may support my selfe with the comfort, that my Lord Jesus Christ hath delivered me, by the unspeakable distresses, torments and terrours of his soule, into which hee was plunged both before, and then especially when he hanged on the Crosse, from the straits and torments of hell.

a Psal. 18. 5, 6.
& 116. 3.
Mat. 26. 36. &
27. 46.
Heb. 5. 7.
b Blay 53. 5.

The Explication.

Two things are hereto be handled: 1. *The true sense and meaning of this Article.*
2. *The use.*

1. What the true sense of this Article is, or what the descent of Christ into Hell signifieth.

Hell in Scripture is taken three waies: For it signifieth, 1. *The Grave.* Then hee shall bring my gray-head with sorrow unto hell. Thou wilt not leave my soule in hell: neither wilt thou suffer thine holy One to see corruption. 2. *The place of the damned:* as in the story of the rich man and Lazarus. The Glutton being in hell in torments, lift up his eyes, and saw Abraham a farte off, and Lazarus in his bosome. If I lye downe in hell, thou art there. 3. *The paines of hell,* that is, the terrours and torments of the soule and conscience. The paines of hell gate hold upon mee. The Lord bringeth downe to hell, and raiseth up: that is, into exceeding paines and torments, out of which afterwards he againe delivereth. In this third sense it is taken in this Article: For it cannot be understood in the first sense, of the Grave: 1. *Because it is said before, Hee was buried.* If any say, that this latter Article is an exposition of the former, he saith nothing; For as often as two speeches expressing the same thing are joyned together, so that the one is an exposition of the other, it is meet that the latter be more cleere and open than the former, which here is cleane contrary. For, *To descend into hell,* is more obscure than *to be buried.* 2. *It is not likely in this so brief and succinct a Confession, that the same things should be twice spoken in other words.* Neither can this place be understood of the place of the damned; as is proved by this division: 1. *If Christ did locally descend into Hell, he descended either as touching his God-head, or as touching his soule, or as touching his body.* Not as touching his God-head: (For this is every-where) Nor as touching his body: (For that rested in the grave three dayes, as was prefigured by Jonas, the type of Christ, neither rose it from any other place, but from the grave.) Nor as touching his soule. 1. *Because Scripture nowhere expresseth and mentioneth it.* 2. *Because Christ, dying on the Crosse, said of his soule: Father, into thy hands I commend my spirit: And to the Theefe, This day shalt thou be with mee in Paradise:* Therefore the soule of Christ after his death, was in the hand of his Father, in Paradise, not in Hell.

Three significations of hell in Scripture.

1
Gen. 42. 38.
Psal. 10. 10.
2
Luke 16. 23.
Psal. 139. 8.
3
Psal. 116. 3.

Why he l is not here taken for the grave.

Why hell is not here taken for the place of the damned.

1
Because no part of Christ could be in hell.

2
Luke 23. 46. & 35. 4.
Christs soule descended not locally.

And that cavill little steadeth the Adversaries of this doctrine, that hee might be also

Psal. 139. 8.

Luke 23. 43.

2
Because there
was no cause why
Christ should de-
scend.

John 19. 30.
1. Not to suffer.
2. Not to free the
Fathers out of the
Limbo.
Wisd. 1. 1.
Luke 16. 26.

3. Not to triumph
over Death and
the Divell, and af-
fright them.
1 Pet. 3. 19.

1 Pet. 4. 6.

Ephes. 4. 9.

also in the hand of his Father; that is, in his Fathers protection, even in Hell: according to that, *If I lye downe in Hell thou art there*; that is, there also will God have care of me, and there also will he keep me, that I perish not; for one place interpreteth another: And he had said before unto the Thiefe, *This day shalt thou be with me in Paradise*, that is, in the place and state of the blessed, where both of us shall be free from these paines; that is, he speaketh of felicity and liberty, which is not in hell: for his meaning is, both of us, who now suffer, shall this day be in Paradise, a place of everlasting salvation or happinesse, where, being delivered from all torments we shall enjoy most pleasant quiet and repose. But Paradise is neither hell, nor in hell, which is the place of torment. Whereupon also it is cleere, that Christ spake this to the Thiefe, not of his God-head, but of that which suffered, which was his soule: For the God-head was not with the Thiefe, neither did Christ suffer, or was delivered as touching his God-head, but as touching his soule. 2. *If Christ did locally descend into hell, he descended either to suffer, or to deliver the Fathers thence, as the Papists affirme. But he descended not to suffer*; because now all things were finished on the Crosse: as Christ himselfe also hanging on the Crosse said, *It is finished. Hee descended not to deliver the Fathers*: 1. Because hee did this before in suffering for them on the earth. 2. He did the same by his power, and efficacy of his God-head, from the very beginning of the world, not by the descension of his soule or body into hell. The Fathers were not in Limbo; Therefore they could not be delivered thence: as it is said, *The soules of the just are in the hand of God. Between you and us there is a great gulf set, so that they which would goe from hence to you cannot; neither can they come from thence to us.* And in the same place, Lazarus dying, is said to be carried by the Angels into Abrahams bosome, not into Limbus Patrum.

Some thinke that Christ indeed descended not into hell either to suffer, or to deliver the Fathers thence, but to *show there the Divell and death his victory, and to strike a terror into them.* But that Christ descended for this cause, is no where found extant in Scripture. They object unto us first that place of Peter: *By the which he also went and preached unto the Spirits that are in prison, which were in time passed disobedient.* Answ. Peters meaning in this place is not as these men conjecture, but is on this wise: Hee saith, *Christ went*; that is, being sent from the beginning, of the Father, unto the Church: *By his Spirit*; that is, by his God-head: *To the Spirits that are now in prison*; that is, in hell: *He preached in time passed*, When as yet they lived, and were disobedient; namely, before the Flood: For then hee preached to the disobedient, when they were disobedient: But they were disobedient in the time of Noah: Therefore Christ preached by Noah, and by the Fathers, inviting the disobedient to repentance. Farther, if Peter here spake of the descension into hell, yet this was not their opinion who pretend the broaching of it, but the Papists, who affirme and teach, that Christ preached in hell unto the Fathers, and delivered them. They bring another place of Peter: *The Gospell was also preached unto the dead.* Answ. That is, unto those which are now dead, or were then dead when Peter wrote this, and who then lived, when the Gospell was preached unto them. They wrest and misconstrue also a place of Paul: *Christ descended into the lowest parts of the earth.* Answ. Into the lowest parts of the earth, that is, into the earth, which is the lowest part of the world: For one part of the earth is not opposed unto another, but the earth is opposed unto heaven, and the humiliation of Christ is thereby signified. This interpretation is proved by the scope and drift of the Apostle, who maketh in that place an opposition of Christs great glory, and his great humiliation. So on the other side, *Christ ascended into the highest parts of heaven*; that is, into heaven, into the highest part of the world. These places therefore make nothing for the descension of Christ into hell: and were it so, that these places, alledged to establish this opinion, were to be understood of a locall descension of Christ into hell; yet would they not make for them, but rather for the Papists, who teach, that Christ preached unto the Fathers in hell, and thence delivered them. Now if these testimonies help not the Papists, much lesse will they help them: For, it is certaine, that it cannot be thence proved, that Christ descended into hell, to strike a terror into

into

into death and the Divell. This opinion indeed is not impious or ungodly, and is approved by many of the Fathers; so that we are not to contend maliciously with any therein: yet I leave it, because it is not grounded on any firme reasons, neither can be gained by witnesse of Scripture; and contrary reasons are at hand easie to be had: For, 1. After his death, when he had said, *It is finished*; the soule of Christ rested in the hands of his Father, into which he had commended it. And, 2. If hee descended to triumph, this Article should be the beginning of his glorification: but it is not likely, that Christ took the beginning of his glorification in hell: For it is apparent by the opposition of the Article following, that Christs descension was the lowest degree of his humiliation. And yet I confesse withall, that Christ strook a greater terrour into the Divels, but that was by his death, whereby hee disarmed and vanquished the Divell, Sin and death: and without doubt, the Divell perceived himselfe conquered by the death of Christ.

What meaneth then this Christs descension into hell? It signifieth, 1. *Those extreme torments, straights and griefes which Christ suffered in his soule*, namely, the wrath of God against sinners, and that such as the damned feele, partly in this life, and partly in the life to come. 2. *The exceeding and extreme ignominy and reproach which Christ suffered*. That Christ suffered these things, is proved by the testimony of David before alledged. *The griefes of hell caught mee*: which is said of Christ in the person of David. There are other the like sayings whereby the same is proved: *The Lord would breake him, and make him subject to infirmities. My soule is very heavie, even unto the death*. The same doe those his vexations also shew in the Garden, when he sweat blood: because, *The Lord hath laid upon him the iniquities of us all*: Therefore he crieth out; *My God, my God, why hast thou forsaken mee?* The same is also proved by these reasons: 1. Christ was to redeeme not only our bodies, but also our soules: Therefore he ought to suffer not only in body, but in soule also. 2. Christ was to deliver us from the paines and torments of hell: Therefore hee of force must suffer them: which being so, he either suffered them before his death, or after death. The Papists themselves confesse, that hee suffered not after death: Therefore it must needs be, that he suffered them before death. But these paines he suffered not in the body, for the sufferings of the body were only externall: Therefore he suffered those griefs in his soule. 3. It is very convenient, that the extremest and most grievous part of Christs Passion (which was these dolours of minde) should not be passed over without mention in the Creed: But if the Article of Descension into hell concerne them not, they should be left unmentioned; sith that the former Articles treat only of the externall sufferings of the body, which Christ suffered without him. There is no doubt therefore, but that by this Article the ghottly passions, or sufferings of his soule are signified. This is the true meaning of the Descension into hell; and wee are to maintaine and defend against the Papists, that which is certain; namely, that Christ so descended, as hath been proved in this discourse: Howbeit, if any man be able to mainrain with sure grounds and proofs that Christ descended in any other sense, it is well: I cannot. Object. 1. *The Articles of faith are to be understood properly, and without any trope or figure*. Answ. True, except an Article, being taken according to the proper signification, be disagreeing from other places of Scripture. But this Article of Christs descension into hell, being taken properly, is much repugnant to that saying of Christ, *It is finished*: For if Christ fulfilled and finished all the parts of our Redemption on the Crosse, there was no cause why he should descend into hell, that is, into the place of the damned. Object. 2. *The terrors and torments of the soule in Christ went before his buriall*. But the descension into hell followeth his buriall: Therefore the descension into hell concerneth not those torments. Answ. The Minor of this Syllogisme is faulty, in alledging that for a cause which is no cause: For in the Creed, the descension into hell followeth the buriall, not that it was performed after the buriall, but because it is an illustration of that which went before touching the Passion, Death and Buriall, lest any thing should be detracted from them: as if it were said, *He suffered not only in body, hee died not onely a bodily death, hee was not onely buried; but also suffered in soule*

Hell signifieth in this place the terrors and torments of the soule.

Psal. 116. 3.

Egy 53. 10.
Mat 26. 38.

Luke 22. 44.
Eay 53. 6.

See D. Tho. Biff.
Bish. of Winch.
in his Tract touch-
ing the redem-
ption of mankind,
pag. 154. &c.
John 19. 30.

oule the extreamest vexations, and hellish dolours, such as all the reprobate shall suffer for ever. The chiefeft therefore and weightiest part of Christs passion followeth in good order: For the Creed proceedeth from the griefs of the body to the vexation and anguish of the minde; and from the visible Passion to the invisible, as it were from a lesse to a greater matter and circumstance.

2. *The fruits and use of Christs descension into hell.*

What it is to beleeve in Christ, who descended into hell.

CHRIST descended into hell: 1. *That we might not descend thither, but rather that hee might free us from the eternall paines and torments thereof.* 2. *That he might transport and carry us triumphantly with him into heaven.* Wherefore, to beleeve in Christ, which descended into hell, is to beleeve, that Christ sustained for mee in his soule infernall and hellish paines and torments, and that exceeding ignominy, which is due unto the wicked in hell: that thereby I might not descend into hell, and that I might never be forced to suffer them; all which otherwise I should suffer in hell eternally: but that of the contrary rather I might ascend with Christ into heaven, and there injoy with him exceeding happinesse and glory for ever and ever. This is the use and profit of this Article of Christs descension into hell.

Quest. 45. *What doth the Resurrection of Christ profit us?*

ON THE
17. SABBATH.

^a Rom. 4. 25.
¹ Pet. 1. 3.
¹ Cor. 15. 16.
^b Rom. 6. 4.
Col. 3. 1 & c.
Eph. 1. 3. & 2. 5
c ¹ Cor. 15.
20, 21.

Ans. First, by his Resurrection he vanquished death, that he might make us partakers of that righteousness which hee had gotten us by his death. ^a Again, wee are now also stirred up by his power to a new life. ^b Lastly, the Resurrection of our head Christ, is a pledge unto us of our glorious resurrection. ^c

The Explication.



Hus farre have we continued the Treatise of Christs humiliation: It remaineth that wee proceed unto his glorification, for which hee rose the third day from the dead: For the humiliation of the Mediatour was not to endure for ever; but it was enough that he suffered once and died: notwithstanding the efficacy and power thereof, in preserving and maintaining the blessings issuing and flowing thence with full stream, endureth for ever. Now in Christs Resurrection two things are especially to be considered; the *history*, and the *fruit* thereof. In the *history* wee are to observe, 1. *Who it was that rose from the dead*; to wit, Christ, both God and man, in that body in which he died: For this the *Word* never put off. 2. *The manner of his rising*: which was, that he, who was verily dead, revived from death, recalling his soule to his body, and gloriously came forth of his Sepulchre on the third day, according to the Scriptures; and that both by his Fathers, and his own force and power, I say, not the power of his flesh, but of his God-head: For he was raised of the Father by himself; because the Father worketh by the Son. 3. *The testimonies of his true resurrection*. Hee shewed himself openly to many women and Disciples; the Angels bare witness thereunto, &c. The *fruits* of Christs resurrection are expressed in these questions following.

Two things to be considered in Christs resurrection.
1. The history, and therein.
a. Who rose.
b. How he rose.

3. The testimonies of his rising.
4. The fruits of Christs resurrection.

The chief questions of Christs Resurrection are,

1. *Whether Christ rose againe.*
2. *How he rose.*

3. *For what cause he rose.*
4. *What are the fruits of his resurrection.*

1. *Whether*

1. Whether Christ rose again.

INfideles beleeve, that Christ died, but beleeve not that he rose from death. Nevertheless, that Christ rose again, is proved by the testimonies of Angels, Women, Evangelists, Apostles, and other Saints, who after his resurrection saw him, felt him, and talked with him. And we were to beleeve the Apostles in respect of the authority which they had from heaven, although they had not seen him.

2. How Christ rose.

THe maner of Christs Resurrection is declared by these circumstances following: 1. *Christ did rise truly and indeed, so that his soule did truly and indeed returne unto his body*, from which it was severed by death, and hee did truly come forth even out of the grave also, in despite of the Watch-men, they being withall amazed and stricken therewith. 2. *He rose the same person which he died: the same Jesus Christ, God and Man*, according to the nature, wherein he suffered, namely, according to his humane nature, even the true humane nature, and the same in essence and properties, and that not deified, but glorified, all infirmities thereof being done away. *Behold my hands and my feet: for it is I my selfe, handle mee, and see mee; for a spirit hath not flesh and bones, as yee see mee have.* And truly, nothing else could rise againe, but that which had fallen. The same body therefore which fell, did rise again: which is the greatest comfort unto us: For hee must have been one and the same Mediatour, who should merit for us a communicating and participation of those benefits which we had lost by sin, and who should restore the same unto us, and apply them to every one. Again, except Christs flesh had risen, neither should ours rise. 3. *He rose by his owne power*; that is, he put death to flight, and shook it from himselfe, quickened his dead body, re-united it to his soule, and restored unto himselfe a blessed, heavenly and glorious life, and that by the might and power of his God-head. *Destroy this Temple, and in three dayes I will raise it up againe. I have power to lay downe my soule, and have power to take it up againe: As the Father raiseth up the dead, and quickneth them, so the Son quickneth whom he will.* Obj. But the Father raised him: For it is said, *If the Spirit of him that raised up Jesus from the dead dwell in you, &c. Therefore he raised not himself.* Ans. The Father raised the Son by the Son himselfe, not as by an instrument, but as by another person of the same essence and power with the Father, by which the person doth ordinarily work: The Son is raised of the Father by himselfe, himselfe hath raised up himselfe by his Spirit: For, *Whatsoever things the Father doth, the same things doth the Son also.* 4. *Hee rose the third day by his Fathers and his owne power*, 1. Because the Scriptures (in which are understood all the prophecies and types under the Law) doe shew, that Christ ought to rise the third day: as for example, wee may instance in Jonas, who fore-shewed Christ. 2. Because his body was to rise, not being tainted with any corruption: and yet not forth-with the first day, that his death might undoubtedly be knowne; but the third day after his Passion on the Crosse. The circumstance therefore of the third day, is inserted in the Creed, that the truth might be correspondent to the type, and we ascertained, that this Jesus is the Messias promised to the Fathers, because he alone rose the third day.

3. For what cause Christ rose.

CHrist rose, 1. For his Fathers and his owne glory: Declared to be the Son of God by the resurrection from the dead. *Father, glorifie thy Son, that thy Son may also glorifie thee*: For the glory of the Son is the glory of the Father. 2. In respect of the prophecies which were uttered of his death, and of his resurrection. *Thou shalt not leave my soule in the grave, neither shalt thou suffer thine only One to see corruption. When hee shall make his soule an offering for sinne, hee shall see his*

1. The glory of the Father and the Son.
Rom. 1.4.
John 17.1.
2. Because of the prophecies.
Psal. 16.10.
Acts 2.37.

Elay 53.10.
Mat. 12.39.

Mat. 16.54.

Acts 4.27.28.

Mat. 17.23.
John 2.19.

3. The worthinesse
of the person
rising.
Acts 2.34.
John 3.35.

John 9.26.
1. & 40.28.

Heb. 10.14.
Rom. 5.10.

4. The office of
the person
Psal. 45.7.
2 Sam. 7.13.14.

Psal. 83.34.
35.36.
Ez. 37.23.24.

Dan. 7.27.
Elay 9.7.
Luke 1.33.

Psal. 10.4.
Rom. 8.34.

John 1.14.

his seed, and shall prolong his dayes. . Hee shall see of the travell of his soule, and shall be satisfied. No signe shall be given unto it, save the signe of the Prophet Jonas : For as Jonas was three dayes, and three nights in the Whales belly; so shall the Sonne of Man be three dayes, and three nights in the heart of the earth. As yet they knew not the Scripture, that hee must rise againe from the dead. In regard of these and other such prophecies, it was necessary, that Christ should die and rise againe, that the Scriptures might be fulfilled. How then should the Scriptures be fulfilled, which say that it must be so? to wit, because of Gods unchangeable decree revealed in the Scriptures : of which decree the Apostles in the Acts speak, saying : Doubtlesse, against thine only Son Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, gathered themselves together, to doe whatsoever thine hand and thy counsell had determined before to be done. Hither also belong Christs own predictions hereof. They shall kill the Son of Man, but the third day hee shall rise againe. I will raise up this Temple againe.

3. For the worthinesse and power of the person that rose : For, for this cause it was impossible, that Christ should be held of death, as Peter testifieth : and that, 1. Because Christ is the beloved and only begotten Son of God : The Father loveth the Son, and hath given all things into his hands. So God loved the world, that he gave his only begotten Son. &c. 2. Christ is true God, and author of life : I am the resurrection, and life. As the Father hath life in himselfe, so likewise hath he given to the Son to have life in himselfe. As the Father raiseth up the dead, and quickneth them, so the Son quickneth whom he will. I give unto them eternall life. It had been absurd then, that he should not be raised, but sleep in death, who giveth life to others. 3. Christ is righteous in himself, and, by dying, satisfied for our sins, which were imputed to him. Now where sin is not, there doth not death reigne any more. With one offering hath he consecrated for ever them that are sanctified. In that he died, he died once to sin ; but in that he liveth, he liveth to God.

4. In respect of the office of the person who rose : which, had he remained in death, he could not have discharged : For, 1. The Mediatour, who was true God and Man, should reigne for ever : Thy throne, O God, is for ever and ever, the Scepter of thy Kingdome is a Scepter of righteousness. I will stablish the throne of his Kingdome for ever : I will be his Father, and he shall be my Son. I have sworn once by my holinesse, that I will not faile David. His seed shall endure for ever : and his seate is like as the Sun before mee. Hee shall stand fast for evermore as the Moone, and as the faithfull witness in heaven. They shall be my people, and I will be their God, and David my servant shall be King over them, and they all shall have one shepherd. The Kingdome and dominion, and the greatnesse of the kingdome under the whole heaven, shall be given to the holy people of the most High, whose kingdome is an everlasting kingdome, and all powers, shall serve and obey him. The increase of his government and peace shall have none end. Of his kingdome shall be no end. It was therefore needfull, that the humane nature, which was the seed of David, should be raised, that it might raigne. 2. The Mediatour, who was to be our brother and true Man, should ever make intercession for us, and as an everlasting Priest appeare for us before God. Thou art a Priest for ever, according to the order of Melchisedech. It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request for us.

3. Christ Jesus the Mediatour, which is to be true Man, should be Mediatour both by his merit, and by his efficacy or power. For it sufficed not, that he died for us : but he was further to bestow through his power, his benefits upon the Church and us all, who by dying or by his death, had obtained for us righteousness, that is, the holy Ghost, life, and glory eternall : For both belong unto the Mediatour, who therefore obtaineth them for us by his intercession and death : But he could not have bestowed them, had he remained in death ; first then hee should have had no being. And he who is not, or hath no being, worketh nothing. In him also the same benefits are therefore placed by the God-head, that he should make us partakers of them. Of his fulnesse have all we received.

Neither ought it to seem any marvell, that Christ doth bestow the same benefits on

on us, which he obtained of the God-head, by his death for us. For a man may both obaine a thing of one for another, and also bestow the same on him for whom he obtained it: As, be it that one maketh request for thee unto a Prince for a gift of a thousand crowns: the Prince doth this for his sake that requested it, and bestoweth also that gift on him that he may bestow it on thee: he then shall obaine this gift for thee of the Prince, and withall shall bestow the same on thee. Now, albeit Christ could have bestowed the benefit of his death upon us by his God-head, by the means whereof we are justified and regenerated, and begin faith, and new life by the holy Ghost: yet notwithstanding, as God decreed, by man to raise the dead (for by man came the resurrection) and by man to judge the world; so also hath he decreed to bestow these gifts by Jesus-Man, that the same might be and continue Mediatour, who is true God and Man. Therefore also it was requisite, that Christ should remaine for ever our brother, and our head; and that we of the other side, being ingrafted into him by a true faith, should alwayes remaine his members. *A.* John 15. 4. *bide in me, and I in you.* For in the seed of David is grounded our salvation. *My servant David shall feed them for ever.* Now, he had not continued our brother, neither had we been his members, if his humane nature had continued in death. Which thing all the testimonies doe confirme, which attribute an eternall kingdome unto the seed of David. For on that kingdome is our salvation grounded: and the kingdome of Christ the Son of David could by no means have been eternall, if his humane nature had continued in death. *Ob.* But in the old Testament, before his incarnation or humiliation, Christ, without his humanity, did bestow the same benefits on the Fathers, which he bestoweth on us in the new Testament, and was no lesse, before the taking of flesh, Mediatour, than since; also he did the same things before his coming, which he doth after his coming in the flesh. Therefore it was not necessary that Christ for this cause should become man, and suffer death. *Answ.* But neither had he then done those things, except he should have been afterwards man, and have continued alwayes man: so neither now should he doe the same, if he had not risen, and if he did not retain the nature which he took for ever. *The Father hath given the Son also power to execute judgement, in that he is the Son of Man.* John 5. 27.

5. He rose for our salvation: and that in three respects: 1. For our Justification. *Our Lord Jesus Christ was delivered to death for our sins, and rose againe for our justification.* Now, the resurrection of our Mediatour was requisite for our justification: 1. Because, without the resurrection, his satisfaction had not been perfect, nor his punishment finite: and except his satisfaction had been perfect, and his punishment finite, we could not have recovered out of everlasting death, from which the Mediatour was so to deliver us, as that he should utterly overcome it in us. If then our Mediatour was utterly to vanquish and overcome death in us, he ought then so to die, as to overcome death first in himselfe, and so to fulfill indeed that which was foretold; *Death is swallowed up into victory. O death, where is thy sting? O grave, where is thy victory?* and so should confound his enemies, which cast in his teeth: *He saved others, himselfe he cannot save.* Hos. 13. 14. 1 Cor. 15. 54. Mat. 27. 42.

Againe, Except Christ had overcome death, he could not have bestowed his benefits on us, which by his death he had merited for us; (but it belonged to the same party to merit and bestow the Mediatours benefits on us, as hath bin heretofore proved:) neither should we know that he had satisfied for us, because if he had continued in death, it had been a certain argument that he had not satisfied, but was overcome of death, & of the burden of sin. For where death is, there is sin: or if he had satisfied, and yet had remained in death, this had bin contrary to the justice of God. Wherefore Christ was to rise, as well for this end; that he might fully accomplish his satisfaction for us: as also for this; that we might know that he had fully accomplished it, and had promerited benefits for us: and finally to this purpose, that himselfe might apply the same unto us: that is, that by his merit and efficacy, we might be perfectly saved and justified. 2. *Christ rose for our regeneration.* For justification, or remission of sinnes sufficeth not, without the inchoation and beginning of a new life. 3. For the preservation or continuance of his benefits towards us, our raising againe unto life, and

1 Cor. 15. 37.

What resurrection
is.

glorification. God will by this meanes everlastingly quicken and glorifie us, that being inserted, and engrafted into the masse of his Son, that is, his humane nature, we may for ever be carried of it, and out of it draw life. *By man came death, by man also came the resurrection of the dead.* For these causes it was necessary, that Christ should rise againe, that is, that his soule, which was laid down from the body, should be againe joyned with the same body. For resurrection is nothing else than a conjunction or re-uniting of the same body with the same soule.

4. What are the fruits of Christs resurrection?

THe questions are divers, *Wherefore Christ rose*: and, *What fruits Christs resurrection bringeth unto us*. For, all the causes of Christs resurrection are not fruits of his resurrection: and after a diverse manner are the causes and the fruits of his resurrection considered: and moreover, the benefits of Christ, bestowed by his resurrection, are one way considered as causes of Christs resurrection; to wit, in as much as it was necessary that he should rise from death to bestow them on us: and otherwise as fruits of the same; namely, in as much as by the power of his resurrection he bestoweth them on us.

Rom. 1. 4.

John 1. 4. & 5. 16.

Eph. 1. 10, 21, 22.

Furthermore, the fruit of Christs resurrection is of two sorts: the one respecting Christ; the other, us. For first (as the Apostle saith) *He is declared by the resurrection to be the Sonne of God*: even the only begotten and wel-beloved Sonne of God, who is also God himselfe. For he revived by his owne power, which is the property of God alone. *In him was life. As the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.* Again, Christs humane nature also was by his resurrection adorned with heavenly gifts, immortality, and that glory which becometh the nature of the Sonne of God. *God wrought according to the working of his mighty power in Christ, when he raised him from the dead, and set him at his right hand in the heavenly places, farre above all principality, and power, and might, and domination, and every name that is named, not in this world onely, but also in that which is to come. And hath made all things subject under his feet, and hath appointed him over all things, to be the head of his Church.* The fruit of Christs resurrection which respecteth us, is of many sorts. But, to speak in generall, *All the benefits of Christs death are also the fruits, which we receive by his resurrection.* For Christs resurrection maketh that his death hath his effect. Christ by his resurrection doth apply unto us those benefits, which he merited for us by his death; and by this meanes, the same are the benefits both of his death and resurrection, which are otherwise merited for us, than they are bestowed on us. For it was not necessary that the very act of meriting and deserving should dure all the time both of the old and new Church; but onely the act of bestowing or applying the same: and therefore it was necessary also that the Mediatour should be continually, that he might bestow alwayes those benefits on the Church, which he was once to merit. For this cannot be done without a Mediatour: and therefore neither can the Church be for one moment without a Mediatour. In the old Church Christ the Mediatour did bestow on the Fathers the benefits of his death to come, by the force and efficacy of his resurrection to come: now he bestoweth them on us, by the efficacy of his resurrection already past.

The fruits of
Christs resurrection
are:
1. A testimony of
his perfect satisfaction,
and of the application
of his benefits.

It remaineth now that we in speciall reckon the chiefe fruits, which the resurrection of Christ bringeth unto us.

First, then by the Resurrection of Christ from the dead, *We are confirmed and warranted*, 1. *Of his merit*, That he hath fully and perfectly satisfied for our sinnes. For one onely sinne, not being satisfied for, had with-held Christ still in death. He was cast into such a prison, as that, except he had paid the utmost farthing, he had never been let go: But he was let go and dismissed; therefore he paid the utmost farthing. In regard therefore of this his merit, we have remission of sinnes, and are justified before God. 2. *We are confirmed of the application of Christs benefits, which could not have been bestowed, if he had not risen*: For, as was said before, it was ne-

cessary that the self-same Mediatour, being man, should *merit* and *bestow* gifts, and therefore should rise againe. Whereas then he is risen, we are assured not only that he hath merited for us, but also that he is able, and doth bestow on us the fruit of his merit. Wherefore well saith Saint Paul, *That Christ is risen againe for our righteousness*, that is, to conferre and apply righteousness unto us. Rom 4.25.

2. A fruit of Christs resurrection is *the gift of the holy Ghost*, by whom Christ regenerateth us, and giveth us eternall life. It behoved him first to shake off death from himselfe, and afterwards from us: it behoved us to be engrafted into him, as into our head, that from him the holy Ghost might be derived unto us. Wherefore, after his resurrection, he obtaineth the holy Ghost for us, and bestoweth it on us, and by the holy Ghost engrafteth us into himselfe, regenerateth and quickneth us. Before time, the godly were also endued with the holy Ghost, and regenerated, but more sparingly than now in the New Testament, and yet both by the force and vertue of his resurrection, which was then to come. For the holy Ghost, by whose vertue and operation only we are regenerated, cannot be given but by the resurrection and ascension of Christ into heaven. *The holy Ghost was not given, because that Jesus was not yet glorified.* 2. The giving of the holy Ghost.

3. *The resurrection of our bodies* is a fruit of Christs resurrection: For Christs resurrection is a pledge for our resurrection: 1. *Because Christ is our head, and we his members.* Now, it is expedient for the heads glory, that the members be glorious. Christ indeed should be by himselfe, though he had no members, or if his members continued in death; but he should not be head, because he is not head, but in respect of his members: neither should he be a King without a kingdome, according to the nature of correlatives, whose very being dependeth upon necessary relation which one hath to the other: and, according to the nature of correlatives, a glorious head doth require glorious members, and such as are correspondent unto it. 2. *Because, if Christ be risen, he hath also abolished sinne:* If he hath abolished sin, either he hath abolished his owne sinne, or ours: but not his owne, therefore ours. If he hath abolished our sin, he hath abolished death also: For, if the cause be taken away, the effect likewise is taken away. *The wages of sinne, is death.* Further, if he hath abolished death, and that by a sufficient satisfaction for our sins, which satisfaction he hath shewed and declared by his resurrection to be sufficient; it is certain that his resurrection is a most certain testimony of our resurrection: for he having performed a sufficient satisfaction for the sins of his members, the members cannot remain in death. But the resurrection of Christ the head, is an argument of the perfect satisfaction for the sinnes of his members. Therefore Christs resurrection is also an argument of the perfect resurrection of his members. 3. *As the first Adam received the blessings for himselfe, and all his posterity, and lost the same from all: So Christ, the second Adam received life, and all other gifts for himselfe and others, and therefore also will communicate eternall life with us.* 4. *Seeing the same spirit dwelleth in us which did in Christ, he shall work also the same in us, which in our head he did.* For the spirit is alwayes alike, neither could he work in the head, and sleep in the members. Therefore seeing Christ hath raised himselfe up by his spirit from the dead, he will verily also raise us up. *If the spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.* 5. *Because Christ is man, and our brother: for except he were man, we should have no hope of the resurrection of our flesh. For, by man came the resurrection.* Therefore, for his tender love and affection, he will not leave us in death, and so much the rather in regard of his power and glory. For, if he, being dead, raised himselfe, much more being alive shall he be able to raise us up: and if in the time of his humiliation he had power to raise himselfe, much more may he raise us out of the grave now he reigneth in glory at the right hand of his Father. Object. 1. *Then the wicked shall not rise againe: because Christs resurrection is neither an argument, nor the cause of the resurrection of the wicked, but of the godly onely.* Answer. There be other causes for which the wicked shall rise againe; even for the just judgement of God, whereby he hath appointed them to eternall paines. For the

same thing may have moe effects, and diverse causes. Object. 2. *These are the benefits of his death: therefore not of his resurrection.* Ans. They are of his death, as by it he deserved them: of his resurrection, 1. In respect of the manifestation of them; for by his resurrection he declared, that those benefits were purchas'd for us: For, by escaping from this punishment, he made plaine prooffe of his full and perfect satisfaction for sinne. 2. In respect of the application of them: Because, by his resurrection he applieth his benefits unto us. *He being rich, was made poore, and being poore, was made rich againe, that he might enrich us.* Object. 3. *The effect is not before the cause. The cause of these benefits (which is his resurrection) was not before the first resurrection: therefore, neither the effect, that is, the benefits themselves.* Ans. The resurrection was not, as touching the accomplishment thereof, but in the counsell of God, and in efficacy and vertue, it was in the Old Testament. For, then also were men received into favour, they were indu'd with the holy Ghost, and received the other benefits: but for and by the Mediatour, which was in time appointed to be humbled and glorified.

3 Cor. 1. 9.

4 Knowledge that
Christ is the pro-
phesied Meli-
ar.
5. Assurance that
he is the Media-
tour.

4. By Christs resurrection we know him to be the Messiah, as in whom the prophecies were fulfilled.

5. By it we are assured, that he now executeth the office of the Mediatour, that he applyeth unto us the benefit of redemption, that he preserveth us perpetually in that righteousness which he hath applied unto us, that he beginneth in us a new life, and so doth also assure and ascertain us of the consummation and accomplishment of eternall life; all which he could not doe, except he had risen againe.

6. Assurance that
he will alwaies de-
fend his Church.
7. The consumma-
tion of all his
benefits.

6. Seeing he now liveth, and reigneth for ever, we are certaine that he will preserve and defend his Church.

7. The last, though not the least fruit of Christs resurrection, is, *The consummation and perfecting of all his benefits, and the glorifying of his Church.* For Christ did therefore die, and is therefore risen, and hath therefore perfectly delivered us from sin, that we may be joynt heires with him of his kingdome and glory. *He is the first-borne of the dead. We are the heires of God, and heires annexed with Christ.* He shall conforme, and make us like unto himself, because we live by the same spirit whereby he doth. And this spirit is not unlike himselfe. *If the spirit of him that raised up Jesus from the dead dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you. I will come againe, and receive you unto my selfe, that where I am, there may ye be also.*

Col. 1. 18.
Rom. 8. 17.

Rom. 8. 11.

John 14. 3.

The summe of the fruits of Christs resurrection is, that seeing Christ is risen, it is manifest that he is declared to be the Son of God; and, as touching his humanity, is endowed with that glory which becometh the nature of the Sonne of God; and further, that he endueth us also with his spirit, regenerateth us by the vertue of his spirit, and will at length consummate and perfect the new life begun in us, and make us co-partners of the same his glory, felicity, and everlasting life.

The meaning of
the Article, He
rose againe from
the dead.

Now, what is the meaning of this Article; *I beleeve in Christ which rose againe the third day from the dead?* Ans. The meaning hereof is, that I beleeve, 1. That Christ did truly recall his soule into his dead body, and quickned it. 2. That he retained a true soule and true body; but both now glorified, and free from all our infirmities. 3. That he rose by his owne vertue and power. 4. That he rose to this end, to make me a partaker of his righteousness, sanctification, and glorification, which he had purchas'd for us by his death.

Quest. 46. How understand you that, He ascended into heaven?

Ans. That Christ, his Disciples looking on, was taken up from the earth into heaven,^a and yet still is there for our sakes,^b and will be, untill he come againe to judge the quick and the dead.^c

a Acts 1. 9.
Marke 16. 19.
Luke 24. 51.
b Hebr. 9. 24. & 4. 14. Rom. 8. 34. Col. 3. 1. c Acts 1. 11. Mat. 24. 30.

The

The Explication.



Christ's ascension into heaven, is a locall, true, and visible translation and removing of Christ's body into that heaven, which is above all visible heavens, to that light which is not to be come unto, to the right hand of God, where he now is and remaineth, and whence he shall returne to judgement. In this Article (as in the former touching the Resurrection) two things are to be considered: the history, and the fruit. In the history these circumstances are to be examined: 1. *Who ascended*: The same Christ which suffered and died. 2. *According to what part of him*: According to his humane nature. 3. *Whither*: Up into heaven, above these visible heavens. 4. *By what means*: By the power alone of his owne God-head. 5. *To what end*: Even to be our head and heavenly Bishop. 6. *In what manner*: Visibly, his Disciples beholding him, by a true and locall elevation of his body out of earth into heaven. 7. *When*: The fortieth day after his Resurrection. 8. *Where*: In Bethany, at the mount of Olives. Of the fruits we shall have fit occasion to intreat in the forty and ninth Question of the Catechisme. But all these nine Questions even now proposed, may be reduced unto these five immediatly following.

What Christ's ascension is.

- | | |
|--|---|
| 1. <i>Whither, or to what place Christ ascended.</i> | 4. <i>What is the difference betwene Christ's ascension and ours.</i> |
| 2. <i>How he ascended.</i> | 5. <i>What are the fruits of Christ's ascension.</i> |
| 3. <i>Wherefore he ascended.</i> | |

1. *Whither Christ ascended.*

Jesus Christ-man, when he was together with his Disciples in Bethania forty dayes after his resurrection; after he had often proved and confirmed his resurrection, his true flesh and humanity to his Apostles, ascended, in their sight, into heaven. Heaven in Scripture signifieth, 1. *The aire*: Behold the fowles of the heaven. 2. *The skiey region, and celestiall Spheres*; When I behold thine heavens, the works of thy fingers. He ascended farre above all heavens, namely, these visible heavens. 3. *The place of the blessed*, which is that space immense, most light some, glorious without, and above the whole world, and the visible heavens: where God sheweth himselfe to the blessed Angels and men, where is prepared the seat of our blisse with Christ and the Angels. God is said to dwell there, not that he is contained or circumscribed in any place, but because there doth his glory especially appeare unto the blessed Angels and men. It is called in Scripture the new world, the new heaven, the heavenly Jerusalem, Paradise, the bosome of Abraham. This heaven is not everywhere, but above, separate from earth and hell. Betwene you and us there is a great gulf set, so that they which would go from hence to you cannot; neither can they come from thence to us. Heaven is my seat, and earth is my foot-stoole. In this third signification is heaven here taken. Christ then ascended into heaven, that is, was carried up into the place of the blessed. The holy Ghost came from heaven in the day of Pentecost. Elias was taken up into heaven. Paul calleth it the third heaven. Into this heaven, namely, into the place of the blessed, Christ ascended, and now is there, and shall thence come againe to judgement, as many most evident places of Scripture testifie unto us, which that Divell, the subtle Sophist and deceiver, shall never be able to wrest or elude. While they beheld, he was taken up: for a cloud took him up out of their sight. And while they looked stedfast towards heaven, as he went, behold two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand yee gazing into heaven? This Jesus which is taken up from you into heaven, shall so come, as yee have seene him go into heaven. In my Fathers house are many dwelling places: that is, many houses, in which we may dwell and remaine. I go to prepare a place for you. He was taken up into heaven. He was taken up. I see the heavens open, and the Sonne of man standing at the right hand of

What heaven signifieth.
Mat. 6. 34.
Psal. 8. 4.
Ephes. 4. 10.

Luke 16. 25.

Elay 66. 1.

Acts 2. 21.

2 Kings 2. 11.

2 Cor. 12. 2.

Acts 1. 9, 10, 11.

John 14. 2.

Luke 24. 51.

Mark. 16. 19.

Acts 7. 36.

Colof. 3. 1.
Ephel. 4. 10.

Heb 4. 14 & 7. 26
& 9. 24.
Phil. 3. 20.

Three causes why
the place whither
Christ ascended is
made known unto
us.

God. He saw with his bodily eyes, indued from above with a new seeing force and sharpnesse, beyond, and through all the visible heavens, Christ in the same humane nature, in which he had been annihilated and humbled. *Seek those things which are above, where Christ sitteth at the right hand of God. He ascended farre above all heavens. He is entred into heaven. Made higher than the heavens. He is entered into very heaven, so appeare now in the sight of God for us. Our conversation is in heaven, from whence also we look for the Saviour, even the Lord Jesus Christ.* Object. But we converse on earth: Therefore heaven is in the earth. *Ans.* Our conversation is in heaven. 1. In respect of the hope and certainty we have thereof. 2. In respect of the inchoation, or beginning which we have here of that heavenly life, which is to be consummated in the world to come. In this heaven, that is, in the house of God and all the blessed, Christ ascended. God would therefore have us to know the place whereinto Christ ascended: 1. That it might be apparent that Christ is true Man, and that he vanished not away, but doth continue, and shall continue for ever true Man. 2. That we might know whither our cogitations were to be converted, and where we ought to invoke and call upon him, that so Idolatry might be avoided. 3. That we might know our dwelling place into which Christ will bring us, and in which we shall converse and dwell with Christ.

2. How Christ ascended into heaven.

1
In respect of his
humane nature
only.

Christ ascended into heaven, first, not simply, but in respect of his humane nature *lonely*: and that the very same, which was borne of the Virgin, dead, buried, and which rose againe. Object. 1. He that ever is in heaven, did not ascend into heaven, for then he should have beene sometime out of heaven. But the Son of Man was ever in heaven: Therefore he is not ascended. *Ans.* He that ever was in heaven, as touching that whereby he was ever there, that is, his Divinity, did not ascend; and so we grant Christ according to his Divinity not to have ascended; for that was before in heaven: and as when Christ was on earth, the same did not therefore leave heaven: so when he is now in heaven, his Divinity doth not therefore depart from us. Cyprian saith; The Lord ascended into heaven, not where the Word of God before was not (sith he was alwayes in heaven abiding in the Father) but the Lord ascended thither, where the Word, being made flesh, sate not before. Object. 2. That which descended, did also ascend. His Divinity did descend: Therefore it did also ascend. *Ans.* The signification of descending is not here proper. His Divinity is said to have descended, that is, to have opened and manifested it selfe in place where before it had not.

2
Locally.

Mat. 26. 11.
John. 16. 7. 28. &
13. 8. & 6. 62.
Acts 1. 9.
Colof. 3. 1.

2. He ascended locally or bodily, that is, truly going from one place to another. He translated his humane nature from a lower place, by a reall and most proper translation, or removing into an higher place, even into heaven: which could not have been done, if he had been in body every-where. That Christ did ascend locally, these places of Scripture convince. Ye shall not have me alwayes. If I go not away, the Comforter will not come unto you What then, if yee should see the Sonne of Man ascend up, where he was before? While they beheld, he was taken up. He was taken up into heaven. Seeke those things which are above, where Christ sits at the right hand of God.

3
Visibly.
Acts 1. 9.

3. Christ ascended visibly into heaven. For his assumption and taking away from his Apostles was conspicuous and apparent to the sight; While they beheld, he was taken up. And they beheld him ascending up so long, untill a cloud tooke him up out of their sight.

4
By the power of
his God-head.

4. He ascended by his proper power, that is, by the vertue of his God-head: as also by the same he rose from the dead. This Jesus by the right hand of God hath been exalted

5
Acts 2. 33.
The fortieth day
after his resur-
rection.

Two causes why
he ascended not
untill 40. dayes.

5. He ascended when he had conversed on the earth forty dayes after his resurrection: and that therefore, 1. That he might assure men of his Resurrection: and of the truth of this flesh. To whom also he presented himselfe alive, after that he had suffered, by many infallible tokens. 2. That he might instruct his Disciples concerning his Kingdome, and recall into their minds that which he had spoken before, and farther adde some other things: and so might ascertain not them only, but us also of his

his Resurrection and of the truth of his flesh, or humane nature. *Forty dayes was he scene of them, speaking of those things which appertain to the Kingdome.* A2s 1.3.

6. He so ascended, that he returnes not before the day of Judgement. *He shall so come, as yet have scene him go into heaven. Whom the heavens must containe, till, &c.* Ob. A2s 1.
 jeat. 1. *Beyond heaven there is no place : Therefore the ascension into heaven is no locall translation.* The Ubiquities objections.
Ans. Beyond heaven there is no naturall place, such as Aristotle defineth to be a superficiall extremity of a body containing, and yeelding to a body contained: but there is a supernaturall or heavenly place: which, what manner of thing it is, cannot here be learned by discourse of mans wit and reason, but onely by a celestially view and beholding, which the Angels already enjoy, and we shall one day have in heaven. Sufficient it is for us, that we, leaving to search curiously, *what it is*, now know and beleeve that *such a place there is*, according to these testimonies of Scripture: *I go to prepare a place for you. I will come againe, and receive you unto my selfe, that where I am, there may ye be also: And, Whither I go, ye know. Father, I will that where I am, they which thou hast given me, be with me. Seeke those things which are above, where Christ sitteth at the right-hand of God.* These and the like testimonies doe teach us, that the heaven whereinto Christ ascended, and which is above these visible heavens, is truly a place. For the particles, Above, Whither, and Where, doe expresse a place: This kind of place Aristotle neither knew, nor beleeved, seeing he knew not the Scriptures. Repl. Yet at least (say the Ubiquitaries) Christ was translated out of a place into that which is not a place; whence we thus conclude: That which is not in any place, is every-where: Christ is not in any place, because he ascended above and beyond the visible heavens, beyond which there is not any place: Therefore Christ is every-where. Non locum.
Ans. 1. We deny the Major, that the same is every-where which is not in any place. For the highest or farthest heaven is not in any place, neither yet is it every-where. 2. The Minor is true of a naturall place; which is defined to be the superficiall extremity of a body so compassing and containing any thing within it, as it selfe also is compassed and contained within another. We grant, Christ is translated thither where is no place, to wit, naturall; and Christ is now in no place, that is, no naturall place. But these assertions are false, if we speak of a supernaturall place, which doth containe, but is not it selfe contained; and such a supernaturall place is beyond the visible heavens, and in it Christ now is according to the Scriptures.

3. Their supposition, or ground, whereon they build their argument, is in every part denied by us. That Christ was taken or translated out of a place, wee have many maine proofes; whether he were translated into a place, or that which is no place, it skilleth not: This followeth, *Therefore he changed place.* So then Christs humane nature is finite, and doth change place; and therefore is not every-where. For, To be every-where, and to change place, are contradictory. And therefore also his God-head, which alone is infinite, eternall, and every-where, is not said to change place. But here the Ubiquitaries seek a shift, that they may not be hurt by this weapon; That which changeth place is not every-where. *Christs body changeth place: Therefore that is not every-where.* They grant the Major of this Syllogisme to be true, taking the words after one manner; but here they contend, that the words are taken after a diverse manner: As, that Christs body is every-where, that is, after a manner of majesty, or in manner as it is a majesticall body; it changeth place, in manner of a naturall body, or as it is a naturall body. But they escape not a contradiction by this cavill. For the diverse manner which taketh away a contradiction, must not fall into the same, and be all one with the words themselves, for the clearing of which they are brought. For so it is made a meer Tautology, or speaking of the same thing, and a begging of that which is in question: as if I, imitating them, should say, *This fire is light, according to the manner of light; and it is dark, as touching the manner of darkness.* Again, *This man is poore, as touching the manner of poverty; and is rich, as touching the manner of riches.* Thus is the same affirmed of the same. For the manner of poverty, is nothing else but poverty: and the manner of riches, nothing but riches. So also these manners, which they feigne and imagine in the Major proposition, are altogether the same with the things which are affirmed: that is, the same in them is affirmed of the

the same, and so these manners are that in which lyeth the contradiction: For they say, *Christ's body is every-where, according to the manner of majesty*. Being demanded what they mean by *majesty*, they answer, *omnipotency and immensity*. To say then, *Christ's body is every-where, as touching the manner of majesty, not as touching the manner of a naturall body*, is nothing else even by their owne judgment, than *Christ's body to be every-where according to the manner of immensity, or infinity; and not to be every-where according to the manner of finitenesse*. Now verily they trimly take away the contradiction by thus distinguishing: For the manner of immensity, is nothing else but immensity: and immensity, and, to be immense, are both affirmed of the same. Wherefore, as these are contradictory, To be every-where, and, To change place, or, Not to be every-where: so are these also contradictory, The same body to be immense, and, To be finite: Immensity and finitenesse to agree unto the same; or, the same body to be every-where, or immense, according to the manner of immensity or majesty, and not to be every-where, but to change place, and to be finite, according to the manner of finitenesse, or a naturall body. Wherefore it is manifest, which was before also confirmed, That *Christ ascended locally*, and that therefore this Article is to be understood of *Christ's locall ascension*.

Object. 2. *Contraries or opposites ought to be expounded after the same manner, that the contrariety and opposition may be kept; But these Articles, Hee ascended into heaven; Hee descended into hell; are opposed one to the other: Therefore as the Article of Christ's descension is taken in a figurative meaning, that is, of his great humiliation; so ought also the Article of his ascension to be taken of his great majesty, not of any locall motion.* Ans^r. We answer, first to the Major: *Opposites are to be expounded after the same manner; except such manner of explication be disagreeing from the Articles of faith, and from other places of Scripture*: But this Article the Scripture it selfe understandeth of a locall ascension, *Hee shall so come, as yee have seen him goe into heaven*: how soever it understand that other of a spirituall, as wee have heretofore proved. And that thus we understand both these Articles, the Analogy of faith requireth. 2. We deny the Minor. For these two Articles are not opposed: For his ascension into heaven is not the furthest degree of his glory, as his descension into hell is the furthest degree of his humiliation. But the furthest and highest degree of his glory, is his sitting at the right hand of the Father. Therefore as touching this Article, of his sitting at the right hand of his Father, we grant the Major; For unto this Article is the descension into hell opposed: whereupon also the Scripture doth not interpret properly, but figuratively, these two Articles of *Christ's descension into hell, and of his sitting at the right hand of his Father*. 3. If *Christ's ascension be construed of any equalling of his man-hood with his God-head, all the other Articles, concerning the true humanity of Christ, shall be utterly overthrowne*.

A² 1. 11.

Quest. 47. *Is not Christ with us then untill the end of the world, as he hath promised?*^a

Ans. Christ is true God, and true man: and so according to his man-hood, he is not now on earth:^b but, according to his God-head, his majesty, his grace, and Spirit, he is at no time from us.^c

The Explication.



His Question is a prevention of an objection of the Ubiquitaries, who argue thus: Object. *But Christ promised, that hee would be with us untill the end of the world: Therefore hee did not so ascend into heaven, but that hee is now also on earth, and that every-where in his humane nature.* Ans^r. They inferre more in their conclusion then the premisses inforce. Christ is with us in that spirituall union, whereby wee his members are joyned

^a Mat. 28. 20.
^b Hebr. 8. 4.
 Matth. 26. 11.
 John 16. 28.
 John 17. 11.
 Acts 3. 21.
^c John 14. 18.
 Matth. 28. 20.

joyned to him our head. And further, he speaketh of the presence of his whole person, to which he attributeth that which is proper unto the God-head. In like manner he saith before his passion, when as yet he conversed on earth with his Disciples; *I and my Father will come unto him, and will dwell with him*: this he speaketh, as *John 14.23.* touching his God head, which was, and is in heaven, and by which, as the Father is with us, so he is: otherwise we might reason also thus, *I go away*, saith Christ: Therefore he is not at all with us. But it is attributed improperly to his other nature, namely, to his humanity, that he abideth with us in respect of that personall union, which is the secret and wonderfull indissoluble uniting and knitting of the two most diverse natures of Christ, divine and humane, into one person. so that these two natures, being in such wise linked and conjoyned, absolute the essence of Christs person, and one nature should be destroyed, if it were sundered from the other; both notwithstanding retaining their peculiar and severall properties, whereby one is distinguished from another. Saint Augustines Explication is on this manner: *That which Christ saith Loe, I am with you alwayes unto the end of the world, is fulfilled according to his Majesty, Providence, and unspeakable Goodnesse: But as concerning that flesh which the Word tooke, and after which he was borne of the Virgin, taken by the Jewes, crucified on the Crosse, taken downe from the Crosse, wrapped in linnen clothes, laid in the Sepulchre, manifested in the resurrection; as concerning it, yee shall not have him alwayes with you. Why so? Because, as concerning the presence of his body, he conversed forty dayes with his Disciples; and they accompanying him to see him, not to follow him, he ascended into heaven, and is no longer here. For, He is there; sitting at the right hand of God: and, He is here; for the presence of his Majesty hath not left us. Againe, according to the presence of Christs majesty, we have Christ alwayes: according to the presence of his flesh, it was truly said unto the Disciples; Yee shall not have me alwayes. For the Church enjoyed him a few dayes, as concerning the presence of his flesh; now it layeth hold on him by faith, but seeth him not with corporall eyes. Christ therefore is present with us, 1. By his spirit and God-head. 2. As touching our faith and confidence, wherewith we behold him. 3. In mutuall dilection and love, because he loveth us, and we him, so that he doth not forget us. 4. In respect of his union with humane nature; that is, in the conjunction of the soule with the body: For the same spirit is in us, and in him, who joyneth and knitteth us unto him. 5. In respect of that hope, which we have of our consummation; that is, that certaine hope which we have of coming unto him.*

What the personall union of two natures in Christ is.

Tract. 50. in Johan.

Five manners of Christs presence.

Quest. 48. Are not by this meanes the two natures in Christ pulled asunder, if his humanity be not wheresoever his divinity is?

Ans. No: For, seeing his divinity is incomprehensible, and every-where present; ^a it followeth necessarily, that the same is without the bounds of his humane nature, which he took to him, ^b and yet it is neverthelesse in it, and abideth personally united to it.

^a Jer. 23. 24.
^b Acts 7. 49.
^c John 3. 13.
Col. 2. 9.
John 3. 13.
John 21. 15.
Matth. 28. 6.

The Explication.

THis Question is another argument and instance of the Ubiquitaries. For thus they argue: Object. In Christs person the two natures are joyned in an unseparable union: Therefore, wheresoever Christs God-head is, there also must his humanity needs be. Ans. These two natures remain in such sort joyned and united, that their property remaineth distinct, and neither is turned into other: which would fall out, if each nature were infinite and every-where. Repl. Those two natures, whereof one is not where is the other, are sundered, neither remain personally united, but are separated: In Christ are two natures, whereof one, which is his humanity, is not where is the other, which is his God-head: Therefore the two natures in Christ are not united, but separated. Ans. The Major is true, being

ing understood of two equall natures; that is, either both finite, or both infinite; but false of unequall natures; that is, of those whereof one is finite, and another infinite. For the finite nature cannot be at once in moe places; but the infinite nature may be at once both whole in the finite nature, and whole without it: and this may we indeed consider and observe in Christ. For his humane nature, which is finite, is but in one place: but his divine nature, which is infinite, is both in Christs humane nature, and without it, and even every-where. Repl. *There must notwithstanding be made a separation in another part, where the humane nature is not, though there be no separation where it is.* Answ. Nor at all: Because the God-head is whole, and the same in the humane nature, and without it. *Gregory Nazianzen saith: The Word is in his Temple, and is every-where, but after a speciall manner in his Temple.* Repl. *If Christs humane nature be not adorned with divine properties, it followeth, that there is no difference between Christ and other Saints: For no other difference can be found, but the equalling of his manhood with his God-head. For the difference between Christ and the Saints, is either in substance and essence, or in properties: but not in substance; because the whole God-head dwelleth as well in the Saints, as in Christ: Therefore in properties.* Answ. We deny that there is any difference between Christ and the Saints either in substance, or in properties, or gifts: for this enumeration or reckoning is not perfect and complete. There is wanting a third difference, whereby Christ is distinguished from all Saints, namely, the secret personall union of both natures, which is in Christ, not in the Saints. For in Christ dwelleth the fulnesse of the God head bodily; so that Christ-man is God, and Christ-God is man: and thus the God-head dwelleth not in the Saints. Repl. *It is said, God hath given him a name above every name.* Answ. 1. *God hath given him such a name, that is, together with his God-head: For as the God-head, so the properties of the God-head were given him of the Father.* 2. *God gave such a name to him, that is, to Christ man, by personall union, not by any exequation or equalling of both natures.* For as the God-head, so are the properties thereof given. By these three objections it appeareth, that the Ubiquitaries (of whom these things are brought) fall into foule errors. 1. *Into the error of Nestorius, because they sunder the united natures in Christ, whilst, instead of the union of the natures, they substitute the exequation and equaling, or the operation and working of one by the other.* For two things, two spirits, and two natures may be equalled, or mutually work one by another without personall union. 2. *Into the error of Eutyches, because they confound the same natures.* 3. *They disarm us of those weapons, wherewith we should fight against Arians and Sabellians.* For they doe foulely enervate and weaken all thoe places, which prove Christs divinity, by drawing them to the equalling of his humane nature with his divine.

Three pestilent weeds growing in the Ubiquitaries garden.

1
Nestorianisme

2
Eutychianisme.

3
Arianisme.

3. Wherefore Christ ascended into heaven.

1. For his Fathers and his owne glory.
Ephel. 4. 10.
Phil. 2. 9, 11.

2

3. For our sakes.

1. To make intercession for us.
Rom. 8. 34.

1

2.

3.

Christ ascended, first, for his owne and his Fathers glory. For, 1. He was to have a Caelestiall Kingdome: Therefore he might not abide in earth. *He that descended, is even the same that ascended farre above all heavens, that he might fill all things.* Wherefore God hath also highly exalted him: that as the name of Jesus every knee should bowe, and that every tongue should confesse, that Jesus Christ is the Lord, unto the glory of God the Father. 2. It was meet that the head should be glorified with excellency of gifts above all the blessed, as being the members of that head: which could not have been done in earth.

2. He ascended in respect of us, and that for foure causes: 1. That he might gloriously make intercession for us. *Christ is at the right hand of God, and maketh intercession for us.* Now, he maketh intercession for us: 1. *By the worth of his sacrifice already offered: which is so great, that the Father in regard thereof ought to receive us into favour.* 2. *By his owne will, whereby he uncessantly desireth, that the Father should receive us into favour at the view and remembrance as it were of the sacrifice performed by him in his body.* 3. *By the consent of the Father, approving this will and desire of the Sonne, accepting the value of his sacrifice as a ranfome for our sinnes,*

fin, and together with his Son, receiving us into favour. On this wise doth Christ by his intercession apply unto us the benefits and merits of his death. To this application, was required his whole glorification, the parts whereof are his Resurrection, Ascension, and Session at the right hand of the Father. Object. *He made intercession for us also on earth.* Answ. This intercession was made, in respect of the intercession to come. For of that condition he made intercession before, that, having accomplished his sacrifice upon earth, he should present himselfe for ever a Mediatour in the celestial Sanctuary. 2. That we might also ascend, and might be assured of our ascension. *I will prepare you a place. In my Fathers house are many dwelling places, that is, places to abide for ever: for he speaketh of continuing.* Christ ascended: *Therefore shall we also ascend.* The consequence is good, because he is the head, and we the members: also he is the first-begotten amongst many brethren. 3. That he might send the holy Ghost, and by him gather, comfort, and defend his Church from the Divell, unto the worlds end. *If I go not away, the Comforter will not come unto you. Which (holy Ghost) he shed on us abundantly through Jesus Christ our Saviour.*

2. That we might also ascend.
John 14. 2, 3.

3. That he might send the holy Ghost.
John 16. 7.

Object. *He gave the holy Ghost both before, and after his resurrection: wherefore he went not for that cause away, as to send the holy Ghost.* Answ. He had given him indeed before, but not in such plentiful manner, as in the dayes of Pentecost. That sending of the holy Ghost, which was from the beginning of the world in the Church, was done in respect of Christ to come, who should at length reigne in humane nature, and give largely and in abundant manner the holy Ghost. Before his ascension he gave him not in such plenty, because of the decree of God, who purposed to doe both by man glorified: And the sending of the holy Ghost was the chiefe part of Christs glory. Therefore it is said, *As yet was not the holy Ghost*, that is, the wonderful and plentiful sending of the holy Ghost, because Christ was not as yet glorified. *Except I go away, the Comforter shall not come unto you.* This was the cause why the sending of the holy Ghost was deferred untill the ascension. 4. That he might promise for us in the sight of God, that he would bring to passe, that we should no more offend.

John 7. 39.

John 16. 7.

4. What is the difference between Christs ascension and ours.

Christs ascension and ours agree, 1. In that it is to the same place. For we shall ascend into the same place whither he ascended. 2. In that also it is to be glorified. *Father, I will that they, which thou hast given me, be with me, even where I am, that they may behold my glory.* But they differ, 1. Because Christ ascended by his own power and vertue: we not by our own, but by his. *No man hath ascended into heaven (that is, by his own proper vertue) but the Son of man.* We shall ascend by, and for him. *I go to prepare you a place. I will that they which thou hast given me, be with me, even where I am.* 2. He ascended to be head: we to be his members. He to glory agreeable for the head: and we shall ascend to glory fit for members. He ascended to sit at the right hand of the Father; we to sit indeed in his and his Fathers throne, but that only by a participation: not in the same degree and dignity with him. *To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and sit with my Father in his throne.* Christ therefore ascended as head of the Church: we shall ascend as members of this head, that we may be partakers of his glory. 3. Christs ascension was the cause of our ascension: but it is not so of the contrary. 4. *Whole Christ* ascended: but not the whole of Christ: because he ascended as touching his humane nature only, and not as touching his divine, which also is on earth: But the whole of us shall ascend, because we have only a finite nature; and that but one.

They agree.

1

2

John 17. 24.

They differ.

1

John 3. 13.

John 14. 2, &

17. 24.

2

Revel. 3. 11.

3

4

ON THE
18. SABBATH.

a 1 John 2.1.
Rom. 8.34.
b John 14.2.
& 17.24.
& 20.7.
Ephes. 2.6.
c John 14.16.
& 16.7.
Acts 2.33.
2 Cor. 1.21.
& 5.5.
d Col. 3.1.

Quest. 49. What fruit doth the ascension of Christ into heaven bring us?

Ans. First, that he maketh intercession to his Father in heaven for us^a. Next, that we have our flesh in heaven, that we may be confirmed thereby, as by a sure pledge, that it shall come to passe, that he who is our head, will lift up his members unto him^b. Thirdly, that he sendeth us his Spirit instead of a pledge between him and us^c, by whose forcible working we seek after, not earthly, but heavenly things, where he himselfe is sitting at the right hand of God^d.

The Explication.

5. What are the fruits of Christs ascension?

1 His intercession;
which hath three
parts.

1
2
3



He chiefe fruits of Christs ascension, are: first, *His intercession*; which signifieth, 1. *The perpetuall vertue and strength of Christs sacrifice.* 2. *Both wils in Christ, both humane and divine, propitious and favourable unto us,* whereby he will that for his sacrifice we be received of his Father.

3. *The assent of his Father, approving this his Sons will, and accepting of the value of his sacrifice as a ransom for our sins:* and as the Father receiveth us, so doth he also. In sum, it is the will both of the Father and the Son, that Christs oblation and sacrifice should be available unto us for ever. *Object.* But before Christs ascension, *yea before his coming, there was intercession.* *Ans.* 1. That depended of this which was to be after the ascension; that is, it was made in respect of his intercession to come, as also the whole receiving into favour from the beginning of the world. For he, our Mediatour, made intercession before, with this condition, that he, accomplishing his sacrifice, should appear for ever in the heavenly Sanctuary. *Thou art a Priest for ever after the order of Melchisedech.* 2. That intercession in the Old Testament was not such as it is now in heaven. For in the Old Testament the Mediatour made intercession for the worth of his sacrifice and ransom one day hereafter to be paid: and the Father received the Fathers of the old Church into favour, in regard of this ransom afterwards to be paid: but now he receiveth us for Christs ransom already paid. So also sins in the time of the Law were remitted, and the holy Ghost given, for the sacrifice which was to come: but now both these are sealed unto us for Christs sacrifice already performed. And the value of Christs sacrifice continueth for ever, because, *With one offering he hath consecrated for ever them that are sanctified.* And the surcease of Christ from offering any more sacrifices, is no argument of an imperfect, but rather of a perfect sacrifice. For if he should often sacrifice after the manner of the Levitical Priests, he should therefore sacrifice often, because he is not able with one sacrifice to make perfect them which come unto God. But he made all perfect with one sacrifice: wherefore he now executeth the office of his Priesthood, not by often offering and meriting, but by often applying to us (through the infinite worth of his sacrifice) grace, righteousness, and his holy spirit; which is a weightier work, than if he iterated his sacrifice. 2. *Our glorification or ascension:* For seeing Christ our head is ascended, we are certaine, that we also shall ascend into heaven, as being his members. *I go to prepare a place for you. And though I go to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there may ye be also.* *Object.* But Elias and Enoch ascended before Christ: Therefore Christ is not by his ascension the cause of our ascension. *Ans.* They ascended in respect of Christs ascension, which was to come. Christs ascension and glorification, is the cause and example of our ascension and glorification; because, except he were glorified, we should not be glorified. For the Father hath decreed to give us all things by the Messias, and hath put all things in his hands. And how should Christ have given us a Kingdome, except himselfe first, as being the first-borne, had taken possession thereof?

Hebr. 5.6.

Hebr. 10.14.

2
Our ascension
into Heaven.
John 14.2.

thereof? but for this cause also he ascended into heaven, that he might there reign: Therefore he will translate his Citizens thither. And seeing wee are his members, and he our head is already ascended, and glorified: Therefore shall we also ascend, and be glorified. *Where I am, there shall also my servant be. I will receive you unto my selfe, that where I am, there may yee be also.* John 12.26. & 14.3.

3. The sending of the holy Ghost, by whom he gathereth, comforteth, and defendeth his Church to the worlds end. Hee was given also to the godly which were under the Law, before Christs ascension and coming. But that was, 1. In respect of this ascension and glorification of Christ, which was then to come, and whereof that sending and pouring out of the holy Ghost is not a fruit only, but also a part: and so in respect also of this sending, which was now after Christs ascension accomplished, the holy Ghost was given unto the godly in the Old Testament. 2. Now after Christs glorification it was given more abundantly, as in the day of Pentecost: that which also was fore-told; *And it shall be in the last dayes, saith God, I will powre out my spirit upon all flesh.* Now, that Christ did not powre out the holy Ghost in such plenty before his ascension, that befell only, as before was said, in respect of the decree of God: For God would that the holy Ghost should be given by the Messiah, as well man as God: wherefore man also was to be glorified, who should doe this. *It is expedient for you, that I goe away; for if I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you.* By the efficacy and working of this his spirit we seek things above, because there is our treasure, there are our goods; and that because Christ hath therefore ascended, that he might make those good things ours, which were there long before. And this is the Apostles argument, Col. 3.1. There are other fruits also of Christs ascension: For, 4. it is a testimony, That our sins are fully pardoned us, who doe beleve. For except hee had suffered the punishment for sins, he could not have entered into the throne of God: For where sinne is, there is death also. *Hee shall reprove the world of righteousness, because I goe to my Father.* 5. It is a testimony, That Christ is indeed Conquerour of death, sinne, and the Divell. 6. It is a testimony, That wee shall never be left destitute of comfort: because he therefore ascended, to send the holy Ghost. *If I goe not away, the Comforter will not come. When hee ascended upon high, hee led captivity captive, and gave gifts unto men.* 7. It is a testimony, That Christ will for ever defend us, because wee know that our head is a glorious head, and placed above all principalities.

Now what it is to beleve in Jesus Christ, which ascended into heaven? Answ. It is to beleve, 1. That he did truly, and not in shew only ascend into heaven, and now is there resident in his humanity; and, sitting at the right hand of his Father, until he thence returne unto judgment, would be called on by us. 2. That he hath ascended for our sakes, and now appeareth in the presence of God, maketh intercession for us, sendeth us his holy Spirit, and will one day take us unto himselfe, that wee may be where he is, and reigne with him in glory.

3. The sending of the holy Ghost.

J. cl 2.28. AGs 2.17.

John 16.7.

4. Remission of sins. John 16.10.

5. Conquest or victory over death. 6. The comfort of the Church. John 16.7. Eph. 4.8. 7. The defence of the Church.

The meaning of the Article, He ascended into heaven.

Quest. 50. Why is it further said, He sitteth at the right hand of God?

Ans. Because Christ therefore is ascended into heaven, to shew thereby, that he is Head of the Church ^a, by whom the Father governeth all things ^b.

The Explication.

a Ephes. 1.20, 21, 22, 23. Col. 1.18. b Mat. 28.18. John 5.22.



O sit at the right hand of God, and, to ascend into heaven, are things different: for one may be without the other. Wherefore this Article differeth three waies from the former: 1. Because in this Article is declared the end of his ascension: For Christ did therefore ascend into heaven, that he might sit at the right hand of the Father. 2. Because Christ sitteth alwaies at the right hand of the Father, but into heaven he ascended but once.

Christs sitting at Gods right hand, differeth from his ascension: 1. In order.

2. In continuance.

FF

3. The

3. In end.

Heb. 1. 13.

3. The Angels do ascend, and we shall also ascend into heaven; but yet neither they, nor we shall sit at the right hand of God. For, To which of the Angels said God at any time, Sit at my right hand, untill I have made thine enemies, thy foot-stool? much lesse did God say thus unto any man, Christ alone excepted. The Questions of Christs sitting at the right hand of the Father, are:

1. What the right hand of God signifieth in the Scriptures.

2. What it is to sit at GODS right hand.

3. Whether Christ did alwaies sit at Gods right hand.

4. What are the fruits of Christs sitting at the right hand of the Father.

1. What the right hand of God signifieth.

The right hand, as also other members, are attributed unto God by an *Anthropopathy*, or resemblance after the manner of men: and in Scripture the right hand of God signifieth, 1. The omnipotency, or exceeding vertue of God: Him hath God lift up with his right hand, to be a Prince and a Saviour: The right hand of the Lord hath done valiantly. Thy right hand, O Lord, hath bruised the enemy. 2. It signifieth perfect glory, perfect dignity, and full divine majesty, and in this sense it is here taken.

2. What it is to sit at Gods right hand.

To sit at Gods right hand, is to be a person equall to God in power and glory, by whom the Father worketh immediately, and governeth all things. They commonly define it to be, to reigne in equall power and glory with the Father. That is true indeed of Christ: for he doth all things likewise as doth the Father, and is endued with the same power with the Father, which also he exerciseth. But the Son hath alwaies so reigned: and the same agreeth also to the holy Ghost, who yet is not said in the Scripture to sit, neither doth sit at the right hand of the Father; because the Father doth not governe all things, especially his Church, immediately by the holy Ghost, but by the Son. Wherefore this definition, which is commonly received, is not sufficient and perfect. Some confound his sitting with his ascension, and say it is all one: But we have already shewed and proved a difference; and it is absurd, that in so short a Confession should be an idle speaking of the same thing twice. This phrase of speech is taken from the custome of Kings, who place those, whom they honour, at their right hand, and have their assistant assessor, to whom they commit the power of government: So Christ is said to sit at the right hand of the Father; because the Father will rule and governe by him immediately all things both in heaven and earth. This Session therefore is the supreme dignity and glory given by the Father unto Christ after his ascension: Or, the peerlesse exaltation of the Mediatour in his Kingdome and Priest-hood.

Christ alone sitteth then at the right hand of God the Father; that is, he is that Mediatour and person omnipotent, by which the Father governeth all things immediately: but especially, by which he defendeth the Church against her enemies. And this glory and Session of Christ at the right hand of the Father, is, 1. The perfection of Christs divine nature, that is, the equality of the Word with the Father, which he did not then receive, but ever had. Which his Divinity, though for the whole time of his humiliation it lay hidden and undiscovered; yet it afterwards shewed forth it selfe with power and majesty. 2. The perfection and exaltation of Christs humane nature. This perfection compriseth, 1. The personall union of the humane nature with the Word; In him dwelleth all the fulnesse of the God-head bodily. 2. The excellency of gifts; wisdom, power, brightnesse, glory, majesty, and other graces far greater and more in number, than are bestowed on all men or Angels, and therefore in which he far excelleth both men and Angels. Of his fulnesse have all we received God giveth him not the spirit by measure, 3. The perfection or the excellency of the office of the

I
Ags 5. 31.
Psal. 118. 16.
Exod. 15. 6.

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Whence the
phrase of Christs
sitting at Gods
right hand con-
sisteth.

Four things
wherin Christs
sitting at Gods
right hand con-
sisteth.

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2

Col. 2. 9.

Joh. 1. 16. & 3. 34.

3

the Mediatour, that is, the Propheticall, Priestly and Royall function, which Christ now (as the glorified head of his Church) doth in his humane nature gloriously exercise in heaven: For now he is our glorious intercessor, he is the glorious giver of the holy Ghost, and the mighty preserver and defender of his Church. This excellency of Christs office is the very exalting of Christ in all his functions: that is, the laying down of the infirmity of Christs humane nature, and the perfection of glory: which was due unto Christ, both in respect of his office, as being a Prophet, King, and Priest; and in respect of his person, as being God. *All power is given unto me both in heaven and earth.* 4. The perfection of Christs honour, that is, the adoration, worship and reverence, which equally, as to the Father, is yielded unto Christ both of Men and Angels, because he is adored and magnified of all, as the Lord and Prince of all. Let all the Angels of God worship him. *Hee hath given him a name above every name.* By these and the like speeches are signified the parts of Christs sitting at Gods right hand. But the name, whereof is spoken in the words of the Apostle before alleged, is the excellency of the person and office of Christ, and a declaration of both by his visible majesty, that all may be forced to confesse, that this is the King, by whom God ruleth all things. So also did Stephen see him standing on Gods right hand, adorned with visible majesty and glory, and worshipped him. Christ had some parts also before of his excellency, both of his office, and of his person, but he then came to the full perfection of all, when being taken up into heaven, hee was placed at the right hand of the Father.

By these parts now of Christs sitting at the right hand of the Father, the definition of his sitting may be made more full in this wise: When Christ is said to sit at the right hand of the Father, he is said, to have the same and equall power with the Father: To excell all Men and Angels in his humane nature, both in gifts bestowed on him more and greater than on them, as also in visible glory and majesty: To shew himselfe Lord of Men and Angels, and of all things that are created: in the name of the Father. To rule and administer immediately his Kingdom in heaven, and the whole world, and chiefly, To govern by his power immediatly the Church: Lastly, To be acknowledged and magnified of all, as chief Lord and Head. But how, and how many waies Christ is called our Head, hath been heretofore fully handled in the 32. Question of the Catechisme. The Session therefore at the right hand of God, is, the honour not of the Father, or the holy Ghost, but proper to the Son alone: and is indeed the last degree and consummation of honour, which the Son obtained in both natures, but diversly in each of them. For, in respect of his humane nature, it is a real communication of heavenly gifts, or perfect glory, which the humane nature or man-hood of Christ injoyed not before the ascension: But, as concerning his divinity, his session at the right hand of God is no change thereof; but a bare laying aside that humiliation, whereunto it had subjected it selfe; and a manifestation of that glory which he had alwaies with the Father, and had concealed in the time of his humiliation; and a title of full and free challenge, whereof the God-head in the assumption of humane nature had as it were discharged it selfe: For as the God-head humbled it selfe, so also it was againe exalted and placed at the right hand of the Father; namely, it was gloriously manifested in the flesh. Father, glorifie me, &c.

Many objections are by this definition refuted: As, 1. The holy Ghost also is equall with God the Father: Therefore we may truly say, that hee also sitteth at the right hand of the Father. Ans. It doth not follow; because the reason is grounded on an ill definition: For although the holy Ghost be (as well as the Father and the Son) Head, and Lord, and Ruler of the Church; yet doth it not agree to the holy Ghost, but to Christ alone, to sit at the right hand of the Father: because hee alone took humane nature, was humbled, dead, buried, rose againe, ascended, and is Mediatour. And further, the Father worketh immediatly by the Son only: but by the holy Ghost the Father doth not work immediatly, but through the Son. For the same order is to be kept in their operation and working, which is in the persons. The Father worketh not By himselfe, but Of himselfe, because he is of none: The Son worketh By himselfe, not Of himselfe, because he is begotten of the Father: The holy Ghost worketh

A more full description of Christs sitting at Gods right hand,

Christ may be said to sit at Gods right hand in respect of both natures. 1. How in respect of his humanity. 2. How in respect of his divinity.

John 17. 5.

Rev. 3. 21.

eth by himself, but from the Father and the Son, from whom he doth proceed: Therefore the Father worketh immediatly by the Son; because the Son is before the holy Ghost, yet not in time but in order: but mediately the Father worketh by the holy Ghost: and therefore the Son, the Mediatour, is rightly said to sit at the right hand of the Father, but not the holy Ghost. Obj. 2. *Christ before his ascension was alwaies the glorious Head and King of the Church: Therefore he cannot now be first after his ascension, said to sit at Gods right hand.* Ans. Again, this reason also is grounded upon a bad definition. Christ was alwaies glorious, but hee was not alwaies advanced and exalted in the office of the Mediatourship, to wit, in his Kingdome and Priesthood. Now first he began to have the consummation and perfection of glory, which before he had not: that is, gloriously to rule and administer his Kingdome and Priesthood in the heavens. Obj. 3. *Christ saith; To him that overcometh will I grant to sit in my throne with me: Therefore we also shall sit at the right hand of the Father.* Ans. We shall sit there by participation of glory: where this must be also granted, that the same is the throne of the Father and the Son. In the same throne many may sit, but not in the same dignity, but some in higher room, and some in lower. Many Counsellors sit neer the Prince; but the Lord Chancellour only sitteth at his right hand. And so Christ will not give that chief dignity and glory given him of his Father unto any other. Repl. But to sit at Gods right hand, is also to live gloriously and blessedly: and this agreeth to us. Ans. This is not a full and sufficient definition; because a blessed life agreeth both to us and Angels: but the sitting at Gods right hand doth not. Whereupon, these Articles were adjoynd together; *He ascended into heaven: He sitteth at the right hand of God the Father.*

3. Whether Christ did alwaies sit at the right hand of God.

THis Question should not be needfull, except mens curiosity had made it such. To the explication whereof is required the distinction first of *natures*, then of *time*.

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How Christ alwaies saie at the right hand of the Father, according to his divinity.

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3

How he saie not alwaies according to it, but was there placed.

Now as concerning Christs divinity: 1. That alwaies sitteth at the right hand of the Father, as *sitting* signifieth an equall power and honour: which Christ hath, even the same with the Father. For Christs divine nature was from everlasting equall with the Father in honour and power. Likewise, as, To sit at the right hand of the Father, signifieth, *To be the head of the Church*: For by the *Word* the Father did from the beginning alwaies preserve the Church, as also by him he created all things. In this sense Christ was placed by his eternall generation at the right hand of the Father. 2. Christ, according to his Divinity also, doth so sit at the right hand of the Father, as hee was ordained to this his office of Mediatourship from everlasting. For hee was from everlasting ordained to the Mediatourship, yea even according to his divinity. 3. He doth alwaies sit, according to his divinity, at the right hand of God, in that he began from the very beginning of the world, to execute, and hath executed this his office. And Christ, according to his divinity, was in this respect after his ascension into heaven, placed at the right hand; in that his divinity then began to shew it selfe glorious in his body: which in the time of his humiliation had hid it selfe from being openly manifested and declared. For in the time of his humiliation, which was when he lived on earth, his God-head also had humbled it selfe, not by making it selfe weaker: but by hiding it selfe onely, and not shewing it selfe abroad: Therefore thus Christ also according to his divine nature, was placed at his Fathers right hand, namely, by laying downe that humility, which he took on him for our sake, and by shewing forth that glory, which hee had with his Father before the foundations of the world were laid (but had hid the same in the time of his humiliation): not by adding any thing unto it, which it had not before, neither by making it more bright and powerfull, neither by manifesting and declaring it before God, but unto men, and by using fully and freely his right and authority; which right and authority, Christs humanity had as it were laid downe in the taking up and assumption of humane nature: Therefore hee saith; *Now glorifie mee, thou Father,*

Father, with thine owne selfe, with the glory which I had with thee before the world was. This glory he had not with men: Therefore he prayeth, that as he had it alwaies with the Father, so he might manifest it unto men. Wherefore this is not to be taken, as if the Word received any change or alteration of his God-head: but in that sense only which hath been said.

Now, as concerning Christs humane nature; according to it he was then first placed at the right hand of the Father, when he ascended into heaven: then he attained to his glorification, when he received that, which before he had not. For thus it behooved Christ to suffer, and so to enter into his glory. Luke 24. 36.

Object. 1. *Hee that sitteth at Gods right hand is every-where. Christ sitteth at Gods right hand: Therefore hee is every-where.* Ans. This reason wee grant in respect of the communicating of the properties to the person. But if it be further concluded, that according to the flesh he is every-where, there will be more in the conclusion, than was in the premisses.

The Ubiquities arguments drawn from Christs sitting at his Fathers right hand.

Object. 2. *The right hand of God is every-where. Christs humane nature sitteth at the right hand of God: Therefore his humane nature is every-where.* Ans. We deny the consequence of the whole reason: because there are foure termes in this Syllogisme: For, *The right hand of God*, and, *To sit at the right hand of God*, is not all one. The Minor should thus proceed: *The humane nature is the right hand of God*: But so it is false. Neither yet is the Major simply true, that he which sitteth at Gods right hand, sitteth every-where. For a part of the sitting at Gods right hand, is also that visible glory and majesty, wherewith Christs humane nature was endowed, and where, with Stephen beheld him indued in heaven. This is not every-where, but only in that place, where his body is seated and remaineth. Acts 7. 36.

Obj. 3. *He ascended into heaven, to fill all things, that is, with the presence of his flesh.* Ans. It is a fallacy in misconstruing the word. *He ascended to fill all things*, that is, with his gifts and graces, not with his flesh, bones and skin. These are the monsters and dotings, whereby the Diuel carrieth Gods glory into derision. Repl. *That nature which hath received omnipotency, is every-where: Christs humanity hath received omnipotency: Therefore it is every-where.* Ans. The nature which hath received omnipotency by a reall transfusion and communication of the properties, is every-where: but not that which hath received it by personall union only, as the humane nature of Christ. But yet notwithstanding many things have been bestowed by reall transfusion on Christs humanity: to wit, other qualities, than which he had on the Crosse, and in his humiliation. Likewise far more and greater gifts than those, which are bestowed either on Angels or on Men, were heaped on Christs humane nature after his ascension: and in respect of those gifts bestowed on him, Christ is placed, according to his humane nature, at the right hand of his Father: but according to his Divinity, he is placed at the right hand of the Father, as he being glorified, and taken up into heaven, hath shewed forth the same in his flesh, and hath attained unto the perfection of glory, or the highest degree of glorification, as touching his humanity. Ephes. 4. 10.

Quest. 51. *What profit is this glory of our head Christ unto us?*

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19. SABBATH.

Ans. First, that through his holy Spirit, he powreth upon us, his members, heavenly graces ^a. Then, that he shieldeth and defendeth us by his power against all our enemies ^b.

^a Acts 2. 33.
Ephes. 4. 10.
^b Psal. 2. 9. &
110. 1. 3.
John 10. 18.
Ephes. 4. 8.

The Explication.

4. What are the fruits of Christs sitting at the right hand of the Father.



He fruits of Christs sitting at the Fathers right hand, are *all the benefits of the Kingdome and Priest-hood of Christ glorified*: As, 1. His intercession for us. 2. The gathering, governing and guarding of the Church by the Word and Spirit. 3. His defending of the Church against her enemies. 4. The abjection and destruction of the enemies of the

Church. 5. The glorification of the Church, and abolishment of all infirmity, whereunto it was enthralled. These fruits of Christs sitting at the right hand of God arise out of the office and person which he sustaineth. The fruits or benefits of the

The benefits of the Kingdome of Christ glorified.

Kingdome of Christ glorified, are, that he ruleth us by the ministry of the Word, and the holy Ghost, that he preserveth his ministry, that he giveth his Church resting places, and is forcible by doctrine in converting the chosen: that he will at length raise up from the dead his chosen and elect, abolish all their infirmities, glorifie them, wipe away all teares from them, enthrone them in his throne, and make them Priests and Kings unto his Father. *The fruit of the Priest-hood of Christ glorified*, is, that he appeareth, presenteth himselfe, and maketh request and intercession for us in heaven, and that forcible, so that the Father denieth us nothing through the vertue and force of his intercession. Hence ariseth that consolation and comfort: Because our King and Head, our flesh and our brother sitteth at the right hand of the Father; therefore hee shall give unto his Citizens a rich treasure, even his holy Spirit: Therefore hee shall at length glorifie and quicken us his members: Therefore he shall powre out plentifully on us his celestially blessings, that is, a true acknowledgement of God, faith in him, repentance of our sins, and all other Christian vertues; and all this shall he perform unto us, both in respect of his brotherly love, as also in regard of his office, who is our Head. Because also we have such an High-Priest, which is set down at the right hand of the Father, there is no cause why we should doubt at all of our salvation: he shall keep it safe for us, and at length most assuredly and certainly bestow it upon us. *No man shall pluck my sheep out of my hand. I will that they which thou hast given mee, be with mee, even where I am.*

The benefits of the Priest-hood of Christ glorified.

John 10. 28. & 17. 24.

The meaning of this Article, He sitteth, &c.

Now what ought each mans particular application of this Article touching Christs sitting at the right hand of the Father be? *Ans.* Even this; I beleeve, that Christ, now possessed of supreme divine majesty, maketh intercession for mee and all the Elect, and applyeth unto us his sacrifice, that by him, and for his sake, the Father may give unto me life eternall: also that hee governeth and protecteth me in this life against the Devil and all danger, and will at length glorifie me, and endow me with life everlasting.

Quest. 52. What comfort hast thou by the coming againe of Christ to judge the quick and the dead?

a Phil. 3. 20.
Luke 21. 28.
Rom. 8. 13.
Tit. 2. 13.
1 Thess. 4. 16.
b Mat. 25. 41.
2 Thess. 1. 6, 7.
c Mat. 25. 34.

Ans. That in all my miseries and persecutions I look with my head lifted up, for the very same, who before yielded himselfe unto the judgement of God for me, and took away all malediction from me, to come Judge from heaven, to throw all his and mine enemies into everlasting paines, but to translate mee, with all his chosen, unto himself, into celestially joyes and everlasting glory.

The Explication.



IN this Article three Common-places fall in one, and meet together, which are divers in themselves; namely, of *Christs second coming, of the end of the world, and of the last judgement.* Of these places wee will speak joyntly, as which are linked between themselves: yet so that we chiefly handle that of the last judgement. For to little purpose were it for us to thinke of Christs second coming, except wee did further consider, to what end he should come. The chief Questions of the last judgement are:

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| 1. Whether there shall be any judgement. | 8. For what causes this judgement shall be. |
| 2. What that judgement is. | 9. When it shall be. |
| 3. Who shall be Judge. | 10. Why God would have us certaine of the last judgement. |
| 4. Whence, and whither hee shall come to judge. | 11. Why he would not have us certain of the time. |
| 5. How he shall come. | 12. Why God deferreth that judgement. |
| 6. Whom he shall judge. | 13. Whether it is to be wished for. |
| 7. What shall be the sentence and execution of this judgement. | |

1. Whether there shall be any judgement.

THIS Question is necessary: For the Scripture also hath fore-told, that there shall come in the later times mockers, who shall account this Article for a fable. *Where is the promise of his coming? For since the Fathers dyed, all things continue alike from the beginning of the Creation.* The last judgement cannot indeed be demonstrated out of Philosophy: but neither is there any thing in Philosophy against it. But the whole certainty thereof is grounded on divine Prophecies, or on the Doctrine of the Church. For, although the Philosopher perhaps would say somewhat, as seeing a little through a mist: as, *That it should goe well with the good, and ill with the evil; and, That it is not likely, that man was born to this misery: yet,* by reason that man hath lost the knowledge of the righteousness, goodnesse, and truth of God; wee cannot know out of Philosophy, that any judgement shall be: much lesse with what circumstances it shall be. The arguments which Philosophy yieldeth, are forcible indeed in themselves, but are not made knowne but in Divinity: and therefore the arguments themselves are only made forcible and of strength in Divinity. Wherefore, wee will draw reasons and proofes out of Divinity, or the Doctrine of the Gospel, by which it may appeare that there is a last judgement.

The first prooffe is drawne from expresse and plaine testimonies of sacred Scriptures: As out of the Prophecy of Daniel, *As I beheld in visions by night, behold, one like the Sonne of Man came in the clouds of heaven, and approached unto the Ancient of dayes, and they brought him before him. And hee gave him dominion, and honour, and a kingdome, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall never be taken away, and his kingdome shall never be destroyed.* And againe a little before: *The Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll, his throne was like the fiery flame, and his wheelles as burning fire. A fiery flame issued and came forth before him, thousands ministred unto him, and ten thousands stood before him: the judgement was set, and the books opened. The beast was slaine, and his body destroyed, and given to the*

2 Pet. 3. 4.

The certainty of the last judgement is not to be sought in Philosophy, but in Divinity.

Six proofes of the last judgement.

I
Dan. 7. 13.

Vas. 2. 10.

Jude 14, 15.

Acts 17 31.
1 Theff. 4. 16.

Heb. 9. 27.

Rev. 10. 11, 12.

2

1 Cor. 6. 19.

3

2 Theff. 1. 4, 6.

Luke 16. 25.

4

Chap. 3. 7.

5

Mat. 22. 29.

6

the burning fire. Likewise, out of the prophecy of Enoch, alledged by the Apottle Jude : *Behold, the Lord cometh with thousands of his Saints to give judgement against all men.* Moreover, out of the sermons of Christ, especially in *Mat. 24. 25.* Likewise, out of the sermons of the Apottles : *He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath appointed: whereof he hath given assurance to all men, in that hee hath raised him from the dead. The Lord himself shall descend from heaven with a shout, and with the voice of the Arch angel, and with the trumpet of God. It is appointed unto men that they shall once die, and after that cometh the judgement. And I saw a great white throne, and one sate on it, &c. And I saw the dead, both great and small, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged of those things which were written in the books, according to their workes.* Neither is the certainty of the last Judgement apparent only by these and the like plaine testimonies of Scripture, but is deduced also out of other places by good consequence: and hence are made those forcible arguments, which the Philosophers saw but by a glimpse. The second proof is drawn from the end, whereunto mankinde was created. God necessarily obtaineth his end: but to this end did he create mankinde, that man should be the image of God, and the everlasting temple of God, wherein he should be worshipped: to whom he would communicate himselfe, perfect wisdom, righteousness and goodness, and would impart his blessednesse: which, whereas it is now performed unto us, and seeing it cannot be that God should create so most excellent a creature to perpetuall misery, wee necessarily inferre that there shall be a change: For God will obtaine his end, and will not suffer the temple of the holy Ghost to be utterly consumed of rottennesse. This blessednesse is a part of Gods image, according to which man was made: but this the Diuel hath destroyed; therefore God shall restore it, who is mightier than the Diuel. And although the end for which man was created, is hindered divers waies in this life, yet God will at some time obtain it. Wherefore, it is not only (as the Philosophers reason) likely and probable, that man was not made for these miseries: but it is also most certain, that the most excellent of all creatures was made to a better end. Wherefore there must needs be at length a change. By this argument is confirmed the happinesse of our bodies; according to that of Saint Paul, *Know you not that your body is the temple of the holy Ghost, which is in you?* The third proof is taken from the justice, goodness and truth of God, which requireth, that it may goe full well with the good, and with the evill full ill. Philosophy knoweth not that God is so just, good and true, that hee will have the righteous to enjoy full and perfect blessednesse. But this cometh not to passe in this life: nay rather it goeth well with the wicked and evill, in this life: Therefore there must remaine another life, wherein this shall be. The holy Scripture useth this argument, as in S. Paul: *It is a righteous thing with God, to recompence tribulation to them that trouble you. Remember that thou in thy life time receivedst thy pleasure, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.* The fourth is taken from Gods decree, whereby he ordained and purposed with himselfe from everlasting to raise the dead. Wherefore God being unchangeable, will not cancell and revoke this his decree. A register and copy thereof we reade in Ezekiel; and presidents or examples we have Enoch, Elias and Christ: The fifth is taken from Gods omnipotency, whereby he is able to effectuate and accomplish things contrary to reason. This argument Christ useth against the Pharisees: *Ye erre, not knowing the Scripture, nor the power of God.* The sixth is taken from the glory of God, sith God created man that he should magnifie him for ever; which cannot be, if there were no resurrection nor judgement. All other proofs and arguments may be referred unto these.

2. What is the last judgement.

IN every wordly judgement are the Accused, the Accuser, the Judge, the Cause, Examination, and Hearing of the cause, the Law, according to which judgement is given, the Sentence of absolution, or condemnation, and the Execution thereof according to the Law. Worldly judgement then in generall, is an *inquisition or examination of a cause by an ordinary and lawfull Judge, according to just lawes; and a pronouncing of sentence, and the execution thereof according to the just lawes.* Now it is easie to define this last judgement of God, which he will execute by Christ. This Judge hath no need of inquisition or examination of the cause, or of witnesses, and accusers, seeing he himselfe will make the works of all manifest, because he is himselfe the searcher of hearts: Therefore there shall be only the Judge, and the offenders on whom sentence shall be given, and the law; according to which, sentence shall be given and executed. The definition of it is this: 1. *The last judgement is a judgement which God shall exercise in the end of the world by Christ, who shall then visibly descend from heaven in a cloud, in the glory and majesty of his Father and Angels, by whom also then shall be raised from the dead all men, which have died since the beginning of the world, unto the end thereof: but the rest, who are then living, shall be suddenly changed, and all presented before the tribunall seat of Christ, who shall give sentence on all, and shall cast the wicked with the divels into everlasting torments, but shall receive up the godly unto himselfe, that they may, with him and blessed Angels, enjoy eternall happinesse and glory in heaven: Hee shall so come as yee have seen him goe into heaven.* It may be defined more briefly on this wise: *The last judgement shall be a manifestation of the hearts and inward thoughts of all men, and a declaration of all their actions, and a separation of the just and unjust, who ever have lived, or shall live from the beginning of the world unto the end, proceeding from God by Christ: and a pronouncing of sentence on these men, and an execution thereof, according to the doctrine of the law and Gospel: the issue whereof shall be the perfect delivery of the Church, and the finall abjection of wicked men and divels into everlasting punishment.*

The definition of the last judgement.

Ads 1. 11.
A more brief definition.

The parts of this definition we will now in few words confirme: 1. The judgement shall be a manifestation of the just and unjust: For, *the books shall be opened, that the secrets of hearts may be laid open.* 2. There shall be a separation of the just and unjust: For, *Christ shall place the sheep on his right hand, but the goates on his left hand.* 3. This manifestation and separation shall be wrought of God by Christ. If of God, then shall it be a most divine and just judgement: *If God be unrighteous, how shall he judge the world?* It shall be made and wrought by Christ: because, *The Father hath committed all judgement to the Son. God hath appointed to judge the world by a man.* 4. It shall be a pronouncing of sentence; because the judge shall say to them on his right hand, *Come yee blessed of my Father: To those on the left, Goe yee cursed into everlasting fire, which is prepared for the Divell and his Angels.* 5. It shall be an everlasting execution: *And these shall goe into everlasting fire, and the righteous into life eternall.* 6. After this manner the wicked and the godly shall be judged according to the Law and Gospel; that is, they shall be pronounced and declared just or unjust before the tribunall seat of Christ. For the absolution of the just shall be principally according to the Gospel, but shall be confirmed by the law: *The condemnation of the unjust shall be principally by the law, but shall be confirmed of the Gospel.* Sentence shall be given on the wicked according to their owne merit: Sentence shall be given on the godly according to Christs merit, applied unto them by faith; a testimony and witness of which faith shall be their workes: Therefore also shall the godly confesse, that the retribution of rewards cometh not by their merit, but by his grace: they shall say, *When saw we thee hungry or thirsting?* By nature we are all subject unto the wrath of God; but we shall be pronounced blessed of God, not in Adam, but in the blessed seed, even in Christ: Therefore the sentence shall be given according to the Gospel.

The confirmation of each part.

1
Rev. 20. 12.

2
Mat. 25. 32.

3
Rom. 3. 6.

John 5. 22.
Ads 17. 13.

4
Mat. 25. 34-41.

5

6

Mat. 25. 37.

Object.

Rom. 2. 6.

Two causes why
Christ will in the
last day ra her
judge us according
to the effects
of faith, than according
to faith.

Object. Unto every man shall be given according to his works: Therefore judgement shall be given to all, not according to the Gospel, but according to the doctrine of the Law. **Ans.** In this sense, shall be given also unto the elect according to their works: not that their works are merits, but in that they are the effects of faith. Wherefore then unto the elect shall be given according to their works; that is, they shall be judged according to the effects of faith: and to be judged according to faith, is to be judged according to the Gospel. Now Christ shall rather judge according to works, the effects of faith, than according to faith: 1. Because he will have it known to others why he so judgeth; lest the ungodly and condemned persons might object, that he giveth us eternall life unjustly. He will prove by our works, the fruits of our faith, that our faith was sincere and true, and that therefore we are such as to whom life is due according to the promise. Wherefore he will shew them our works, and will bring them forth as testimonies, to refute them; that we have in this life applied unto us Christs merit. 2. That we may have comfort in this life, that we shall hereafter, according to our works, stand at his right hand.

3. Who shall be Judge.

John 5. 22, 27.

Act. 10. 42.
and 17. 31

The Father and
the holy Ghost
shall judge by
consent and au-
thority.

The Son by vi-
sible pronouncing
of sentence.
The Church by
approbation.
Luke 21. 30.
Four causes why
Christ-man shall
judge the world.

I

2

Act. 17. 31.
Mat. 24. 30.
John 5. 27.

3

Heb. 2. 11.
Ephes. 5. 30.

John 3. 36.
and 5. 21.

4

Zach. 12. 10.
John 19. 37.

John 12. 47.
and 3. 17.

Christ shall be the Judge, the same person which is the Mediatour. For the Father hath committed all judgement unto the Sonne, and hath given him power also to execute judgement, in that he is the Sonne of Man. Hee hath committed all judgement unto the Sonne. Hee is ordained of God, a Judge of quick and dead. Hee will judge the world in righteousness, by that man whom hee hath appointed. Neither yet are the Father and the holy Ghost removed from this judgement. But Christ immediately shall speake and give sentence, and that in his humane nature. And when hee speaketh, God shall speake, and when he judgeth God shall judge; not only because he himself is God, but because the Father shall speak and judge by him. The judgement then shall belong unto all the three persons of the God-head, as concerning their consent and authority: but unto Christ, as touching the publishing and executing of the judgement. For Christ shall visibly give sentence of all, which sentence he shall also together execute. The Church also shall judge, as touching the approbation and allowing of his judgement: as Christ saith, that the Apostles shall sit on twelve seats, and shall judge the twelve tribes of Israel; that is, that they shall subscribe unto Christs judgement, and shall approve his sentence. Furthermore, the causes, why Jesus Christ man, shall be Judge, are these: 1. Because he must judge men; therefore he must be beheld of men as a Judge. But God is invisible. 2. Because God will have the Church glorified by the same Mediatour, by whom, and for whom it was justified. God will judge the world in righteousness, by that man whom hee hath appointed. They shall see the Sonne of Man come in the clouds of heaven, with power and great glory. The Father hath given power to the Sonne to execute judgement, in that hee is the Sonne of Man. 3. That wee may have this comfort, to wit, that this Judge, whereas he is our Redeemer, Brother and Head, will be gracious unto us, and will not condemne those whom he hath redeemed, and purchased with his blood; nay, whom he hath vouchsafed to make his brethren and members. These are the three things then which comfort us: 1. The person of the Judge; for he is our brother, and our flesh. 2. The promise of the Judge; for he hath promised and said, He that beleeveth in the Sonne, hath eternall life. Verily, verily, I say unto you, he that heareth my word, and beleeveth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. 3. The finall cause or end of his coming to judgement; For he shall come to set his Church at liberty, and to cast the wicked into eternall destruction. 4. The fourth cause why Christ-man shall be Judge, is the justice of God: Because the world hath contumeliously dealt with Christ, refusing his benefits; therefore They shall looke on him whom they have pierced, that hee may the more confound his wicked enemies, who shall be forced to behold him their Judge, whom they have so much withstood. **Object.** Christ saith, that he came not to judge or condemne the world: How then should hee be our judge? **Ans.** Christ in these

these places speaketh of his *first coming*, which was not to judge the world, but to save it: but at his *second coming*, hee shall come to be the Judge of the quick and the dead.

4. Whence, and whither Christ shall come.

WE look for our judge Christ from heaven: For whither the Apostle saw him ascend, from thence shall he come. *The Lord Jesus shall shew himself from heaven, with his mighty Angels. Hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heaven.* From heaven then, where hee sitteth at Gods right hand (not out of the aire, or the sea, or the earth: For as ye have seen him goe into heaven, so shall he come.) Hee shall descend into the clouds; that is, he shall descend from heaven *visibly* into this region of the aire, as hee did indeed *visibly* ascend. These things are necessarily proposed, that the Church may know whence to expect their Judge and Redeemer: For as he will have it known whither he ascended, so also will he have it known whence he shall come againe: that he might thereby signifie that he hath not laid away that humane nature which hee took.

1 Thess. 1. 7.
Mar. 16. 6. 9.
Phil. 3. 10.

Acts 1. 11.

5. How Christ shall come to Judgement.

HEE shall come, 1. *Truly, visibly and locally; not imaginarily.* They shall see the Son of man coming in the clouds of the heaven: and so shall know him to be God by his visible majesty. As ye have seen him goe into heaven, so shall hee come: But he ascended visibly and locally: therefore hee shall descend also visibly and locally. They shall look upon him whom they have pierced. 2. Hee shall come furnished and prepared with glory and divine majesty, with all the Angels, with voice and trump of the Arch-angel, with divine power, to raise the dead, and to separate the godly from the wicked, and to cast these into everlasting torments, but to glorifie them for ever. The Son of man shall come in the glory of the Father, that is, he shall come furnished with a heavenly multitude of Angels, and full of majesty: and that not by necessity, but by his power and authority, shewing himselfe to be Lord over all creatures: and that with such glory, as only agreeth and is proper unto the Father. Whereupon withall is gathered, that Christ is not a secondary God, but the second person of the God-head, equall with the Father. For God will not give his glory to another. 3. He shall come suddenly when the wicked lookt not for him. When they say, Peace, peace, he shall come as a thiefe in the night.

Mat. 24. 30.

Acts 1. 11.

Zach. 12. 10.

1 Thess. 5. 2, 3.

6. Whom Christ shall judge.

HEE shall judge all men, both quick and dead, and also the wicked Angels. Now men are called *quick or dead*, in respect of the state which goeth before this judgement: As, they which shall remaine alive untill the day of judgement, are called the *quick* and living: all the rest except these, are called the *dead*: and these at the day of Judgement shall rise; the other which remain then alive shall be changed. Which change shall be unto them instead of death: and so we shall appeare before the judgement seat of Christ. Object. But hee that beleeveth in the Sonne, shall not come into judgement: and so it followeth, that all shall not be judged. Ans. He that beleeveth, shall not come into the judgement of condemnation, but shall come into the judgement of absolution. Wherefore we shall be judged, as the word judgement is more largely taken for both condemnation and absolution. The Devils shall not then be judged, that is, condemned: but they shall be judged in respect of the publishing of the judgment already passed on them, as also in respect of aggravating of the judgement. Object. The Prince of this world (saith Christ) is already judged and condemned: Therefore hee shall not then be judged. Ans. The Divell is already judged, but that only, 1. By the decree of God. 2. In the word of God. 3. In his owne conscience. 4. As touching the beginning of his condemnation: But then he shall be so judged, having

1 Cor. 15. 51.
Rom. 14. 10.

John 16. 11.

ving the ſentence proclaimed publickly on him, that he ſhall not be able to attempt any thing more againſt God and the Church.

7. What ſhall be the proceſſe of the laſt Judgement, and the ſentence and execution of it.

John. 5. 28.
1 Cor. 15. 53.

2

3

4

Mat. 25. 34, 35.

5

John 14. 3.
1 Theſ. 4. 17.

1. **B**Y the vertue and divine power of Chriſt, and by his humane voice the dead ſhall be raiſed. For, *All that are in the graves ſhall heare his voice, and they ſhall come forth.* The living ſhall be changed, and their mortall bodies ſhall be made immortal, and they ſhall be gathered from the foure coaſts of the world. 2. By the minittry of the Angels all ſhall be preſented before Chriſts throne. For by the Angels, as by thoſe reapers, Chriſt ſhall gather the godly and the wicked from the foure coaſts of the world, and they ſhall appeare before him. This ſhall he doe by the Angels, not of neceſſity, but with authority: not as if he had need of the Angels minittry, but thereby to ſhew himſelf to be Lord of the Angels and of all creatures: and this ſhall be for the majeſty and glory of our Judge. 3. The world, heaven, and earth, ſhall be diſſolved by fire: there ſhall be a change of this preſent ſtate, and a purifying of the creatures, but not a conſuming or utter abolishing of them all. 4. There ſhall be a ſeparation of the godly from the ungodly, and ſentence ſhall be given of both. *Sentence ſhall be given* (which alſo we did touch before in the ſecond queſtion) *on the wicked principally, according to the Law:* yet ſo, as it ſhall be with the approbation of the Goſpel. Sentence ſhall be given *on the godly principally, according to the Goſpel;* yet ſo, that the Law ſhall allow and like of it. The Elect ſhall heare the ſentence out of the Goſpel, according to the merit of Chriſt apprehended of them by faith, the teſtimonies of which faith ſhall be good works. *Come ye bleſſed, poſſeſſe ye the kingdom.* But the wicked ſhall heare the terrible and dreadful voice: *Goe ye curſed into everlaſting fire.* 5. There ſhall be a caſting of the wicked into everlaſting paines, and an advancing of the godly to everlaſting happineſſe and glory. For then ſhall Chriſt perfectly glorifie us, and ſhall take us unto himſelfe. *I will come againe, and receive you unto my ſelfe.* Wee ſhall be caught up with them alſo in the clouds to meeete the Lord in the aire, and ſo ſhall wee ever be with the Lord. The wicked ſhall be caſt apart from the godly, with the Divels, and ſhall be adjudged to eternall paines. Object. *Hee that beleeveſh not, is condemned already:* Therefore the wicked are even now already condemned, and ſhall not then firſt be condemned. Anf. As we ſaid the Divels were already judged, ſo alſo are the wicked already judged and condemned: namely, 1. In the decree of God. 2. In his word, in aſmuch as this decree of God is revealed in his word. 3. In their owne conſcience. 4. As concerning the beginning of their judgement. But then the wicked, together with the Divels, ſhall be judged by proclaiming and publiſhing of that judgement. For then ſhall be, 1. A manifeſtation of Gods judgement, that they periſh juſtly, who periſh. 2. The wicked ſhall further alſo ſuffer puniſhments and torments of body, which now is buried. 3. The wicked and the Divels puniſhments ſhall be aggravated; and they ſhall be ſo ſharply lookt unto, and kept under, that they ſhall not be able any more to hurt the godly, or to deſpite God and his Church. A great gulf placed between us and them ſhall ſhut up all paſſage from them, ſo that they ſhall ceaſe to harme us.

8. For what cauſes this judgement ſhall be.

THe chiefe and principall cauſe is the decree of God. For therefore ſhall the laſt judgement be, becauſe God hath ſaid, and decreed that it ſhall be. Wherefore it muſt needs be ſo: 1. That ſo God may have his end. 2. That he may ſhew and declare perfectly and wholly his goodneſſe and love towards us, that he may be worſhipped in his temple, which is, in his choſen, that the Son of God may have his kingdome, and his citizens glorious, and ſuch as beſeem him. 2. A leſſe principall and ſubordinate cauſe is, both *The ſalvation of the Elect,* who are here vexed, and the damna-

damnation of the wicked, who here doe flourish; for therefore also shall the last judgement be, that it may go well with the good and ill with the bad: And of this shall the godly take matter to magnifie and praise God. 3. *The last judgement shall be because of Gods justice.* Here is not a full and perfect execution of Gods justice, for the wicked must be in perfect and full evill state both in body and soul. In a word, the causes of the last judgement are, *That God may utterly cast away the wicked, deliver and free his Church, dwell in us, and be all in all things.*

3

9. *When the judgement shall be.*

1. **T**His judgement shall be *in the end of the world, in the end of dayes*: For there are three parts of the during and continuance of the world: 1. *Before the Law.* 2. *Under the Law.* 3. *Under Christ.* That part of the during of the world which is *under Christ*, is called *the end of the world, the end of dayes, the last time*: namely, the continuance of time from Christs first coming, untill his second: Wherefore there shall not be so long space between Christs first coming and his second, as was from the beginning of the world unto his first coming: for we are fallen into the last dayes, and daily see the signes which were fore-told concerning the judgement: *Babes, it is the last time, and as yee have heard that Antichrist shall come, even now are there many Antichrists; whereby wee know that this is the last time.* But the year, the moneth, the day of this judgement is not known of Christ himselfe, 1. As touching his humane nature. 2. As touching his office and Mediatorship, inasmuch as that requireth not, that he should declare unto us the time of judgement: *Of that day and houre knoweth no man, no not the Angels which are in heaven, neither the Son himself, save the Father.*

1 John 2:18.

Mark 13:32.

10. *Wherefore God would have us certain of the last judgement.*

THe time of the judgement to come is unknown to us; but as it is most certaine that that judgement shall come, so God also would have us know the same, 1. *In respect of his glory*: that wee might be able to refute Epicures, who account this heavenly Doctrine of the divine judgement to come for a fable; and from the confusion which now is in the world, inferre, that the world is not governed by God; or if so, then hee is unjust; for, *It should goe well, say they, with the righteous: But it doth not so: Therefore God either cannot performe it, or standeth not to his promises, or there is no providence.* Unto which their cavill we answer; That because in this life it goeth not well with the godly, it shall goe well with them at length after this life. 2. *God will have us know it for our comfort*: that we may comfort our selves amidst our evils and miseries with this, that at length shall come a time when wee shall be delivered out of this corruption and rottennesse. 3. *That wee may retain and keep our selves in the feare of God, and our duty, and that others also may be reclaimed from evill.* This judgement shall be: let us endeavour therefore that we may be able to stand in this judgement. The Scripture useth this argument both wayes, both to comfort us, and to hold and keep us in our duty. Christ shall at length judge the wicked and our enemies; suffer wee therefore patiently persecutions. *We shall all appear before the judgement seate of Christ: therefore live wee godly. Watch therefore and pray continually, that yee may bee counted worthy to escape all those things which shall come to passe, and that yee may stand before the Son of man. Seeing therefore that all these things must be dissolved, what manner persons ought yee to be in holy conversation and godlinesse?* 4. That the wicked may be left excuselesse: for they are warned sufficiently, that they should be ready at every season, lest they should say, they were oppressed unawares.

Rom. 14: 10.

Luke 21. 34.

1 Pet. 3. 11.

11. For what cause God would not have us certain of the time of judgement.

Mark 13.32. **A**lbeit it be most certain that the last judgement shall at length be ; yet the day of that judgement is altogether uncertain : *Of that day and hour no man knoweth, no not the Angels which are in heaven, nor the Son himself, save the Father.* Now the causes why God would have it hid from us are these : 1. That he might exercise our faith and patience, and so wee should shew that wee would beleve God, and persevere in the expectation of his promise, albeit we know not the time of our delivery. 2. That he might bridle our curiosity. 3. That hee might keep us in his fear, in godlinesse, and in executing of our duty : and so we should be no way secure, but ready every moment, because wee are uncertain when the Lord will come. 4. That the very wicked might not deferre and prolong repentance, seeing they know not the houre ; lest perhaps the day overtake them unawares : *If the good man of the house knew at what watch the theefe would come, he would surely watch. Watch therefore ; for ye know neither the day nor the hour when the Son of man will come. Occupy till I come.*

12. For what cause God deferreth that judgement.

1 **H**ee deferreth it, 1. To exercise faith, patience, hope, and prayer in the godly.
2 That all the elect may be gathered to the Church : For in respect of them, and not in respect of the wicked, doth the world continue ; for the creatures were made for the children of the house : the wicked use them as theeves and robbers : But when the whole number of the Church is fulfilled and gathered together, then shall be the end. Now God will have the elect gathered by ordinary means ; he will have them in this life to hear the word, and by it be renewed and converted ; to which is required some tract of time. 3. Hee deferreth it, that hee might grant unto all a time and space of repentance, as in *Noahs* time : and that his deferring might leave the wicked and obstinate without excuse : *Dispiseest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance ? God suffereth with patience the vessels of wrath prepared to destruction.*

13. Whether the last judgement be to be wished for.

Rom. 7.24. **W**E are doubtlesse to wish for the day of judgment, because it is an undoubted
Revcl. 12.17. signe and token of that difference whereby the elect are discerned from the reprobate ; which declaration the godly do earnestly desire. Moreover, it shall be a delivery out of those miseries in which wee are : *O wretched man that I am, who shall deliver me from the body of this death ? The Spirit and the Bride say, Come Lord Jesus : which they say not, who are not ready to receive the Lord ; for the wicked tremble and shake at the mention of that judgment.*

The meaning of the Article, I beleve in Jesus Christ, which shall come to judge the quick & the dead.

Our comfort by Christs coming.

What is the meaning then of this Article, *I beleve in Christ, which shall come to judge the quick and the dead ?* Ans. I beleve, 1. That Christ shal certainly come, and that at his second coming there shall follow a renewing of heaven and earth. 2. That the self-same Christ shall come, who for us was born, suffered, and rose againe. 3. That he shall come visibly and gloriously to deliver his Church, whereof I am a member. 4. That he shall come to abject and cast away the wicked into everlasting pains. By these we receive great and sound comfort also and consolation : For seeing there shall be a renovation or renewing of heaven and earth, we have a confidence and trust, that our state also shall be at length other, and better then now it is : seeing Christ shall come, we shall have a favourable Judge ; for he shall come to judge, who hath merited righteousnesse for us, who is our Brother, Redeemer, Patron, and Defender : seeing he shall come gloriously, he shall also give a just sentence and judgement, and shall be mighty enough to deliver us : seeing hee shall come to deliver his Church, great cause why wee should cheerfully expect him : seeing hee

he shall abject and cast away the wicked into everlasting torments, let us suffer patiently their tyranny. To conclude; seeing he shall deliver the godly, and cast away the wicked, he will also deliver, not cast away us; and therefore it is necessary that we repent, and be thankfull in this life, and flie fleshly security, that we may be in the number of them whom he shall deliver.

Quest. 53. What beleevest thou concerning the holy Ghost.

Ans. First, that he is true and co-eternall God with the eternall Father and the Son^a: Secondly, that he is also given to mee^b, to make mee through a true faith partaker of Christ and all his benefits^c, to comfort me^d, and to abide with me for ever^e.

Act. 5. 3, 4. b Gal. 4. 6. Mat. 28. 29, 30. c Cor. 1. 22. Ephes. 1. 13. d Gal. 3. 14. e Pet. 1. 2. 1 Cor. 6. 17. d Joh. 15. 26. Acts 9. 31. e John 14. 16. 1 Pet. 4. 14.

ON THE
10. SABBATH.

a 1 John 5. 7.
Gen. 1. 2.
Isa. 48. 16.
1 Cor. 3. 16.
& 6. 19.

The Explication.

IN this last part of the Apostolick confession are contained six Articles; whereof the first speaketh of the person of the holy Ghost: the next of the Church, which is gathered, confirmed, and preserved by the holy Ghost: the foure Articles following are of the benefits bestowed by the holy Ghost on the Church, and of the communion of Saints: 2. of remission of sins: 3. of the resurrection of the flesh: 4. of everlasting life. Touching the holy Ghost, three things are especially to be considered; his person, his office, his gifts and works. But for more full and ample explication hereof, these Questions following are each in their order to be examined.

- | | |
|--|---|
| 1. What the name * Spirit signifieth. | 6. To whom, and how far forth he is given. |
| 2. Who, and what the holy Ghost or Spirit is. | 7. When, and how hee is given and received. |
| 3. What is the holy Ghosts office. | 8. How he is retained and kept. |
| 4. What, and of how many sorts his gifts are. | 9. Whether he may be lost, and how. |
| 5. Of whom the holy Ghost is given, and wherefore. | 10. Wherefore hee is necessary. |
| | 11. How wee may know that hee dwelleth in us. |

* It is here to be noted, that this Question serveth more properly for the Latine, which useth this name Spiritus, onely; when as we in English use as much, or more rather, the word Ghost then Spirit, when wee speak of the third person.

1. What the name Spirit signifieth.

THe name spirit is sometimes taken for the cause; sometimes for the effect. When it is taken for the cause, it signifieth a nature incorporeall, and living, of a spirituall essence, wielding, moving, and stirring something; and this nature is either create, or uncreate. Uncreate, and so God essentially and personally is a Spirit; that is, incorporeall, without any bodily dimension or quantity, invisible; God is a Spirit. Create, and so the Angels, whether good or bad, are in this sense spirits: Which maketh his Angels spirits: And after the same manner the soules of men are called spirits; He breathed in his face breath of life, that is, hee sent a spirit or soule into him: When thou takest away their breath, they die. When the word spirit is taken for an effect, it signifieth,

1. The aire moved. 2. The moving it selfe, and motion of the aire. 3. The wind, and moving vapours. 4. Spirituall affections or motions, good or bad. So it is said. The spirit of fear: And contrary. The spirit of princes, that is, courage: likewise, the spirit of fornication. 5. New spirit signifieth the gifts of the holy Spirit: as. Quench not the spirit. In this doctrine which wee have in hand, Spirit signifieth the cause stirring and moving; namely, the third person of the God head, which is forcible in the minds and wils of men: And this third person of the God-head is called a

Wby a Spirit.

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Luke 1. 35.

4

Why holy.

1

2

Spirit, 1. Because he is a spirituall essence or substance, incorporeall and invifible. 2. Because hee is inspired of the Father and the Son : that is, because hee is the person by which the Father and the Son immediately work their motions in the hearts of the elect ; or because hee is the immediate stirrer and mover of divine works : The Father and the Son move, but by this Spirit. 3. Because himselfe inspireth and immediately worketh motions in the hearts of the elect ; whence hee is called, *The power of the most High*. 4. Because hee is God, equall, and the same with the Father and the Son : and God is a Spirit. This third person of the God-head is called *holy* ; 1. *Because he in himselfe, by himselfe, and of his own nature is holy*. 2. *Because he is hallower or sanctifier* ; that is, he immediately halloweth, or sanctifieth and maketh holy others. The Father and the Son sanctifie by him, and therefore immediately.

2. Who, and what the holy Ghost is.

The holy Ghost is the third person of the true and only God-head, proceeding from the Father and the Son, and co eternall, co equall, and consubstantiall with the Father and the Son : and is sent from both into the hearts of the elect, to sanctifie them unto eternall life. Here are wee to say the same things of the God-head of the holy Ghost, which have been spoken before of the God-head of the Son : for this definition is also to be proved and confirmed by the same four parts : 1. *That the holy Ghost is a person*. 2. *That he is the third person, or that he is other and distinct from the Father and the Son*. 3. *That he is true God with the Father and the Son, or that he is equall to the Father and the Son*. 4. *That he is of the same God head with the Father and the Son, or that he is consubstantiall unto both*. All these that testimony of the Apostle jointly proveth : *No man knoweth the things of God but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that wee might know the things which are given unto us of God*. Also that other else where : *All these things worketh even the selfe-same Spirit, distributing to every man severally as he will*. But we will proceed to treat of each of these in their order.

Four conclusions concerning the God-head of the holy Ghost.

1 Cor. 2. 11, 12.

1 Cor. 12. 11.

I.

The holy Ghost is a person, proved by five reasons :

1. By his apparitions.

Luke 3. 22.

Acts 2. 3.

2. By his title, God.

1 Cor. 3. 16.

Acts 5. 3, 4.

See also Isa. 40. 7.

Acts 28. 25.

Ephes. 4. 4, 30.

3. Because hee is the authour of our baptisme.

4. By his properties.

Luke 12. 13.

John 16. 13.

Luke 2. 36.

Acts 1. 16. & 10.

19. & 20. 23.

I. First therefore, *That the holy Ghost is a person*, is proved, 1. *By his apparitions*, because hee hath appeared visibly : *The holy Ghost came downe in a bodily shape like a Dove. And there appeared unto them cloven tongues like fire, and it (that is, the fire, or the holy Ghost) sate upon each of them*. Seeing then the holy Ghost descended in bodily shape upon Christ, and sate upon the Apostles, it followeth that he is *subsisting* : for no quality or created motion of minds or hearts is able to doe in like manner : For an accident doth not only not take upon it any shape, but standeth in need of something else in which it selfe should consist and be. Neither is the aire the place or subject of holinesse, godlinesse, love of God, and other spirituall motions, but the minds of men. 2. Hee is proved to be a person, because hee is called *God* : *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? Why hath Satan filled thine heart, that thou shouldest lie unto the holy Ghost ? Thou hast not lied unto men, but unto God*. Howsoever then the adversaries of this doctrine grant the holy Ghost to be *God*, yet this cannot be, but hee must be a subsistent or person, seeing God is a being : but our godlinesse, goodnesse, godly motions, and other divine affections cannot be called God. 3. *Hee is a person, because hee is the authour of our baptisme, and wee are baptised in his name, that is, by his commandement and will*. But we are not baptised by the commandement and will of a dead thing, or of a thing not existing ; neither are wee baptised in the name of the graces or gifts of God. 4. *Because the properties of a person are attributed unto him ; as that hee teacheth, that hee distributeth gifts even as hee will, that he comforteth, confirmeth, ruleth, reigneth : likewise, that he sendeth Apostles, that he speaketh in the Apostles : The holy Ghost shall teach you in the same hour what you ought to say*. So also he declareth the things to come : *The Spirit of truth will shew you the things to come*. Hee giveth prophecies of Simeons death, of Judas the traitor, of Peters journey to Cornelius, of Pauls bands and afflictions which should betide

betide him at Jerusalem, of a falling away, and of the deceivers in the last times, of the meaning of the high priests entrance into the holiest of all, of the first tabernacle, of the new covenant, of Christs sufferings, and his glory which should follow after them, and such like: he maketh request for us with sighs, which cannot be uttered; he crieth in our hearts, Abba, Father; he is tempted by them who lie unto him, he is a witness in heaven with the Father and the Son, he commandeth and willeth that the Apostles be separated; and lastly, he appointeth teachers in the Church: All these things are proper unto a person existing, intelligent, indued with a will, working and living. 5. *Because he is plainly distinguished from the gifts and graces of God. All these things worketh the self-same Spirit, distributing to every man severally as he will. There are diversities of gifts, but the same Spirit:* Wherefore the gifts differ much from the Spirit it selfe. Obj. *The gift of God is not a person: The holy Ghost is called the gift of God: Therefore he is not a person.* Ans. The Major is false, if it be universally taken: for the Son being given is the gift of God, and yet is a person. The holy Ghost is called the gift of God, because he is sent from the Father and the Son. *I will send the comforter unto you from the Father.* Or we may answer; He is called a gift, in respect that he was sent, and dwelleth in the hearts of the saints to whom he is given; and is such a gift as worketh by his vertue and power the rest of his gifts and graces. Now that, to proceed, signifieth to exist, or to be from both, I prove; *Because Paul calleth him the Spirit of God, which is of God, and in God: Of God;* Because the Spirit floweth from the Father and the Son. *In God;* Therefore he is some-what of God himself. Other spirits are not in God, that is, in the substance of God. And what is in God, that is the very essence of God.

II. *That the holy Ghost is other, that is, distinct from the Father and the Son, we prove against those who say, He is the subsistent of the Father, namely, the Sabellians.* Which we prove, 1. *From the very appellation, in that he is called the Spirit of the Father and the Son:* For none is his own Spirit, as none is his own Father, and none is his own Son: Therefore he is other from both. Object. *That which is common to all the persons ought not to be distinguished and severed: The name Spirit is common to all the three persons: Therefore it ought not to be distinguished.* Ans. This whole reason we grant, if it be understood of the essence of the persons, and not of their order of being and working: for as he that breatheth, and the breath it self differ; so he that inspireth, and the spirit are different: he that proceedeth is one, and he another from whom he proceedeth: the third person of the God-head is one, and the first or second another. But the holy Ghost is said to be the third person of the God-head, and this is not in that respect, as if there were in God any first or last in time; but in respect of the order or manner of being; because the holy Ghost hath his essence from the Father and the Son, from both which he proceeded from everlasting; as also he is the spirit of both. In like manner the Son is called the second person, because he is of the Father; the Father the first person, because he is of none. 2. *The holy Ghost is in expresse words called another: I will pray the Father, and hee shall give you another Comforter. There are three which bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one: The holy Ghost therefore is a distinct person from the Father and the Son.* 3. *Hee is sent of the Father and the Son:* Therefore he is another from both; for none is sent of himself: One may come of his own will, or of himself; but none can be sent of himself. *I will send him unto you from the Father. The Father sendeth him in my name.* 4. *The holy Ghost hath distinct attributes or properties personall from them.* The holy Ghost proceedeth only from the Father and the Son. He alone appeared in the shape of a Dove, in the likeness of fire; not the Father or the Son. Christ is said to have been conceived, not by the Father or the Son, but by the holy Ghost, that is, by the immediate vertue and efficacy of the holy Ghost. *The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee.* Wherefore he is another from the Father and the Son; which is diligently to be observed: for the adversaries hereof, being convicted of the person of the holy Ghost, grant that he is a subsistence, but of the Father: and thus they argue or reason, Object. *The vertue and power of the Fa-*

1 Tim. 4. 1.
Heb. 9. 14. & 10. 15.
1 Pet. 1. 11.
Rom. 14. 26.
Acts 5. 9.

1 Joh. 5. 7.
1. By his distinction from Gods gifts.
1 Cor. 13. 1 & 2.
Ibid. ver. 4.
Acts 2. 32.

John 15. 26.

II.
Four proofs that the holy Ghost is distinct from the Father and the Son.
1. From his appellation or name.

2. By expresse testimony of Scripture.

John 14. 16.

1 Joh. 5. 7.

3. By his sending from the Father and the Son.

John 15. 26.

& 14. 26.

4. By his distinct attributes from the Father and the Son.

Luke 1. 35.

ther, is the Father himselfe: The holy Ghost is called the vertue and power of the Father: Therefore the holy Ghost is the Father himself. *Ans.* This reason is sophistical, because vertue is not taken for the same in the Major, for which it is taken in the Minor: for in the Major it is taken for the power of the Father; in the Minor for the person by whom the Father sheweth forth his power.

III. Four proofs that the holy Ghost is equall with the Father and the Son.
1. His proceeding from both.

III. That the holy Ghost is equall with the Father and the Son, these arguments doe prove: 1. The essence of the Father and the Son is communicated unto him; because hee proceedeth from both, and is the Spirit of both: But there is nothing in God which is not his essence: Seeing then that is indivisible, it must needs be whole and the same communicated unto him, which is in the Father and the Son. As the spirit of man which is in man is of the essence of man: so the Spirit of God which is in God is of the essence of God. By this it appeareth, *What is the proceeding of the holy Ghost; namely, the communicating of the divine essence, whereby the third person of the God-head alone receiveth the same and whole or entire essence from the Father and the Son, as from him whose Spirit hee is: as also the begetting of the Son is a communicating of the divine essence, which the second person of the God-head alone receiveth, as a Son of his Father, whole and entirely the same which the Father hath and retaineth.*

His proceeding from the Son proved three wayes.

I
Rom. 8. 9.
Gal. 4. 6.

2
John 15. 26.
John 20. 22.
3
John 16. 14.

2. His divine attributes:
1. Eternity.

Gen. 1. 2.

2. Immensity.

Rom. 8. 9.

1 Cor. 3. 16.

1 Tim. 1. 14.

3. Omnipotency.

Psal. 33. 6.

1 Cor. 12. 1.

4. Omniscieny.

1 Cor. 1. 10.

5. Infinite goodness and holiness.

Psal. 143. 10.

1 Cor. 6. 11.

6. Unchangeableness.

Acts 1. 16.

7. Truth infallible.

John 15. 26.

1 John 5. 6.

8. Mercy unspeakable.

Rom. 8. 5. & 8. 26.

9. Indignation against sin.

1 Cor. 6. 10.

Matt. 12. 31.

Acts 5. 9.

Ephes. 4. 30.

3. His divine works.

And, That the holy Ghost proceedeth from the Son also, is proved by certain reasons: 1. Because he is called the Son's Spirit: If any man hath not the Spirit of Christ, the same is not his. He hath sent forth the Spirit of his Son into your hearts. The Spirit of his Son; that is, not given unto the Son of the Father; but existing and proceeding, as of the Fathers, so of the Son's substance, seeing the Son is equall and consubstantiall with the Father. 2. Because the Son, together with the Father, giveth him: Receive the holy Ghost. 3. Because the holy Ghost receiveth the wisdom of the Son, which hee revealeth unto us: Hee shall receive of mine, and shall shew it unto you. But seeing the holy Ghost is true God, consubstantiall with the Father and the Son, hee cannot receive any thing but of him of whose substance hee is. Wherefore he proceedeth of the substance of the Son, because he receiveth that of him which is the Son.

2. The holy Ghosts equality with the Father and the Son is proved by those divine attributes and properties which are attributed and communicated to the holy Ghost: as, 1. Eternity; because hee created heaven and earth, and because God was never without his Spirit: The Spirit of the Lord moved upon the waters. 2. Immensity, or unmeasurableness, as who dwelleth whole, and intirely in all theelect; The Spirit of God dwelleth in you. Through the holy Ghost which dwelleth in us. 3. Omnipotency; because hee, together with the Father and the Son, created and preserveth all things: By the Word of the Lord were the heavens made, and the hosts of them by the Breath of his mouth. All these things worketh even the selfe same Spirit, distributing to every man severally as hee will. 4. Omniscieny; that is, the knowledge of all things: The Spirit searcheth all things, even the deep things of God. 5. Infinite goodness and holiness, and the causing of goodness and sanctity in the creatures: Let thy good Spirit lead mee into the land of righteousness. Yee are sanctified in the name of our Lord Jesus, and by the Spirit of our God. 6. Unchangeableness: This Scripture must needs have been fulfilled which the holy Ghost spake. 7. Truth not to be doubted of, and the fountain of truth: When the Comforter shall come, even the Spirit of truth. The Spirit is truth. 8. Unspeakable mercy: The love of God is shed abroad in our hearts by the holy Ghost which is given unto us. The Spirit also helpeth our infirmities. 9. Indignation against even hidden sinnes: They rebelled, and vexed his holy Spirit. The blasphemy against the holy Ghost shall not be forgiven unto men. Why have yee agreed together to tempt the Spirit of the Lord? Grieve not the holy Spirit of God, by whom yee are sealed.

3. The same divine works which are attributed to the Father and the Son, are also attributed to the holy Ghost; and these, both the generall and universall works, as the generall creation, preservation, and government of the whole world:

His

His Spirit hath garnished the heavens. The Spirit of God hath made me, and the breath of the Almighty hath given mee life. And also singular and speciall effects; as miracles: *I cast out Devils by the Spirit of God. There are diversities of gifts, but the same Spirit.* Likewise, those works which properly belong to the salvation of his Church; as the calling and sending of Prophets: *The Lord God and his Spirit hath sent me.* The holy Ghost said, *Separate mee Barnabas and Saul. Take heed to all the flock whereof the holy Ghost hath made you overseers.* The bestowing of competent and fit graces for the ministry on ministers: *The holy Ghost shall teach you. The manifestation of the Spirit is given to every man to profit withall.* The publishing of the doctrine of the Prophets and Apostles: *Holy men of God spake as they were moved by the holy Ghost.* The instituting of Sacraments: *Baptise them in the name of the Father, the Son, and the holy Ghost.* Whereby the holy Ghost is signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing. The fore-telling and prophecy of things to come: *He will shew you the things to come. Agabus signified that there should be a great famine. The Spirit speaketh evidently, that in the later times some shall depart from the faith.* The gathering of the Church: *In whom also yee are built together to be the habitation of God by the Spirit. By one Spirit are wee all baptised into one body.* The enlightning of mens mindes: *The holy Ghost shall teach you all things. Hee shall lead you into all truth. God gave unto you the Spirit of wisdom and revelation through the knowledge of him.* Regeneration and sanctification: *Except a man be borne againe of water and of the Spirit, &c. Wee are changed into the same image, from glory to glory, as by the Spirit of the Lord.* The governing of the actions and whole life of the godly: *As many as are led by the Spirit of God, they are the sonnes of God. They were forbidden of the holy Ghost to preach the word in Asia.* Comforting in temptations: *The Comforter is the holy Ghost, whom the Father will send in my name. The Churches were edified and multiplied by the comfort of the holy Ghost. I will powre upon the house of David the Spirit of grace and compassion.* The strengthening and preserving of the regenerate against the force of temptation, even unto the end: *The Spirit of strength shall rest upon him. Hee shall give you another Comforter, that hee may abide with you for ever. In whom also yee are sealed with the holy Spirit of promise.* The pardoning of sins, and adopting the sonnes of God: *Yee have received the Spirit of adoption. Where the Spirit of the Lord is, there is liberty. Yee are justified in the name of our Lord Jesus, and by the Spirit of our God.* The bestowing of salvation and life everlasting: *It is the Spirit that quickeneth. If the Spirit of him which raised up Christ from the dead dwell in you, hee that raised up Christ from the dead shall also quicken your mortall bodies, because that his Spirit dwelleth in you.* Judgement and sentence against sin: *When the Comforter shall come, he shall reprove the world of sin. The blasphemy against the holy Ghost shall not be forgiven unto men.*

4. Equall and the same honour is given to the holy Ghost, which is given both to the Father and the Son. To no creature, but to God alone is to be given divine honour, that is, honour proper to God only: But this is given to the holy Ghost: Therefore hee is God equall with the Father and the Son: *There are three which bear witnesse in heaven, the Father, the Word, and the holy Ghost, and these three are one:* The holy Ghost therefore is the same true God with the Father and the Son. Goe and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost: By this testimony wee are taught, 1. That wee are baptized also into the name, faith, worship, and religion of the holy Ghost. 2. That the holy Ghost is authour also of baptism and the ministry. In like sort also we beleeve and put our trust in him: *Let not your hearts be troubled: I will pray the Father, and hee shall give you another Comforter, that hee may abide with you for ever.* That sin which is committed against him is not remitted; therefore wee sin against him. We are his temple: *Ye are the temple of the holy Ghost, and the Spirit of God dwelleth in you.* The Apostles in their Epistles wish unto the Churches grace and peace from the holy Ghost: *The communion of the holy Ghost be with you.* Object. 1. *Hee that is sent, is not equall with him that sendeth: The holy Ghost is sent, and the Father and the Son send*

send him : Therefore the holy Ghost is not equall with the Father and the Son. *Ans.* We deny the Major : For Christ that is sent may be equall with him that sendeth : for Christ also being sent of the Father, yet is equall with the Father ; this sending doth not betoken any servile subjection. *Object. 2.* *He that receiveth of another, is not equall with him that giveth :* The holy Ghost receiveth of the Father and the Son : Therefore he is not equall with both. *Ans.* The Major is true of one that receiveth of another but a part, and not the whole ; but the holy Ghost receiveth the same and whole essence of the Father and the Son. Again, it is true of him that receiveth in time, or successively : but the holy Ghost receiveth before all time. Thirdly, to the Minor we say, that he received, as touching the ordaining and sending of him unto us, to reach us immediately ; but this sending establisheth and confirmeth his equality, because it is a divine work : and the ordaining of him to teach us immediately, doth not lessen, but strengthen his equality. *Obj. 3.* *The Father made all things by the Son :* therefore he made the holy Ghost by him also. *Ans.* The Father made all things by the Son ; that is, all things that were made, because it is said, *And without him was made nothing that was made.* But the holy Ghost is not made, but proceedeth from the Father and the Son.

John 1. 3.

III.
Three proofs that
the holy Ghost is
consubstantiall
with the Father
and the Son.

I

2

3

* See Levit. 16. 1.
34. Heb. 7. 8, 9.
10. Lev. 16. 11, 12.
and 2 Cor. 6. 16.
Deut. 9. 25. & Isa.
63. Psal. 95. 7.
& Heb. 1. 7. Isa.
6. 9. & Act. 28. 25.
& 1. 16. & 4. 24,
25.

III. *That the holy Ghost is consubstantiall, that is, one and the same true God with the Father and the Sonne, is proved by these reasons :* 1. *Because hee is the Fathers and the Sons Spirit.* But the divine essence cannot be multiplied, as neither can another be created, nor the same divided : Therefore the selfe-same, and the whole must needs be communicated to the holy Ghost, which is the essence of the Father and the Son. From both which the holy Ghost proceedeth, as the Spirit of God in God, and of God. 2. *There is but one true God.* The holy Ghost is true God : therefore the holy Ghost is that one and the same true God with the Father and the Son, consubstantiall with both. 3. *There is but one Jehovah,* that is, but one divine essence or being, one essentially : who alone is of none, but himselfe communicateth his being to all things, and preserveth it in them. The holy Ghost is Jehovah : * therefore hee is the same with the Father and the Son, God consubstantiall with both. *Object.* *Hee that is of another, is not consubstantiall with him, or is not the same with him, of, or from whom he is :* The holy Ghost is of the Father and the Sonne : Therefore hee is not the same with them, or consubstantiall. *Ans.* The Major is true in creatures, but not in God. 2. There is an ambiguity in this terme, *to be of another :* He that is of another, and hath not the same or whole essence, is not consubstantiall : But the holy Ghost hath the same and whole essence, and therefore it followeth only, that he is not the same person. Therefore by inverting the argument we answer ; that he who is of the Father, and from the Father, is consubstantiall with him, as likewise with the Son, of, and from whom he also is.

3. What is the office of the holy Ghost.

Sanctification the
office of the holy
Ghost.
The parts of his
office are five.
*Spiritus ecce docet,
renovatur, copulat,
guit, regitque ;
Et consolatur ut
rha salustia.*
1. To teach us.
John 14. 26.
and 16. 13.

2. To regenerate
us,

John 3. 5.

THe office of the holy Ghost is sanctification, which is wrought immediately by him from the Father and the Son, and therefore he is called *The Spirit of sanctification.* The chiefe parts of his office are, *To teach, To regenerate, To unite with Christ and God, To governe, To comfort, To confirme or strengthen us.* The holy Ghost therefore, 1. *Teacheth and illuminateth us,* that we may know those things which we ought, and may conceive them aright, according to Christs promise : *The holy Ghost, whom the Father will send in my name, hee shall teach you all things : and bring all things to your remembrance, which I have told you. The Spirit of truth will lead you into all truth.* So he taught the Apostles at Whilontide, when they were raw before, of Christs death and his kingdom : he kindled in their hearts a new light, he powred into them the miraculous knowledge of tongues, and fulfilled the testimony and record of Joel. Hereof he is called in Scripture, *The Teacher of truth, the Spirit of wisdom, revelation, understanding, counsell and knowledge, &c.* 2. *He regenerateth us,* when he endoweth us with new qualities, and putteth new inclinations in our hearts, that is, hee worketh faith and conversion in the hearts of the chosen. *Except a man be*

be born of water, and of the Spirit, he cannot enter into the kingdom of God. I baptise you with water to amendment of life: but hee that cometh after me, hee will baptise you with the holy Ghost, and with fire. This baptism which is wrought of Christ by the holy Ghost is the very regeneration or renewing it selfe, the same which was signified by the outward baptism of John, and of other ministers. 3. Hee conjoyneth us with Christ, that we may be his members, and may be quickned by him, and so maketh us partakers of all Christs benefites. I will pour out my Spirit upon all flesh. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Know ye not that your body is the temple of the holy Ghost which is in you, whom ye have of God? No man can say that Jesus is the Lord, but by the holy Ghost. There are diversities of gifts, but the same Spirit. By one Spirit we are all baptised into the same Spirit. Hereby we know that he abideth in us, even by the same Spirit which he hath given us. 4. Hee ruleth and governeth us: Now, so be ruled and guided by the holy Ghost, is to be instructed with wisdom and counsell in the actions of our life and vocation, and inclined to follow those things which are right and good, and to perform the duties of love and charity towards God and our neighbour: As many as are led by the Spirit of God, they are the sons of God. And they began to speak with tongues, as the Spirit of God gave them utterance. 5. He comforteth us amidst our afflictions and dangers. The Apostles, who were first flying away for fear of the Jews, now being erected by the comfort and solace of the holy Ghost, come forth into open place, and rejoyce when they are to suffer for the confession of the Gospel: He will give you another Comforter, that he may abide with you for ever. 6. He confirmeth us which stagger and waver in faith, and assureth us of salvation; that is, he continueth and cherisheth in us Christs benefites unto the end: So he made the Apostles couragious and bold, who were before timorous, and wrapped and intangled with many doubts. These things we may plainly see, if we compare that Sermon which Peter made at Whitsonide, with their speech who went to Emmaus, who say, Wee trusted that it had been he which should have delivered Israel. Hereof Christ saith: Your hearts shall rejoyce, and your joy shall no man take from you. He shall abide with you for ever. Hence is he called the Spirit of boldnesse: and the seale of our inheritance.

These are the chiefe and principall parts of the holy Ghosts office, who, in respect of this his office, hath divers titles of commendation in the Scripture: for hereof he is called, 1. The Spirit of adoption; because he assureth us of the fatherly good will of God towards us, and is a witnesse unto us of that free goodnesse and mercy wherewith the Father imbraceth us in his only begotten Son. Therefore by his Spirit we cry, Abba, Father. 2. He is called the earnest and seale of our inheritance; because he assureth us of our salvation: It is God which stablisheth us with you in Christ, and hath annointed us: who hath also sealed us, and hath given the earnest of the Spirit in our hearts. In which Gospel also after that ye beleaved, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance. 3. Hee is called life; because he quickneth us: or (as the Apostle saith) The Spirit of life, who mortifieth the old man, and quickeneth the new: The law of the Spirit of life which is in Christ Jesus hath freed me from the law of sin and of death. 4. Hee is called water, whereby hee refresheth us, being almost dead in sin, purgeth out sin, and maketh us fruitfull, that wee may bring forth the fruit of righteousness unto God. 5. Hee is called fire; because he doth daily burn up and consume concupiscences and vices in us, and kindleth our hearts with the love of God and our neighbour. 6. Hee is called the fountaine; because celestiall riches do flow unto us from him, and by him. 7. He is called the Spirit of prayer; because he stirreth us up unto prayer, and instructeth us to pray: I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of prayer, and they shall look upon me. The Spirit also helpeth our infirmities: for we know not what to pray as we ought. 8. The oyl of gladnesse; because he maketh us joyfull, forward, and lively: Wherefore God, even thy God hath annointed thee with the oyle of gladnesse. 9. Hee is called the Comforter; because hee worketh faith in us, and purifieth our consciences, and so comforteth us, that wee exult and rejoyce in afflictions. 10. He is called Intercessour; because the Spirit maketh request

Mat. 3. 11.

3. To unite us with Christ.

Joel 2. 28.

1 Cor. 6. 11, 19.

2 Cor. 12. 3, 4, 13.

1 John 3. 24.

4. To rule and govern us.

Rom. 8. 14.

Ad. 2. 4.

5. To comfort us.

Ad. 5. 41.

John 14. 16.

6. To confirm us in faith.

Luke 24. 31.

John 16. 23.

and 14. 16.

Divers titles of the holy Ghost.

1. The Spirit of adoption.

Rom. 8. 15, 16.

2. The seal of our inheritance.

1 Cor. 1. 22.

Ephes. 1. 13, 14.

3. Life, or Spirit of life.

Rom. 8. 2.

4. Water.

Ezek. 34. 5.

and 47. 1.

5. Fire.

Matth. 3. 9.

6. The fountain of living water.

Rev. 21. 6. & 9. 19.

7. The Spirit of prayer.

Zech. 12. 10.

Rom. 8. 26.

8. The oyle of gladnesse.

Hebr. 9.

9. The Comforter.

10. The Intercessour.

or

11. The Spirit of truth, &c.

or intercession for us, with sighs which cannot be expressed. 11. He is called lastly, the Spirit of truth, of wisdom, of joy, of gladness, of fear of God, of boldness, and the like.

Object. 1. Those parts of the Spirit's office before specified are not proper to the holy Ghost, but belong also to the Father and the Son. Therefore they are not well assigned to the holy Ghost as proper. *Ans.* They belong also to the Father and the Son, but mediately by the holy Ghost: But unto the holy Ghost they belong immediately. *Rep.* But after the same manner also it seemeth, that the preservation of things, the invention of arts and sciences, and the like, are to be attributed as proper functions unto the holy Ghost: for those also doth the Father and the Son work by the holy Ghost; according as it is said, The Spirit of the Lord filleth all the world. *Ans.* To the assigning of a work as proper unto the holy Ghost, is required, not only that it be immediately done by him; but in such wise also, as that he be acknowledged and worshipped therein. Now there doth the holy Ghost work properly where he sanctifieth and halloweth; for therefore also is he called holy.

Wild. 17.

Object 2. It was said before, that the holy Ghost is the earnest of our inheritance: But Saul and Judas had the holy Ghost, neither yet obtained they the inheritance, but were reprobate: Therefore the holy Ghost is not the earnest of our inheritance. *Ans.* Saul and Judas had the holy Ghost, as concerning some gifts of the holy Ghost: but they had not the Spirit of adoption. *Repl.* But it is the same Spirit. *Ans.* It is the same Spirit indeed, but doth not work the same things in all: For he worketh adoption and conversion in the elect only. Here therefore we are to intreat of the gifts of the holy Ghost, and their differences.

4. What, and of how many sorts the gifts of the holy Ghost are.

Two sorts of the holy Ghosts gifts.

1. Common to both godly and ungodly.

2. Proper unto the godly.

John 14. 19.
Rom. 8. 16, 26.

ALl the gifts of the holy Ghost may be referred to the parts of his office before rehearsed; namely, our illumination and enlightning, the gift of tongues, the gift of prophetic, of interpretation, of miracles; our faith, regeneration, prayer, strength, and constancy, &c. These gifts are of two sorts: Some are common to the godly and ungodly: some are proper to the godly and elect only. Those again which are common to the godly and ungodly are two-fold; for some of them are given but to certain men, and at certain times; as the gift of miracles, and of tongues, prophecies, the faith of miracles; and these were necessary for the Apostles and the primitive Church when the Gospel was first to be dispersed: therefore they were miraculously bestowed on them. Some are given to all the members of the Church, and at all times; as the gift of tongues, the gift of interpretation, sciences, arts, prudence, learning, eloquence, and such like; all which pertain to the maintenance and preservation of the ministry: These are now also given to every member of the Church, according to the measure of Christ's gift, as the calling & vocation of every member needeth; though they be not miraculously bestowed as they were on the Apostles, but attained unto by labour and study. The gifts of the holy Ghost proper unto the godly, are all those things which we comprehend under the name of sanctification and adoption: as justifying faith, regeneration, true prayer, unfained love of God and our neighbour, hope, patience, constancy, and other gifts profitable to salvation; these are all conferred on the elect alone in their conversion: Whom the world cannot receive. The Spirit witnesseth with our spirit that we are the sons of God. The Spirit maketh request for us with sighs which cannot be expressed. Hence is he called the Spirit of adoption. *Obj.* Many out of the Church have had tongues and sciences: The tongues therefore and sciences are not the gifts of the holy Ghost. *Ans.* The tongues and sciences out of the Church are also the gifts of the holy Ghost, but by a generall working of God, which is without the true knowledge of him. But in the Church the tongues and sciences are the gifts of the holy Ghost joined with the true knowledge of God.

Moreover, all those gifts (as we have said) are fitly referred to those five principal parts before numbred of the holy Ghosts office, as the knowledge of tongues and of sciences to his function of teaching; and that miraculous and extraordinary gift

gift of tongues, partly to his function of *ruling* (for the holy Ghost did rule and govern their tongues;) partly to his function of *teaching* and *confirming*. So also the gift of prophecy and interpretation belongeth to his office of *teaching*: for hee teacheth both by illighting the minds within by his vertue, and by instructing them without by the word. The institution and ordinance of the Sacraments appertaineth to his office of *teaching*, but chiefly to his office of *confirming*. Faith and conversion belong to his office of *regenerating* and *conjoyning us with Christ*. That he is the Spirit of prayer, instructing us how to pray, belongeth to his office of *ruling* and governing. In like sort, the rest of the gifts may be referred to certain parts of the holy Ghosts office.

5. Of whom the holy Ghost is given, and wherefore he is given.

Hee is given of the Father and the Son, and also by the Son of the Father, but not by the Father: for the Father giveth the holy Ghost from no other, but from himself, as who is of no other but of himself, neither worketh from any other but from himself: The Son giveth the holy Ghost from the Father, from whom also himself both worketh and is. That he is given of and from the Father, these testimonies do confirm: *Hee commandeth them to wait for the promise of the Father. I will pour out of my spirit upon all flesh. I will pray the Father, and he shall give you another Comforter. The Father will send him in my name.* That the holy Ghost is given of the Son, these testimonies do prove: *I will send you from the Father the Spirit of truth. If I depart, I will send him unto you. Since he by the right hand of God hath been exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.* Wherefore the Son also giveth him, but in this order, that the Son sendeth him from the Father; whence is gathered a strong argument for proof of Christs Godhead: for who giveth the Spirit of God, and who hath any right or title unto him, but God? for the humane nature of Christ, so far off is it that it should have this right and power to send the holy Ghost, that contrarily it self was hallowed and sanctified by the holy Ghost. Now we are to understand this giving of the holy Ghost by the Father and the Son, as that both of them is effectually and forcibly by him, and that the holy Ghost worketh on a precedency of the will of the Father and the Son: For wee are to mark and observe the order of operation or working in the persons of the Divinity, which is such in working as it is in subsisting; the Father will goeth before, the will of the Son followeth, and the will of the holy Ghost followeth them both, yet not in time, but in order. The cause wherefore he giveth us the holy Ghost, is none other but only of his free election, through the merit and intercession of his Son: *Which hath blessed us with all spirituall blessings in heavenly things in Christ, as he hath chosen us in him before the foundation of the world. I will pray the Father, and he shall give you another Comforter.* The Son giveth us him, or he is given by the Son, because hee hath obtained for us by his merit that hee should be given unto us, and he by his own intercession bestoweth him on us.

1. Of the Father by the Son.

2. Of the Son from the Father.

Acts 1.4. & 2.17.

John 14.16.17.

John 15.26. and 16.7.

Acts 2.33.

What is meant by the giving of the holy Ghost.

Why the holy Ghost is given.

Ephes. 1.3.

John 14.16.

6. Unto whom the holy Ghost is given.

The holy Ghost is said to be given unto them to whom he communicateth his gifts, and who acknowledge him. Wherefore the holy Ghost is given to divers parties, according to diverse gifts. He is given to the whole Church or assembly of those that are called; that is, both to the *elect*, and to *hypocrites*; but in a diverse manner to the one and the other: *To the elect* he is given, not only as concerning his *common gifts*, but also as concerning his *proper and saving graces*: that is, not only as concerning the *knowledge of Gods doctrine*, but also as concerning *regeneration, faith, and conversion*: because, besides that he kindleth in them the knowledge of Gods truth and will, hee doth further also regenerate them, and endow them with true faith and conversion. Hee is therefore so given unto them, that he worketh and effectuateth in them his gifts of their salvation, and that themselves

To all who partake of any of his gifts.
To all the Church.
How to the elect.

also

How to hypocrites.
John 14.17.

also may know and feel by those gifts imparted unto them, the holy Ghost dwelling in them. And further, he is no otherwise given unto them then as themselves also be willing and desirous of him; and then is augmented and increased in them if they persevere. But to hypocrites the holy Ghost is given only as touching the knowledge of doctrine, and other his common and generall gifts: *The world cannot receive him, because it seeth him not, neither knoweth him.* Hence it is apparent, how the knowledge of tongues, sciences, and the like gifts bestowed on the heathen, differ from those which are bestowed on the Church: for they, who amongst the heathen excelled in the knowledge of tongues, and good arts, and things profitable, had indeed the gifts of God, but not the holy Ghost; whom none are said to have, but they whom he hath sanctified, and who acknowledge him to be the author of the gifts received.

7. When, and how the holy Ghost is given and received.

The holy Ghost is given,
1. Visibly.

Joel 2.28.

Acts 2.3, & 10.44.

Luke 3.22.

The sending of the holy Ghost is no locall motion,

2. Invisibly.

Rom. 8.9.

3. By means of hearing the word, and receiving the sacraments.

Acts 2.37.
& 10.44.

4. Freely, so that hee is not tied to them.

Gal 4.6.

Rom. 8.9.

Luke 11.13.

1 Cor. 3.7.

THe holy Ghost is then given when he imparteth or communicateth his gifts, as hath been already proved. And he is given either *visibly*, when he bestoweth his gifts adjoyning outward signes and tokens; or *invisibly*, when he bestoweth his gifts without signes or tokens. Hee was not alwayes given visibly, but at certain times, and for certain causes: yet was he more plentifully powred on men in the time of the new Testament, then before in the time of the old; for so had Joel prophesied: *In the last dayes I will powr out of my Spirit.* So hee was given visibly unto the Apostles and others in the primitive Church: *There appeared unto them cloven tongues like fire, and it sate upon each of them. The holy Ghost fell on all them which heard the word. I saw the holy Ghost come down from heaven, &c.* And these and other like speeches are so to be expounded, as that the signe taketh the name of the thing it selfe; and therefore that is affirmed of the thing which agreeth unto the signe; by which signe the holy Ghost witnesseth his presence and efficacy. So also John saw the holy Ghost descending on Christ in bodily shape like a dove: Hee saw then the shape of a dove, under which God shewed the presence of his Spirit. Wherefore we must not think that there is any *locall motion* in God, but his *presence and operation*, which hee sheweth and exerciseth in the Church: For the holy Ghost is spread abroad every-where, and filleth both heaven and earth; in which respect hee is said to be *given, sent, poured out*, when by his effectually and forcible presence he doth create, stir up, and by little and little perfect his gifts in the members of the Church. He alwayes was and is given unto the Church *invisibly*, from the beginning unto the end of the world; for hee spake by the prophets: and *hee which hath not the Spirit of Christ is none of his*: yea, without the holy Ghost there never had been, never should be any Church. *Hee is given after an ordinary way by the ministry of the word, and by the use of the Sacraments*; and 1. In manifesting himselfe unto us through the studying and meditation of the doctrine of the Gospel: for when he is known of us, he will communicate himself unto us; and when hee sheweth himself to be known of us, hee doth also renew and reform our hearts: So did hee work in the elect by Peters sermon in the day of Pentecost: Likewise he wrought in Cornelius and the rest there present by the same Peter speaking. But yet notwithstanding hee doth so work by the word and sacraments as that *hee is not tied to those means*; for hee converteth not all that hear, and some he converteth otherwise; for hee converted Paul in his journey, and hee furnished John Baptist with his gifts in his wombe. Now when wee say, hee is given by the ministry of the word and sacraments, we mean this of persons of a competent age, and repute this way for ordinary, and speak of that visible sending of the holy Ghost, whereby severall men in the Church partake of his accustomed or ordinary gifts, and whereof it is said, *Hee hath sent the Spirit of his Son into your hearts &c.* He which hath not the Spirit of Christ is none of his. 2. He is given by working a desire of him in the elect: for hee is given to *them that desire him*. Hence is drawn a forcible argument to prove the God-head of the holy Ghost: for to work effectually by the ministry is proper to God only: *Neither is he that planteth any*

any thing, neither be that watereth, but God that giveth the increase. I baptise you with water to amendment of life: but he that cometh after me, will baptise you with the holy Ghost, and with fire. The Gospel is the power of God, because the holy Ghost is forcible in working by it: whereupon also the Gospel is called the ministration of the spirit. Now the holy Ghost is received by faith. Wherein also after that ye beleeved, ye were sealed with the holy Spirit of promise. The world cannot receive the Spirit of truth, because it neither seeth him, nor knoweth him. Object. But faith is the gift and fruit of the holy Ghost. By grace are ye saved through faith, and that not of your selves: it is the gift of God. No man can say, that Jesus is the Lord, but by the holy Ghost: Therefore the holy Ghost goeth before faith: How then is he said to be received by faith? *Ans.* 1. The working of the spirit is in order of nature before faith, but in time both are together: because the first beginning of faith is the receiving of the holy Ghost. 2. Faith being once begun, the holy Ghost is more and more received, who worketh afterwards other things in us by faith. As it is said, Faith worketh by love. By faith mens hearts are purified.

Mat. 3. 11.

Rom. 1. 16.

2 Cor. 3. 8.

Ephes. 1. 13.

Ephes. 2. 8.

1 Cor. 12. 3.

Galat. 5. 8.

Acts 15. 9.

8. How the holy Ghost is retained.

The holy Ghost is retained and kept for the most part by the same meanes by which it is given and received. 1. By diligent use of the Ecclesiasticall Ministry. He gave some to be Apostles, some to be Prophets for the edification of the body of Christ, till we all meet together in the unity of faith. 2. By meditation in the doctrine of the Gospel, and by studying to profit therein. He that doth meditate in the Law of the Lord day and night, shall be like a tree planted by the rivers of waters, that will bring forth her fruit in due season. Let the word of Christ dwell in you plenteously in all wisdom, teaching and admonishing your selves. 3. He is kept by increase and continuance, and amendment of life: that is, by a desire of bewareing to offend against our conscience. Unto him that hath, shall be given. He that is righteous, let him be righteous still. Grieve not the holy Spirit of God, by whom yee are sealed unto the day of redemption. Hither may be referred a desire of avoiding evill company and sin. For he that will avoid sin, must avoid all occasion of sinning. 4. He is retained by daily and earnest prayer and invocation. How much more shall your heavenly Father give the holy Ghost to them that desire him? This kind is not cast out but by prayer and fasting. The same may we see in that panoply or complete harness, which the Apostle describeth. Likewise, it is confirmed by the example of David, who prayeth, That God will not take his holy Spirit from him. 5. He is retained by applying Gods gifts to their right use, that is, to his glory, and to the safety of our neighbour. And when thou art converted, confirm thy brethren. Unto every man that hath, it shall be given; and from him that hath not, even that he hath shall be taken away.

Ephes. 4. 11, 12, 13.

Psal. 1. 2.

Colos. 3. 16.

Mar. 13. 11.

Revel. 22. 17.

Ephes. 4. 30.

Luke 11. 13.

Mat. 17. 21.

Ephes. 6. 14.

Psal. 51. 11.

Luke 22. 32.

Mat. 25. 29.

9. Whether, and how the holy Ghost may be lost.

He may be lost of Hypocrites and Reprobates finally: that is, so as they shall never recover him: and totally; that is, so that they shall retain none of his graces. Of the Elect, he is never wholly lost, but only as touching many gifts: because they alwayes retain some gifts, as Davids example testifieth unto us, who said; Restore to me the joy of thy salvation. Take not thine holy spirit from me. Neither is he finally lost of the Elect, because at length they return to repentance. But of the Reprobate he is altogether or wholly lost, and finally, so that they never receive him. Object. But the holy Ghost departed from Saul: Therefore he may also depart from the Elect. *Ans.* He departed from Saul; but not the spirit of regeneration; for he never had him: only the spirit of prophecy, prudence, courage, and other gifts, wherewith he was richly indowed, left and forsooke him. For he was elect and chosen, not unto life, but unto the Kingdome, as Judas was unto an Apostleship. Repl. Yea, but the regenerating spirit also departeth; because David prayeth, Restore to me the joy of thy salvation. *Ans.* He is lost oftentimes, as concerning some gifts of regeneration, but not wholly. For it cannot possibly be, that the godly should retain no remnants;

How he is lost of Reprobates, and how of the Elect.

Psal. 51. 11, 12.

Psal. 51. 12.

Five meanes
whereby he is
lost.

- 1
- 2
- 3 Tim. 1. 6.
- 1 Tim. 4. 14.
- 3
- 4
- 5
- Luke 8. 18.

nants; seeing they doe not sinne to death, but only of the infirmity of their flesh, inasmuch as they are not yet borne againe. This Saint John teacheth expressly, saying; *Whoſoever is borne of God, sinneth not: for his seed remaineth in him, neither can he sinne, because he is borne of God.* David in his fall lost the joy of his heart, the purity of conscience, and many other gifts, which he covereth to have restored unto him. But the holy Ghost he had not utterly lost: for if so, how then could he have said, *Take not thine holy spirit from me?* wherefore he had not utterly lost him. A man (saith Bernard) never abideth in the same state: either he goeth backward or forward. For this difference is to be observed and held for the assailing of that question; *How namely the perseverance of the Elect may be notwithstanding certaine, albeit they lose the holy Ghost: which is,* because they are never wholly and finally destitute of the holy Ghost. Now the holy Ghost may be lost five wayes, and those contrary to those other meanes, whereby he is retained: 1. *By contempt of the Ecclesiasticall Ministry.* 2. *By neglecting the Word and Doctrine.* For Paul willeth Timothy, *To stirre up the gift of God which was in him:* and also teacheth him how they may be done; *By giving attendance to his reading, to exhortation, and doctrine.* 3. He is lost by carnall security, and by giving our selves to commit wickednesse against our conscience. 4. *By neglect of prayer.* 5. *By abusing the gifts of the holy Ghost;* as when they are not employed to his glory, and to the safety of our neighbour. *Unto him that hath, shall be given: from him that hath not, even that he hath shall be taken away.*

10. Wherefore the holy Ghost is necessary.

John 3. 5.

1 Cor. 15. 50.
1 Cor. 3. 5.
Rom. 8. 9.

How necessary and needfull the holy Ghost is, and for what causes, doth cleerly appeare by these places of Scripture. Except that a man be borne of water and of the Spirit, he cannot enter into the Kingdome of heaven. Flesh and blood cannot inhabite the Kingdome of God. We are not sufficient of our selves to think any thing, as of our selves; but our sufficiency is of God. If any man hath not the Spirit of Christ, he is none of his. Hence we may thus conclude: Without whom we cannot think, much lesse doe ought that is good, and without whom he can neither be regenerated, nor know God, neither attaine unto the inheritance of the celestiall Kingdome; without him we cannot be saved. But without the holy Ghost these things cannot be done, by reason of the corruption and blindnesse of our nature: Therefore, without the holy Ghost it cannot be, that we should be saved: and so it followeth, that he is altogether necessary for us unto salvation.

11. How we may know, that the holy Ghost dwelleth in us.

Rom. 8. 14.

* 1 Cor. 13. 3.
ON THE
21. SABBATH.
2 Eph. 1. 5. 26.
John 10. 11.
Act. 10. 28.
Eph. 4. 11,
12, 13.
b Pl. 71. 17, 18
Esay 59. 21.
1 Cor. 11. 26.
c Mar. 16. 18.
d John 10. 28,
29, 30.

WE know that we have him, by the effect, or by his benefits and blessings in us: as by the true knowledge of God, by regeneration, faith, peace of conscience, and the inchoation or beginning of a new obedience, or by a readinesse and willingnesse to obey God. Being justified by faith, we have peace towards God. The love of God is shed in our hearts. Again, we know it by the testimony and witness which he beareth unto our spirit, that we are the sonnes of God. Moreover, most certaine testimonies and tokens of the holy Ghost dwelling in us, are; comfort in the midst of death, joy in afflictions, a purpose to persevere in faith, sighes, and ardent prayers, a sincere professing of Christianity. * *No man can say, that Jesus is the Lord, but by the holy Ghost.* In a word, by faith and repentance, we know that the holy Ghost dwelleth in us.

Quest. 54. What beleevest thou concerning the holy and Catholike Church of Christ?

Ans. I beleeve that the Son of God ^a, doth from the beginning of the world to the end ^b, gather, defend, & preserve unto himself ^c by his Spirit ^d and Word,

Word, out of whole mankind^e, a company chosen to everlasting life^f, and agreeing in true faith^g: and that I am a lively member of that company^h, and so shall remaine for everⁱ.

The Explication.

The Questions to be observed:

e Psal. 129. 1, 2
f Eay 59. 23.
g Rom. 1. 16. &
10. 14, 15, 16, 17
h Ephes. 5. 26.
i Genes. 26. 4.
Revel. 5. 9.

- | | |
|---|--|
| 1. What the Church is. | Church and Common-weale, or civill State. |
| 2. How many wayes it is taken. | |
| 3. What are the marks thereof. | 6. Whence it is, that the Church differeth from the rest of mankind. |
| 4. Wherefore it is called one, holy, and Catholike. | 7. Whether any man be saved out of the Church. |
| 5. What is the difference betweene the | |

1. What the Church is.

When the Question is, *What the Church is*, it is presupposed, that there is a Church; so that it is not necessary to make question, *Whether there be a Church*: For there was alwayes, and shall be some Church, sometimes greater, sometimes lesser; because Christ alwayes was, and shall remaine for ever the King and Head, and Priest of the Church; as hereafter in the fourth Question of this Common-place shall more plentifully be proved. Now, as concerning the name *Ecclesia* (which we call the Church) it is natively a Greek word, and cometh from a word which signifieth, *so call forth*. For the custome was in *Athens*, that a company of the Citizens were called forth, by the voyce of a Crier, from the rest of the multitude, as it were, namely, and by their hundreds, to an Assembly, wherein some publike speech was had, or to heare relation made of some sentence or judgement of the Senate. And thus differeth the word *Ecclesia* from *Synagoga*, or *Synagogue*. For *Synagoga* signifieth any manner of Congregation, be it never so common and inordinate. But *Ecclesia* betokeneth an *ordained Congregation*, and such as is called together for some cause. From hence the Apostles translated the name, *Ecclesia*, to their purpose, terming the Church by it, for resemblance and likenesse sake. For the Church is Gods Congregation, neither coming together by chance without cause, nor being inordinate: but called forth by the voyce of the Lord, and the cry of the Word, that is, by the Ministers of the Gospel, from the Kingdome of Satan, to beare or imbrace Gods word. This Congregation or company of those which are called of God to the knowledge of the Gospel, the Latines, keeping still the Greek word, call *Ecclesia*. The Dutch word *Kyre* (which, by adding letters of aspiration, we call in English Church) seemeth to come from the Greek word *Κυριακή*, which signifieth, *The Lords house*, or, *Gods house*. But it shall be requisite, that we a little more fully define what the Church is. The Church of God is a Congregation, or company of men, chosen from everlasting of God to eternall life, which, from the beginning of the world to the end thereof, is gathered of the sonnes of God out of all mankind by the holy Ghost and the Word, consenting in true faith, and which the Sonne of God defendeth, preserveth, and at length glorifieth with glory and life everlasting. Thus is the true Church of God defined, whereof the Creed doth properly speak.

The originall of the name.

How it differeth from Synagogue.

The meaning of the word Church.

The definition of the Church.

2. How many wayes the Church is taken.

THE Church is taken either for the true Church, or for the false. The false Church is improperly called the Church, and is a company, arrogating unto themselves the title of Christs Church, but which doe not follow the same, but rather persecute it. The true Church is either *Triumphant*; which even now triumpheth with the blessed Angels in heaven, and shall have their full accomplished triumph

The false Church
The true Church is

1. Triumphant.

3. Militant.
The Militant
Church is,
1. Visible.

Mat. 7. 21. & 13.
24. 42.

2. Invisible.

John 10. 28.
2 Tim. 2. 19.
Why it is called
invisible.

The universall
visible Church.

The particular
visible.

The universall
invisible.

What difference
between the visi-
ble and invisible
Church.
Rom. 8. 30.

triumph after the Resurrection: or *Militant*; which in this world fighteth under Christs Banner against the world, the flesh, and the Divell. This *Militant Church* is either *visible* or *invisible*. The *visible Church* is a company among men, imbracing and professing the true and uncorrupt Doctrine of the Law and the Gospel, and using the Sacraments aright, according to Christs institution, and professing obedience unto the Doctrine: in which company are many unregenerated, or hypocrites, consenting notwithstanding and agreeing to the Doctrine: in which also the Son of God is forcible to regenerate some by the vertue of his Spirit unto everlasting life. Or, it is a company of such as consent in the Doctrine they professe, wherein notwithstanding are many dead and unregenerate members. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdome of heaven.* Hither pertain the parables of the Seed and the Tares: likewise, of the Net gathering both good and bad Fish. The *invisible Church* is a company of those which are elected to eternall life, in whom a new life is begun here by the holy Ghost, and is perfected in the life to come. This Church, as long as it warreth and sojourneth on earth, alwayes lieth hid in the visible Church. It is otherwise called the *Church of the Saints*. They which are in this invisible Church, never perish; therefore neither are any Hypocrites therein, but the Elect only, of whom it is said: *No man shall pluck my sheep out of mine hands. The foundation of the Lord remaineth sure, and hath this seale; The Lord knoweth who are is.* It is called *invisible*, not that the men therein are invisible, but because their faith and godlinesse is invisible, neither is known of any but of themselves, in whom it is; and because we are not able certainly to dittinguish or discern in the visible Church the true godly from the Hypocrites.

Moreover, both these parts of the true Church, both visible and invisible, are either universall or particular. The *universall visible Church* is the company of all those which professe the Doctrine, wheresoever in the world they be. The *particular visible Church*, is also a company of those which professe the doctrine, but in some certaine place. The *visible Church* is *universall*, in respect of the profession of one faith in Christ, and of one Doctrine and worship. But it is *particular*, in respect of place and habitation, and of diversity of rites and customes. So also the *invisible Church* is *universall*: as all the Elect, in whatsoever place they be, and whatsoever time they lived, have one faith: againe it is *particular*, as either in this or that place they have the same faith. Now, all particular Churches are parts of the universall: and the visible, are parts of the universall Church visible, as also the invisible are parts of the universall Church invisible. And of this personall visible Church doth the Article or Creed speak properly, *I beleieve the holy Catholike Church*. For, besides that the universall invisible Church is Catholike, it is also nobilitated with this title, that it is *Holy*. Further, in this is the true communion of Saints between Christ and all his members. There is almost the same difference between the *visible* and *invisible Church*, which is between the *whole* and *part*. For the *invisible* lieth hid in the *visible* as a part in the whole. Which appeareth out of this place of *Paul*; *Whom the Lord predestinated them also he called.* This calling, whereby the Lord calleth us, is of two sorts; *inward* and *outward*. The *inward* Saint *Paul* saith was wrought according to the purpose of saving men: and the Elect are called by both; Hypocrites are called onely by the *outward* calling. And in respect of this outward calling is the Church called *visible*; and the Church of the called; where are Hypocrites also. But the *invisible* is called the *Company* or *Church of the Elect and Chosen*. Object. 1. *If the whole be visible, the part also is visible.* Answ. That part also is *visible*, as concerning men elected, or as they are men, and as they professe the Doctrine of the visible Church: but it is not *visible*, as concerning the godlinesse or faith of men, or as concerning faith and repentance in men. Object. 2. *They which are in the Church, perish not, as the definition of the Church affirmeth: Many Hypocrites are in the Church: Therefore either Hypocrites shall not perish; or it is false, that they which are in the Church perish not.* Answ. They which are in the *invisible Church* perish not; and of this was our definition. But the Minor proposition speaketh of the *visible Church*, in which are many Hypocrites. Object. 3. *Where the invisible Church is not, neither is the visible:*

In

In the time of Popery was not the invisible : Therefore there was not the visible. Ans. I deny the Minor. For there also were remnants ; that is, there were alwayes some mingled with those dregs, who held the foundation, some more purely, some lesse. In summe, The Church was oppressed, but not extinguished.

There is also another division of the Church, into the Church of the Old Testament and of the New. The Church of the Old Testament is a company or congregation, imbracing the Doctrine of Moses and the Prophets, and making profession, that they will imbrace in *Jury* the Mosaicall Ceremonies, and keep them; and as well in *Jury*, as also out of *Jury*, imbrace the things signified by those Ceremonies: that is, beleeving the Messias which was to be exhibited. The Church of the New Testament hath not these differences, because all beleeve in the Messias already exhibited. This Church is a company imbracing the Doctrine of the Gospel, using the Sacraments instituted by Jesus Christ, and beleeving in him, being exhibited the true Messias.

3. what are the tokens and marks of the Church.

THE marks of the true Church are, 1. *Profession of the true, uncorrupt, and rightly understood Doctrine of the Law and Gospel*; that is, of the Doctrine of the Prophets and Apostles. There concur withall oftentimes errors; but yet notwithstanding this mark is sure, if the foundation be kept, albeit stubble be builded thereon: yet so, that those errors of stubble be not maintained. 2. *The right and lawfull use of the Sacraments*. For, amongst other ends of the Sacraments, this is one, that this company of Gods Church may be discerned from all Sects and Hereticks. 3. *Profession of obedience to the Doctrine or Ministry*. These three marks of the Church are contained in those words of Christ: *Go and teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost: teaching them to observe all things whatsoever I have commanded you*: And we are to hold and keep these notes and marks, 1. In respect of Gods glory, that enemies may be discerned from sons. 2. In respect of our own salvation, that we may joyn our selves to the true Church. Object. 1. *There were in all ages great errors, both publike and private in the Church.* Ans. 1. But still the foundation was held, on which some built gold, some stubble. 2. Errors are not defended by the Church: and this mark standeth sure, if the foundation be held, though on it stubble be built, so that such errors, and such stubble be not maintained.

Object. 2. *In many Churches, which professe true doctrine, this third mark is not seene: Therefore they are no Churches.* Ans. 1. There are many in them, who indeed yeeld and indeavour to yeeld obedience. 2. All obey, acknowledging by their profession, that sins ought not to be maintained. But it is necessary, that this third mark should be added: because they should mock God, who would say that they received this Doctrine of Christ, and would not frame their lives according unto it. Object. 3. *But those which all Schismatics and Hereticks doe challenge unto them, are not the marks of the true Church.* Ans. I deny the Major. For we are not to see whether they challenge them, but whether they have them. So also would it follow, that the heavenly blessings, which are proper to the true Church, are theirs also, because they challenge them. Object. 4. *Without which the Church cannot be, that is a mark thereof. But without the ordinary succession of Bishops the Church cannot be: Therefore it is a mark thereof.* Ans. By ordinary succession in the ministry, is meant the succession of Ministers, in the same doctrine and administration of Sacraments. And if the proposition be so understood, it is true: for such a succession is nothing else, then those notes which we have put. But in the conclusion of this objection, is understood, that there should be an ordinary succession into the same place, whether they teach the same doctrine, or a diverse from it. And so also it should be a rying of the Church to a certaine City, Region, and so forth. But in this sense the Minor and Conclusion are false.

1. Profession of the true doctrine.

2. The right use of the Sacraments.

3. Profession of obedience to the doctrine. Mat. 28. 19, 20.

Against the first mark.

Against the third mark.

Against all the foresaid marks. Not all that challenge these marks are the Church, because all have them not, though they challenge them.

The ordinary succession of Bishops no necessary mark of the Church.

4. Why the Church is called one, holy, and Catholike.

One, for consent
in faith and do-
ctrine.

Holy, 1. for impu-
ted righteousness.
2. For imitative
righteousness.

3. For the use to
which it is con-
secrated.
Catholike in re-
spect of place,
time, and the
members thereof.

One Church of
all times and
ages.

Esa. 59. 21.

Jer. 33. 20.
Mat. 18. 20.

THE Church is called *one*, not in regard of the cohabitation, or the neere dwelling of the members thereof, or for their agreement in rites and ceremonies of their Religion; but in respect of their *consent in faith and doctrine*. It is also called *Holy*, because it is sanctified of God by the blood and spirit of Christ, that it may be like unto him, not in perfection, but, 1. *By imputation of righteousness*; because Christs holiness and obedience is imputed unto it. 2. *By imitation of righteousness*; because the holy Ghost doth renew it by little and little, and cleanse it from the filth of sin, that all the members may begin all the parts of obedience. 3. *Because it is consecrated to an holy and divine use*, and therefore sequestred from the rout of wicked ones, who are without the Church. It is called *Catholike*, 1. *In respect of place*: because it is spread through the whole world. For there is one universall Church of all places, and degrees of life, neither is it tied to a certaine place and kingdome, or to a certaine succession. 2. *In respect of time*: because there is but one true Church of all times, which also is at all times so Catholike, as that it is dispersed through the whole world, neither is it at any time tied to any certaine place. 3. *In respect of the men, who are members of the same*: For the Church is gathered out of all sorts of men, all states, kindreds, and nations. *It is not Catholike*, because it possesseth many kingdomes: For *Catholike* is a title given unto the Church in the Apostles time; for before time the Church was limited within narrow bounds. Now, *that there is but one Church of all times and ages, from the beginning of the world unto the end*, it is out of doubt. For, 1. *It is manifest, that the Church hath ever bene*. Neither can *Abrahams* daies be objected, as if before he was called, there had been no worship of the true God in his family, and himselfe had bene after his calling alone without any others. For, before his calling, he held the foundation and grounds of doctrine of the true God, though it were darkened with superstitions mingled therewith. Again, *Melchisedech* lived at the same time, who was the *Priest of the most high God*; and therefore neither was *Abraham* after his calling alone, but there were others besides him, worshippers of the true God, whose Priest was *Melchisedech*. 2. *That the Church, as it hath bene ever, so shall it also continue ever*, appeareth by these testimonies: *My words shall not depart out of thy mouth, nor out of the mouth of thy seed. If the night and day may be changed, then shall my Covenant also be changed. I am with you alwayes unto the end of the world*. Moreover, Christ was ever, and ever shall be King, Head, and Priest of the Church. Wherefore the Church was ever, and ever shall be. And hence also it is manifest, *That the Church of both Testaments, is one and the same*: that which is confirmed also by the article following. For Christ is the sanctifier of his Church, who is common to men of both Testaments.

Hitherto appertaineth the question of the authority of the Church. The Papists maintaine, that the authority of the Church is greater then the authority of the Scripture. But this is false: For the Church made not the Scripture, but the Scripture made the Church. They urge *S. Augustine* his testimony. *S. Augustine* against *Manichæus* his Epistle, cap. 5. sheweth how he was brought to the faith of the Catholike Church. For he saith, *That he obeyed the Catholikes, when they said, Beleeve the Gospel*: and there he bringeth forth that common saying, *I would not beleeve the Gospel, except the authority of the Catholike Church moved me therewnto*. By the testimony therefore of the Church he was moved to read the Gospel, and to beleeve, that heavenly doctrine was contained therein. But doth he, after he beleeved the Gospel, promise that he would beleeve the Church more then the Gospel, if the Church determine or propound any thing, which is either contrary to the Gospel, or can be proved by no testimony of Scripture? This doubtlesse *Augustine* never meant. Nay, elswhere he denounceth *Anathemas*, and biddeth a curse to come to them, who declare any thing besides that that we have received in the writings of the Law and Gospel. And in the selfe-same place he witnesseth, *That he, because he beleeved the Gospel, cannot beleeve Manichæus, for that he readeth nothing in the Gospel of Manichæus*.
Apostle-
ship:

ship: Therefore traditions or ordinances of the Church bring us unto the Scripture, and tie us to that voice, which soundeth in the Scripture.

But here it must be observed, how honestly and fairly the Papists deale. For wheresoever they meet with the word, *Tradition*, that by and by they wrest to their traditions, which cannot be proved out of the Word of God: as when *Paul* saith, *I delivered unto you that which I received*; Straight wayes they cry out, *Hear ye traditions*? I hear; but read on there in the words following, *Paul* himself by writing declaring what those traditions are: *I delivered unto you, how that Christ died for our finnes, according to the Scripture. And that he was buried, and that he arose the third day, according to the Scripture.* Here you heare *Pauls* traditions to be double things written: For first, they were taken out of the Scripture of the Old Testament. Secondly, they were committed to writing by Saint *Paul* himselfe. So *Paul* saith of the Lords Supper, *I have received of the Lord, that which I have delivered unto you. But this tradition, after the Evangelists, himself also hath set downe in writing.* The Jesuites cite the saying of *Paul*, *Withdraw your selves from every brother that walketh inordinately, and not after the traditions which yee received of us.* But a little after, in the same Chapter he describeth what tradition he meaneth, as it is manifest to him that looketh on the place. And yet will they thence prove, that many things are to be beleaved, which cannot be proved by any testimony of Scripture. The like impudency they shew in another testimony taken out of *Luke*. *They delivered them the decrees to keep, ordained of the Apostles and Elders, which were at Jerusalem:* When a little before he witnesseth, that those decrees were set downe in letters written by the Apostles.

The Papists
wringing about
Traditions.

1 Cor. 11. 23.

1 The 53. 16.

Acts 16. 4.

Ibid. 15. 23.

That opinion, or saying of the Papists, *The Church doth not erre*, is true after this sort: 1. *The whole* doth not erre, though some members thereof doe erre. 2. *It* doth not erre universally, although in some points of doctrine it may. 3. *It erreth not in the foundation.*

How the Church
may be said not
to erre.

5. In what the Church differeth from the Common-weale.

THe Church differeth from the Common-weale: 1. Because Common-weales are distinct, and Kingdomes of the world, are in divers places and times: The Church is alwayes one and the same at all times, and with all men. 2. The Kingdomes and States of the world have many heads, or one chiefe Head, and many other inferiour heads besides, and that on earth: The Church hath but one, and that in heaven. 3. The Common-weale is governed by certaine Lawes made for the maintenance of outward peace and tranquillity: The Church is ruled by the holy Ghost and the Word of God. 4. The Common-weale or civill State requireth outward obedience onely: The Church requireth both, as well inward obedience as outward. 5. In civill States and Common-wealths there is power and liberty to make new Lawes positive by the authority of the Magistrate, the violating of which Lawes bindeth mens consciences, and deserveth corporal punishments: The Church is tied to the Word of God, to which it is not lawfull to adde ought, or to detract ought from it. 6. The civill State hath corporall power, wherewith it is armed against the obstinate and disobedient; for he may, and ought by force to curb these, and to punish them by the sword: The Church punisheth by denouncing Gods wrath out of the Word of God. 7. In the Church are alwayes some elect and holy; but not alwayes in the Common-wealth.

Seven differences
betweene the
Church and
Common-weale.

1

2

3

4

5

6

7

6. Whence ariseth the difference of the Church from the rest of mankind.

THere are three sorts of men very much different one from another: For, 1. *Some* men are even in profession estranged and aliens from the Church: as who deny faith and repentance: and therefore are open enemies of God and the Church. 2. *Others* are called, but not effectually; which are Hypocrites, who professe indeed the faith, but without any true conversion unto God. 3. *Others* are called effectually;

Three sorts of
men in the world

1

2

3

Mat. 20. 16.
Election putteth
the difference be-
tween the Church
and others.

Acts 14. 16.
Rom. 9. 18.
John 6. 37.
Rom. 8. 29, 30.

Rom. 11. 7.

ally, which are the elect, who are but a little portion, according to that of Christ: *Many are called, but few are chosen.* Now the difference being known, let us in a word see what is the cause of this difference. 1. The efficient cause of this difference is the Election of God, willing to gather unto himselfe a Church in earth. 2. The Sonne of God is the mediate executor of this his will and purpose, the holy Ghost the immediate. 3. The word of God is the instrumentall cause: *In times past God suffered all the Gentiles to walk in their owne wayes. God hath mercy on whom he will, and whom he will he hardneth. All that the Father giveth me, shall come to me. Those which he knew before, he also predestinate to be made like to the Image of his Sonne: and whom he predestinate, them also he called, &c.* By these words we are taught, that the promise of grace is generall in respect of the Elect, or Beleevers. God verily would have all to be saved; and that, 1. In respect that he loveth the salvation of all: *But the Elect onely have attained to that salvation.* 2. In respect that he inviteth all to salvation: *But the rest have beene hardened.*

7. Whether any one may be saved out of the Church.

None saved out
of the Church.
John 15. 5.

NO man can be saved out of the Church: Because without the Church there is No Saviour; therefore no salvation also. *Without me you can doe nothing.* 2. Because whomsoever God hath chosen and elected to the end, which is eternall life, them he hath choien to the meanes; which is the inward and outward calling. The elect therefore, though they be not at all times members of the visible Church, yet they are all made such before they die. Object. *Therefore election is not free.* Answer. It is free, because God chose freely, both to the end, and to the meanes. But after he hath once destined and ordained men to meanes, he never changeth: We here also are to hold against the Anabaptists, that Infants, which are borne in the Church, are also of the Church.

OF PREDESTINATION.

THis common place of *Predestination* or election and reprobation, ariseth out of the former place of the Church, and is joynd with it. The special questions are;

1. Whether there be Predestination.
2. What it is.
3. What is the cause thereof.
4. What are the effects thereof.
5. Whether it be unchangeable.
6. How farre it is knowne unto us.

7. Whether the Elect be alwayes members of the Church and the Reprobate never.
8. Whether the Elect fall from the Church and the Reprobate remaine ever in the Church.
9. What use there is of this doctrine.

1. Whether there be Predestination.

WHen the Question is, *Whether there be Predestination*, then this is the Question, *Whether there be any such counsell of God, which hath severed some to be saved, and others to be reprobate.* Some say that Election, when as mention thereof is made in Scripture, is taken for some excellency, for which a man is worthy to be elected or chosen: As we may say, A choice and gallant horse. So also they interpret Reprobation; but falsly: for it is the eternall counsell and purpose of God.

That there is Predestination, that is, election and reprobation in God, these testimonies of Scripture doe confirme: *Many are called, but few are chosen. Ye have not chosen me, but I have chosen you. Other sheep have I also which are not of this fold. He chose us in him before the foundation of the world. He predestinated us to be adopted through Jesus Christ unto himselfe, according to the good pleasure of his will. I have much people in this City. As many as were ordained unto eternall life, beleeved. Whom he predestinate, them also he called.*

Of Reprobation, these places in speciall make mention. God doth shew his justice on the

Predestination
proved by testi-
mony of Scrip-
ture.
Mat. 20. 16.
John 15. 16.
John 10. 26.
Ephel. 1. 4, 5.
Acts 18. 27.
Acts 13. 48.
Rom. 8. 30.
Reprobation pro-
ved by Scripture.

the vessels of wrath. It is given unto you to know the secrets of the kingdome of heaven: but to them it is not given. Who were before of old ordained to this condemnation. Thou hast hid these things from the wise. Yee are not of my sheep. He hath made all things for his owne sake: even the wicked for the day of evil.

Object. 1. But the promise of grace is universall. *Ans.* It is universall, in respect of the faithfull, that is, it belongeth to all those who beleve. But it is particular, in respect of all men. Our adversaries say, that those which are converted may fall away. Which is to weaken and diminish the generall promise. *Repl.* But it is said, That God willeth that all men be saved. *Ans.* But contrary, Many are called, but few chosen. This peoples heart it waxed fat, saith the Lord, lest they should returne, that I might heale them. And here it is said, that God willeth that some be not saved: therefore these testimonies are contrary one to another. God forbid. God willeth that all be saved, as he is delighted with the salvation of all. Albeit, else-where it is said, That he rejoiceth at the destruction of the wicked: yet he rejoiceth not thereat, as it is a vexation or destruction of his creature, but as it is an execution of his justice. 2. He willeth that all be saved, in as much as he inviteth all to repentance: But he will not have all saved, in respect of the force and efficacy of calling. He doth good to all, if so be they might have groaped after him, and found him. The elect obtaine it, the rest are hardened. He saith verily unto all, Honesty of life pleaseth me: ye owe it unto me. But he saith not to all, I will work it in you; but to the elect only, because from everlasting it hath so pleased him.

Object. 2. He that giveth unequally to those that are equal, is an acceptor of persons. *Ans.* It is true. 1. If he giveth to those which are equal, unequally, for any outward causes or respects, that is, for such causes as are not that condition, in respect of which, equal rewards or punishments were to be given, or not to be given: that is, when the cause which is common to both, is neglected, and other things regarded, which are not the cause, as riches, honours, and the like. But here God respecteth not these personages, but requireth faith for the receiving of this benefit, and conversion, and giveth eternall life to them which have these, and denieth it to them which have them not. 2. He that giveth unto those which are equal, unequally, being bound to any, were an acceptor of persons. But God giveth most freely, of his meere mercy and grace. He is bound to no man: because we were his enemies, therefore he might most justly have excluded all. And if injustice should any way fall into God (which God forbid that we should think) he should be unjust, and an acceptor of persons, in that he giveth any thing at all. Whereas then he hath mercy on some, and not on others, he is no acceptor of persons: as if thou, being moved with pity and compassion, shouldst give a farthing to one beggar, and a penny to another, thou art not therefore an acceptor of persons. Why then, O man, accusest thou God, that he hath mercy on whom he will, and hath not mercy on whom he will not have mercy, seeing he is bound unto none? Is it not lawfull for me (saith Christ) to doe as I will with mine owne? Is thine eye evill because I am good? Who hath given first unto the Lord? To know this, is behovefull for the glory of God.

Object. 3. It is meet and just, that he who hath taken a sufficient ranfome for all sinnes, should receive all men into favour. God hath received a sufficient ranfome in his Sonne, for the sinnes of the whole world. Therefore he should receive all men into favour. *Ans.* It must not onely be a sufficient ranfome for all, but must be also applied unto all receiving it by faith: but it is not applied unto all; because it is said, I pray not for the world, but for them which thou hast given me. *Repl.* 1. A sufficient ranfome ought to be applied unto all. That a sufficient ranfome ought to be applied unto all, is proved, because this is a property of infinite mercy to doe good unto all. *Ans.* We deny that infinite mercy consisteth herein. It consisteth not in the number of those that are saved, but in the manner, how they are saved. Moreover, he will not give this benefit unto all, because he is withall most wise and just. He may and will together exercise both his mercy and his justice. God so loved the world, that he hath given his onely begotten Sonne, that whosoever beleeveth in him, should not perish; but have eternall life. He that beleeveth not, is condemned already. *Repl.* 2. He that taketh a sufficient ran-

some

Rom. 9. 32.
Mat. 13. 11.
Jude 4.
Mat. 11. 35.
John 10. 26.
Prov. 15. 4.

2 Tim. 3. 4.
Mat. 10. 16.
Mat. 13. 15.
Places of Scrip-
ture reconciled
concerning Gods
will to save, and
not to save men.
Prov. 1. 26.

Acts 17. 37.
Rom. 11. 7.

Mat. 20. 15.
Rom. 11. 35.

Christs ranfome,
though sufficient
for all, yet noe
applied to all,
doth not save all.
John 17. 9.

some for all, and yet doth not save all, is unjust: because he taketh more than in equity he should. God taketh a sufficient ranfome for all; and yet doth not save all: Therefore he is unjust. *Ans.* 1. He is unjust, except himselfe give that ranfome. But God gave it: Therefore he taketh of his owne, not of ours. 2. The sufficiency of the ranfome doth not binde God to the receiving of all, but the applying of it. But he hath not entred into any bond, that he will apply that ranfome to ail.

God not unjust,
though he affli-
ceth some for his
glories sake.

Object. 4. He that afflicteth some for his owne glories sake, is an unjust God. But God is not unjust: Therefore he rejecteth not, or afflicteth any for his glories sake. *Ans.* 1. The Major proposition is false, being generally taken: For, although it be true in creatures, yet it is false in God; because God is the chiefe good, and greatest regard ought to be had of the chiefe good. Now the chiefe good, that is, Gods glory, did require, that not only his mercy, but his justice also should be manifested. 2. He is unjust, who afflicteth some, and that without any trespass or fault of their own. For God, for his glories sake, doth suffer some to perish, while themselves willingly perish and fall away. 3. God is bound to none to save them, as neither he was to create them. He suffereth men to fall into sin: but, 1. Themselves willingly falling. 2. Himselfe not being bound to save them. 3. Being bound to have more regard of his own glory, than of mens salvation.

Object. 5. He that destineth to the end, destineth also to the meanes, whereby we come to the end. God (according to this doctrine) destineth some to the end, that is, damnation: Therefore he destineth them to the meanes also, which are sinnes. For, that sinnes are the meanes to come to damnation, is proved, because that it is a meane, without which we cannot come to the end; as, none can come to damnation without sinne. *Ans.* Meanes are of two sorts. Some, which go howsoever before the end, that is, which he useth who tendeth to the end, and by the help whereof he obtaineth and accomplisheth the end which he intendeth. Other meanes there are which come indeed unto the end, but are not done by him which intended the end. Those he may suffer or admit, but it followeth not, that he willet them. Wherefore, I answer unto the Major: He that willet the end, willet also the meanes which himselfe worketh, and by which he worketh to obtaine the end which he intendeth: but not all meanes; otherwise there shall be more in the conclusion, than in the premisses. Neither willet he also those things which he permitteth, that is, he hindreth them not from being done, if they hinder not his end.

God, in calling all
and yet saving but
some, doth not
dissemble.

Object. 6. He that calleth all, and yet will save but some onely, dissembleth: God doth so: Therefore he dissembleth. *Ans.* Of meere particulars nought followeth. Or, there is a fallacy in putting that which is no cause, for a cause. Wherefore, to the Major we answer: He doth not doe it to illude men: but either to leave all without excuse, or to invite them to repentance. And further, if you understand the Major generally, it is to be denied: because there may be another cause: and if it be so taken, it is thus to be distinguished; He that calleth all, and yet will save but some onely, to illude men, or to deceive them, he dissembleth: if he call them indefinitely, or with a mind not willing to work in them to obey. But God never promised, that he would work this in all. Wherefore there is no contradiction in these propositions: *All ought to doe it, and, I will work in some to doe it;* because the same thing is not denied in the one, which is affirmed in the other: but a diverse thing.

The secret coun-
sell of God, as tou-
ching our salvari-
on, is revealed
unto us.
Rom. 5. 1.
2 Cor. 1. 22.
and 5. 5.
Rom. 8. 16.
1 John 3. 24.
and 4. 13.

Object. 7. They, whose salvation dependeth on the secret counsell of God, cannot have comfort. Our salvation dependeth on the secret counsell of God: Therefore we cannot have comfort. *Ans.* We cannot have comfort before it is revealed unto us. But that secret counsell of God is opened unto us by his Son and the holy Ghost. Likewise, by the effects: *Being justified by faith, we have peace towards God. He hath sealed us, and hath given the earnest of the spirit in our hearts. He that hath created us for this thing is God, who also hath given unto us the earnest of the spirit. The same spirit beareth witness with our spirit, that we are the children of God. Hereby we know that he dwelleth in us, and we in him, even by the spirit which he hath given us.* Wherefore before this manifestation or revealing it holdeth true, that we can reap no comfort out of Gods secret decree and counsell; but after the revealing thereof it is false.

Object. 8.

Object. 8. *That which is done in vain, no man should endeavour: But the reprobate do in vain repent, because it is impossible that they should be saved.* *Ans.* This is true, if any knew that they were reprobate: But God will have no man so to determine of himself. 2. It is a contradiction to be a reprobate, and to shew repentance; for if they did repent, then were they not now reprobates. Therefore there cometh no danger by this absurdity.

Object. 9. *That danger which is not, need not be taken heed of: But unto the elect there is no danger of condemnation: Therefore they need not take heed thereof.* *Ans.* The Major is true, if there should be no danger whether heed be taken or not taken. But there is no danger unto the elect, that is, being heedfull and bewareing of any danger that is to come: But all the elect are heedfull, circumspect and wary; and those who are not heedfull are not elect: For, from whom God averteth and turneth away this danger, he worketh also in them to be very wary, and to take good heed thereof: *Whom he predestinate, them he justified.* They therefore do amisse, who think to receive comfort without any desire of good conscience. *Repl.* But if they must take heed and beware, they are uncertain. *Ans.* No; because they have this as a spur to go forward and persevere. But to be certain, and not to have a desire of repentance and amendment of life, implieth a contradiction: as if thou shouldst say, I am certain of my reward, therefore I will not run: for a reward is not given but to him that runneth. These propositions do one mutually follow another, To be certain of salvation: and, To have a desire of conversion and amendment of life.

2. What predestination is.

Predestination differeth from providence, as a speciall from the generall: For providence is the eternall counsell of God concerning all creatures; but predestination is the eternall counsell of God concerning the saving of men and angels. Wherefore predestination is the eternall, most just, and unchangeable counsell of God, of creating men, of permitting their fall into sin and eternall death, of sending his Son into flesh, that he might be a sacrifice; and of converting some by the word and the holy Ghost for the Mediatours sake, and saving them in true faith and conversion, justifying them by and for him, raising them up to glory, and bestowing on them eternall life: and of leaving the rest in sin, and eternall death, and raising them up to judgment, and casting them into eternall pains. Here is spoken of men which shall be saved, and not saved: therefore to them onely, and not to angels, doth this definition of predestination agree.

The parts of predestination are, Election and Reprobation. Election is the eternall, unchangeable, free, and most just decree of God, whereby he hath decreed to convert some to Christ, to preserve and keep them in faith and repentance, and by him to give them eternall life. Reprobation is such a decree of God, as whereby he hath decreed to leave some, according to his most just judgement, in their sins, to punish them with blindness and damnation, and condemn them, being not made partakers of Christ everlastingly. That election likewise, as also reprobation, are both the decree of God, these and the like sayings do prove: *I know whom I have chosen. His grace was given to us before the world was. He hath mercy on whom he will.* But therefore election and reprobation were made by counsell, and therefore both are a decree, and that eternall; because there is no new thing in God, but all from everlasting: and the Scripture doth manifestly say, that God hath chosen us before the foundation of the world. Seeing then he hath chosen us, hee hath therefore rejected the rest: that which the very word of choosing doth shew: For, whatsoever is chosen, the same is chosen, other things being rejected.

3. What are the causes of predestination, or election and reprobation.

The efficient and motive cause is the good pleasure of God: It is so, O Father, because thy good pleasure was such. God hath not foreseen any thing in us, for which he should choose us, for there can be no good in us, as of our selves, seeing we are by nature the children of wrath as well as others. For if any good be found in us, that

Rom. 9. 18.
John 15. 16.

The cause of re-
probation is in
G O D.
Ephes. 1. 5.

The cause of
damnation is the
free will of devils
and men.

Ephes. 1. 6.

Rom. 2. 9.

Ephes. 1. 3.

John 15. 4.

Ephes. 1. 3.

that he doth work wholly in us : and he worketh nothing in us, which he hath not decreed to work from everlasting. Wherefore the alone gracious and free good pleasure of God, or the alone free mercy of God, is the efficient and motive cause of our election. Our election I say, is of grace, and free; that is, not in respect of any good foreseen in us: *He hath mercy on whom he will*, that is, he freely giveth what he giveth. *Ye have not chosen me, but I have chosen you.* God hath predestinate us to be adapted through Jesus Christ unto himselfe, according to the good pleasure of his will. See further, *Rom. 9. 11. Col. 1. 12. 2 Tim. 1. 9, 10.* In like manner also the efficient cause of reprobation is the most free good pleasure of God. For we, being all by nature the children of wrath, had all perished, if sinne were the cause of reprobation. Wherefore the cause of reprobation is not in men themselves, but that is in God his will of shewing forth his justice. Therefore of particular men, why this man is elected, and he reprobated, there can be no other reason given, but the good pleasure of God only. But the cause of damnation is altogether in men, which is sin. For God will declare his justice in the damnation of the reprobate. He therefore condemneth no man, nor ordaineth unto condemnation, unlesse it be for sin: neither willet he the damnation as it is damnation, but as it is a just punishment. Now punishment taketh not place but there where sin was before seated. The principall cause therefore of damnation, is the free will of Devils and men; because of their owne accord they fell from God. But the first cause of salvation is, the eternall and free election of God, whereof God foresaw no cause in us, why he would convert us unto Christ rather than others; why he would save and redeeme us out of the common and generall destruction, wherein all were plunged, rather than others. The supreme finall cause of Predestination is Gods glory: and the last and proper finall cause of election, is the manifestation of Gods goodnesse and mercy in freely saving the Elect. The next and nearest finall cause of our election, is our justification, when God doth in his Sonne freely account us for righteous. Both which finall causes the Apostle compriseth in these words: *He hath predestinated us to the praise of the glory of his grace, wherewith he hath made us freely accepted in his beloved.* Likewise of the contrary; The first finall cause of reprobation, is the declaration of Gods justice, severity and hatred against sinne in the reprobate. God would to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction.

Object. 1. *God did foreknow our workes: therefore he chose us for our workes.* Ans. He did foreknow those good things which he purposed to work in us, as also he foreknew the persons; otherwise he could not have foreknowne any good workes: So could he not have foreseene any evill, except he had purposed to permit the same.

Object. 2. *Whomsoever God chose in Christ, them he found in Christ: for he in Christ benefiteth none but those who are in Christ.* God chose us in Christ. Therefore he found us in Christ: that is, he foresaw that we should be accepted of Christ, that we would believe rather than others, and would become better than others, and therefore he chose us. Ans. We deny the Major. For the reason alledged holdeth not true in election, but in the effects of election, and in the consummation of Christs benefits, which are imparted unto none, but such as are in Christ by faith: according to that saying of Christ: *Except ye abide in me, ye shall have no life in you.* In election, and the first cause thereof it is apparently untrue, by that testimony of Paul, which the objection citeth. For he chose us before the foundations of the world were laid, not because we would be, but that we should be holy and blamelesse: not because we were already in Christ, but that he might engraft us into Christ, and adopt us to be his sonnes. Wherefore our foreseene faith and holinesse is not the cause, but the effect of our election in Christ. He chose us not then being sons, but hereafter to be adopted sons. Augustine saith, *He chose not us, because we were then holy, neither yet because we would hereafter prove holy, but he rather chose us to this end, that in the time of grace we might be holy through good workes.* But the Pelagian here, contradicting the truth, saith; God foreknew who would be holy and unspotted by reason of their free-will, and therefore he in his foreknowledge chose them such as he knew they would be. But the Apostle here stoppeth

stoppe the mouth of the Pelagian, whilest he saith, that we should be holy.

Object. 3. *Christ's merit applied unto us by faith is the cause of our election: Therefore not the good pleasure of God.* *Ans.* Christ's merit is not the cause of election, but is reckoned among the effects thereof, and amongst the causes of our salvation: *Hee chose us in Christ*; that is, as in the head: wherefore he first chose the head, and ordained him unto the Office of the Mediatourship, as *Peter* testifieth. Afterwards he also chose us as members in that head: *So God loved the world, that he gave his only begotten Son*, &c. Wherefore Gods love, that is, his free election, is the cause of his sending of the Son: and not the sending of his Son the cause of his love. 1 Pet. 1. 16.
John 3. 16.

Object. 4. *Evill works are the cause of reprobation; Therefore good works are the cause of election.* *Ans.* Evill works are not the cause of reprobation; but of that which followeth reprobation, that is, of damnation. For if sin had been the cause of reprobation, wee had been all reprobates, because we are all the sons of wrath: *For ere the children were born, and when they had done neither good nor evill, that the purpose of God might remain according to election, not by works, but by him that calleth; it was said unto her, The elder shall serve the younger.* Good works goe not before in him that is to be justified, much less are they the cause of election: but they follow in a man being justified, and draw their originall and their perpetuall efficacy and vertue from Gods meer grace. Rom. 9. 11, 12.

4. What are the effects of Predestination.

The effect of election is the whole work of our salvation, and all the degrees of our redemption. 1. The creation and gathering of the Church. 2. The sending and giving of Christ the Mediatour, and his sacrifice. 3. Effectuall calling of men to his knowledge, which is the conversion of the elect by the holy Ghost and the Word. 4. Faith, justification, regeneration. 5. Good works. 6. Finall perseverance. 7. Raising unto glory. 8. Glorification and eternall life. The effects of election.
Ephes. 1. 4, 5, 6, 7,
John 6. 37.
The effects of reprobation are, 1. The creation of the reprobate. 2. Privation of Gods grace. 3. Blinding and hardening. 4. Perseverance in sin. 5. Raising to judgement. 6. Casting into eternall torments. The effects of reprobation.
Rom. 9. 17.
Mar. 11. 21.
Ila. 6. 9.

Obj. 1. *Divers or contrary causes have contrary effects: The effects of election are good works: Therefore evill works are the effects of reprobation.* *Ans.* The Major is not alwaies true in voluntary causes, which can work diversly, and yet produce no contrary effects; as in this place there is a dissimilitude: Because God purposed only to permit evill works, but to work good in us. But the proper cause of evill works is the divell and evill men. Obj. 2. *But God hardeneth and blindeth men: Blindnesse is an effect of reprobation, and a sin: Therefore sin is an effect of reprobation.* *Ans.* Blindnesse is a sin in respect of men who admit it, and as it is received of them, and purchased by their own demerit; but as it is inflicted of God, it is a just punishment: and, that God doth deliver some from that blindnesse, is of his mercy. Obj. 3. *Hardnesse or induration is an effect of reprobation, and is a sin: God is author of reprobation: Therefore of hardnesse also and of sin.* *Ans.* Hardnesse is an effect of reprobation; but so, that it is done according to reprobation, but cometh not from it. Hardnesse, and blindnesse, or execration are according to reprobation, or according to predestination, as they are sins: but they are effects of reprobation or predestination, as they are most just punishments.

5. Whether Predestination be unchangeable.

Predestination is firm, sure, and unchangeable; which may appear even by this general reason: because God is unchangeable, and doth not depend on the inter-changeable course of things; but the same rather dependeth on his decree. What therefore hee hath from everlasting decreed, of saving the elect, and condemning the reprobate, that hath he unchangeably decreed: And therefore both election and reprobation is firm and unchangeable. For, whom he would, and hath decreed from

John 6.36.

Ia. 46. 10.

Mal. 3. 6.

Joh. 10. 28, 29.

2 Tim. 2. 19.

from everlasting should be saved, them also hee now will, and so hereafter perpetually. The same also we are to think concerning reprobation; neither are there wanting testimonies of Scripture, whereby the same is confirmed. *This is the Fathers will, that of all which he hath given me I should lose nothing. My counsell shall stand, and I will doe whatsoever I will. I am the Lord, I change not. None shall pluck my sheep out of my hand. Ye beleeve not, for ye are not of my sheep. The foundation of God remaineth sure, and hath this seal, The Lord knoweth who are his.* The foundation which Paul so calleth, is the decree of saving the elect. 1. *Because it is the beginning and well-spring of our salvation, and the end thereof, and of all the means tending to salvation.* 2. It is called the foundation for the surenesse and firmnesse thereof, because the same is never shaken. These things are needfull for us to know, that wee may have firme comfort and consolation, that we may beleeve eternall life, and so all other articles of Christian faith. The reason is often repeated, and therefore often to be meditated of; because hee that denieth himselfe to be certain of the grace to come, is uncertain also of the present grace of God: For God is unchangeable.

6. *How far forth Predestination, or Election and Reprobation is known unto us, and whether wee may and ought to be certain thereof.*

Every man ought to be assured of his owne election in speciall.

I*T is unknown unto us in generall, as, That some are elect, and some reprobate: but not in speciall, Whether this or that man be. But of our owne election every of us not only may, but also ought to be in speciall certain and assured. And verily thereof we shall be certain by the effects thereof, namely, by conversion; that is, by true faith and repentance. For that we may beleeve and know that we are certainly chosen to eternall life, we are bound to beleeve in Christ, and to beleeve also eternall life. But this we cannot beleeve, except we have true faith and repentance. And as every one ought to have both those; so every one ought certainly to hold, that hee is of the number of the elect; otherwise they shall accuse God of lying. We rejoyce under the hope of the glory of God. Christ is our intercessour, working our everlasting salvation. I beleeve everlasting life: that is, not spirituall life onely, but everlasting also, which being here begun, I carry hence with me everlasting life. Neither only in speciall doth every one know his own election by faith and conversion; but it is in generall also known, that some are elect. And in generall thou oughtest not only to hope, but also certainly to beleeve that there are others besides thee elected. For thou art bound to beleeve the article of the Church, that it hath been at all times, and now is: but thou alone by thy selfe art not the Church; and therefore thou must not say with Elias, I am left alone. But, to discern of particulars, and of every single man, is not thine to doe. Thou art notwithstanding well to hope of the election of others, even as concerning every particular man. In generall, is the whole election of all known: in speciall, there is a diverse consideration of himselfe and of others.*

Rom. 8. 2.

The election of others is to be beleeved in generall.

1 King. 19. 14.

No certainty of reprobation either concerning our selves or others.

Of reprobation, no man ought to judge or determine any thing certainly, either as touching his own, or as touching others reprobation before the end of his life: for he that is not yet converted, may hereafter be converted before hee die. No man therefore ought to judge of others that they are reprobates, but to hope well of them: and of himselfe every man ought certainly to beleeve that he is an elect; for we have a generall commandement, that all beleeve the Gospel and repent.

7. *Whether the elect be alwayes members of the Church, and the reprobate never.*

The elect are then first members of the Church, when they are regenerated.
Rom. 8. 9.
1 Cor. 6. 11.
Col. 1. 12.

T*He elect are not alwayes members of the Church; but then first when they are converted and regenerated by the holy Ghost: for it is said, If any man hath not the Spirit of Christ, the same is not his. Likewise, the Church is called holy: But then first are the elect holy, when they are converted: for Saint Paul expressly saith, And such were some of you; but yee are washed. Hee hath translated us into the kingdome* of

of his dear Son. Now some are born, live, and die in the Church: others are not born in it, but are called, either soone or late, unto the visible Church: some both to the visible and invisible Church: as the sheepe on the Crosse: as also those of the Gentiles, of whom Christ spake, *I have other sheep which I must bring. Also, I have much people in this City:* namely, through mine election. Some either are borne in the visible Church, or come unto it, who nevertheless are not members of the invisible and who sometimes depart from the visible. Such are the reprobate, who are not always estranged from the Church, but are sometimes made members of the visible Church, though at length they depart from it. *They went out from us. Grievous Wolves shall enter in among you.* Object. *All that beleeve, are alwayes members of the Church: but all the Elect doe beleeve, because these termes are mutually affirmed one of another. To be saved, elected, To beleeve.* (For all beleevers are elected, and to be saved; And, all who are to be saved, and are elected, doe beleeve.) Therefore all the elect are alwayes members of the Church. Ans. These termes indeed are mutually one affirmed of another, but yet with a certaine limitation: All true beleevers, and all that are to be saved, are elected, and that alwayes and at all times: but all that are elected, are both beleevers, and to be saved; but yet not alwayes: The elect are to be saved alwayes, but are not both beleevers, and to be saved alwayes: For at one time they may be said that they are to be saved, and at another, that they are all beleevers, at another, that they are saved. Thus farre then are these termes mutually affirmed each of other, as that all the elect doe beleeve, or shall beleeve before the end of their life. For now is the time of grace: then shall be the time of judgement. Object. 2. *Christ notwithstanding calleth those, which are not as yet converted of the Gentiles, his sheep: I have, saith he, other sheep, which are not of this fold: that is, of this part of the Church, which is to be gathered out of the Jewes. Wherefore, those other sheep seeme to be of the generall flock.* Ans. They were then sheep according to the providence and counsell of God; but they were not sheep, as concerning the fulfilling of his decree: that is, they were predestinated sheep. In summe: The elect are not alwayes members of the Church: but yet it is required of necessity, that in this life they be brought unto the Church, though it be sometimes even at the very point of death. This is it, which is said, that all the elect must in this life begin eternal life. The reprobate are indeed sometimes members of the Church, neither are they alwayes estranged from it: but their coming is no true coming to the holy Church: neither are they ever members of the invisible Church, that is, of the Church and company of Saints. For from this they are ever aliens.

8. *Whether the Elect may fall from the Church and the Reprobate abide alwayes in the Church.*

THIS question is declared and laid open by those things which are spoken of the unchangeableness of Election, and of the perseverance of the Saints and godly. The Elect, when they are once indeed come unto the Church of the Saints, they may sometimes fall from it, but wholly and finally forsake it they never can. Not wholly: because they never so defect or fall, that they can become enemies of God and the Church. Not finally: because they persist not in this Apostasie, but at length returne to repentance. *They went out from us, but they were not of us: for if they had bene of us, they would have continued with us. A bruised reed shall he not break: and the smoking flaxe shall he not quench. No man shall pluck my sheep out of my hand.* All the reprobate and hypocrites do at length finally depart from the Church, and, together with those gifts which they had, they lose also those gifts which they seeme to have. Object. *The godly also oftentimes fall away, as David and Peter.* Ans. They fall, but neither wholly, nor finally: Which also befell unto Peter; for he retained still in his mind the love of Christ, although for fear of danger he denied him. He acknowledged also afterwards his offence, and did truly repent him thereof. Saint Augustine prettily saith: *Peters faith failed not in his heart, when open confession with the mouth failed him. David also did not wholly fall away, but being rebuked of the Lord by the Prophet, he truly repented, and shewed that his*

The Elect cannot fall wholly and finally from the Church.

John 2.19.
Esay 42.3.
John 10.28.

The reprobate at the length fall finally from it.

Gal. 5. 13.

faith was not quite dead, but in a slumber rather for a season: therefore he prayeth on this wise; *Take not thine holy Spirit from me.* Wherefore the saints and the elect of God never fall away; but hypocrites and the reprobate doe at length wholly and finally revolt and fall away; for they doe so at last fall away, that they never return to repentance: And because the true love of God was never in them, and so neither themselves ever were of the number of Gods elect saints; therefore no marvell though at length they wholly and altogether depart and fall away from the Church.

9. What is the use of this doctrine?

I
1 Cor. 4. 7.
2

The use of this doctrine is, 1. *That the glory of our salvation be in whole ascribed and given to God: What hast thou that thou hast not received?* 2. *That we may have sure and certain comfort.* This we shall have, when as wee shall not doubt of those things which are here taught; and that especially if every of us be certainly perswaded that the decree of God of saving his elect is altogether unchangeable; and further, that himselfe also is of the number of the elect, even a member of the invisible Church, and therefore shall never depart from the Church and communion of saints. To beleieve therefore the holy Church, is, to beleieve that in this visible company and society are some true repentants and truly converted, and my self to be a lively member of the invisible and visible Church.

The meaning of the Article, I beleieve the holy catholic Church.

Quest. 55. What mean these words; The communion of saints?

a 1 John 1. 3.
Rom. 8. 32.
1 Cor. 1. 12.
1 Cor. 6. 17.
b 1 Cor. 12. 27.
& 13. 15.
Phil. 2. 45, 6.

Ans^r. First, That all and every one who beleeveth are in common partakers of Christ and all his graces, as being his members ^a. And then that every one ought readily and cheerfully to bestow the gifts and graces which they have received to the common commodity and safety of all ^b.

The Explication.

What communion in generall is. Three parts of all communion.



The Articles following are concerning the benefits of Christ, which either heretofore have been, or hereafter shall be bestowed on the Church by the holy Ghost. Communion is a respect or reference between two or more parties which have the same thing in common. The foundation and ground of this relation is the thing it selfe which is common: The relative is that property of the thing, to wit, that it is common: The terme which the community of this thing respecteth is the possessours themselves, which have common fruition of one or many things. The communion therefore of saints is an equall participation of all the promises of the Gospel: Or, it is a common possession of Christ and all his benefits; and a bestowing of gifts by the head Christ on each member of his body for the salvation thereof. It signifieth therefore, 1. A conjoyning of all the saints with Christ as members with the head, wrought by the holy Ghost, who dwelleth in the head and in the members, conforming and making them like unto their head; yet reserving still this proportion, that in the head he worketh all graces, and that most perfectly; in the members he worketh those gifts which are convenient for every one, and so much as is for every one requisite and necessary: Or, An union and coherence of the Church with Christ, and of the members amongst themselves: and that union with Christ is with the whole person of Christ, to wit, with both his divine and humane nature. For the communion of the person is the foundation of the communion of the benefits, according to these sayings; *I am the Vine, yee are the branches. Abide in me, and I in you: As the branch cannot beare fruit of it selfe, except it abide in the vine; no more can ye, except yee abide*

What the communion of saints is.

Four parts thereof.
1. Union with Christ.

John 15. 4, 5.

in mee. By one Spirit are wee all baptised into one body. Hee which hath not the Spirit of Christ, is none of his. He that is joynd unto the Lord is one Spirit. Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. 2. The communion or participation of all Christs benefits. For all the saints have the same reconciliation, redemption, justification, sanctification, life, and salvation by and for Christ. All the saints have the same benefits common which are necessary to salvation. There is one body and one Spirit, even as ye are called in hope of your vocation, one Lord, one faith, one baptism, &c. 3. The distribution of speciall gifts. These particular gifts also are common to the whole Church, which are bestowed on some members of the Church for the salvation of the whole body, even for the gathering together of the saints, for the work of the ministry, and for the edification of the whole body of Christ. But they are so distributed unto every member, as that some excell and goe before other some in gifts and graces in the Church: for the gifts of the holy Ghost are diverse, and, To every one of us is given grace, according to the measure of the gift of Christ. 4. An obliging or binding of all the members to imploy or referre all their gifts to the glory of Christ their head, and to the salvation of the whole body, and of every member mutually. Hence it is cleer how absurd their fancy is, who contend that the communion is a subsistence or personall being of Christs body among our bodies, or of our bodies blended and mingled with his. The same is refuted by that often alledged comparison of the head and members: For those are coherent and grow together, but are not in mixture, or mingled one with another. Whence also we may easily judge of that communion which is in the Sacraments: for the Sacraments seale nothing else but that which the word promiseth: But to let this passe. The same former errorr is also hereby refuted, in that this communion must be continued for ever; for, to this end doth Christ communicate himself to us, that hee may dwell in us: wherefore, such as is his abiding and dwelling, such is his communion: But Christs abiding and dwelling is perpetuall: Therefore his communion also is perpetuall. This argument is most strong and firm; and therefore for the asoyling of it, they have been faine to devise their Ubiquity. For, to obtain that other communion which they would have, they must needs affirm that Christ dwelleth alwayes bodily in all his saints. The faithfull are called saints in three respects: 1. Imputatively, that is, in respect that Christs sanctity and holinesse is imputed unto them. 2. Inchoatively, that is, in respect of that conformity and agreeablenesse with the law, which is inchoated or begun in them. 3. In respect of their separation, because they are selected and separated from all other men: and are called of God to this end, ever to worship or serve him. By this then which hath been spoken, it appeareth what it is to beleve the communion of saints: namely, to beleve that the saints (of which number I certainly assure my selfe to be one) are united by the Spirit unto Christ their head; and that from the head gifts are powred down upon them, both those which are the same in all necessary to salvation; as also those which being diverse, and diversly bestowed upon every one, are requisite for the edification and building of the Church.

1 Cor. 12. 13.

Rom. 8. 9.

1 Cor. 4. 13.

1 John 4. 13.

2. Participation of Christs benefits.

Ephes. 4. 4.

3. Distribution of speciall gifts.

Ephes. 4. 13.

Ephes. 4. 7.

4. Use of these gifts to Christs glory, and the good of the Church.

An errorr concerning this communion related.

The originall of the Ubiquity.

Why the faithfull are called saints.

The meaning of the words of the Article.

Quest. 56. What beleevest thou concerning remission of sins?

Ans. That God, for the satisfaction made by Christ, hath put out all remembrance of my sins ^a, and also of that corruption within me ^b, wherewith I must fight all my life time, and doth freely endow me with the righteousness of Christ, that I come not at any time into judgement ^c.

a 1 Joh. 2. 2.

1 John 1. 7.

2 Cor. 5. 19.

b Rom. 7. 23.

24. 25.

Jer. 31. 34.

John 5. 24.

Micah 7. 19. Psal. 103. 3, 10, 12. c John 3. 18.

The Explication.

The chief Questions here to be considered are :

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| 1. What remission of sin is. | 5. Whether it be freely given. |
| 2. Who giveth it. | 6. To whom it is given. |
| 3. For what. | 7. How it is given. |
| 4. Whether it agreeth with Gods justice. | |

1. What remission of sins is.

Remission of sins is, the purpose of God not to punish the sins of the faithfull, and that for the satisfaction of Christ. OR, it is the pardoning of deserved punishment, and the giving or imputing of anothers righteousness; to wit, the righteousness of Christ. But more fully it is defined on this wise: Remission of sins is the will of God, which to the faithfull and elect imputeth not any sin, but remitteth to them both the blame and punishment of their sin; and therefore doth in like sort love them, as if they had never sinned, and delivereth them from all punishment of sin, and giveth them eternall life freely for the intercession and merit of Jesus Christ the Son of God, our Mediatour. Now albeit God, for the merit of his Son, remitteth our sins to us; yet hee afflicteth us as yet in this life, not thereby to punish us, but fatherly to chastise us. Neither yet because God doth not punish us for our sins, must wee therefore think that he is not displeased with them; for hee is highly displeased and offended with the sins also of his saints and chosen, although he punish them not in them, because he punished them in his Son: For God doth not so remit sins, as if hee accounted them for no sins, or were not offended at them; but by not imputing them unto us, and not punishing them in us, and by reputed us just for anothers satisfaction, which wee apprehend by faith. It is all one therefore to have remission of sins, and to be just. *Object.* The law doth not onely require us to avoid sin, but to doe good also: Therefore it is not enough that our sin be forgiven, but also good works are needfull and necessary that wee may be just. *Ans.* The omission of good is all sin: he that can do good, and doth it not, is a sinner, and accursed. But God doth not hate us, neither hath he a will to punish us for those sins for which Christ hath sufficiently satisfied: in whom also we have remission of these, and all other our sins, so that by his only merit we are reputed just before God.

James 4.17.

2. Who giveth remission of sins.

Remission of sins is given of God onely, who (as the Prophet Isaiah saith) putteth away our iniquities. And this is done both of the Father, and the Son, and the holy Ghost; for we are baptised in the name of all three. Now baptism, as also is said of Johns baptism, is wrought for remission of sins; and of the Son the Scripture affirmeth plainly. That the Son of man hath power to remit sins. Likewise it is said of the holy Ghost, That he was tempted, that he was offended and grieved: Wherefore he also hath power to remit sins: for none can remit sins, but he against whom sin is committed, and who is offended by sin: And Christ also in plain words in the Evangelists speaketh of the sin against the holy Ghost. Now the cause that God only, that is, the Father, the Son, and the holy Ghost only remit sins, is this; Because none but the party offended can remit sins: But onely God the Father, the Son, and the holy Ghost is offended by our sins: Therefore God only can remit them; and consequently no creature is able to grant ought of this right of God. Whereupon also David saith, Against thee only have I sinned, and done evil in thy sight.

Object. But the Apostles also and the Church remit sins, because it is said, Whatsoever ye bind on earth, shall be bound in heaven; and what whatsoever ye loose on earth, shall be loosed

Remission of sins is the work of all three persons. Chap. 4. 12.

Matth. 9. 6.

Acts 5. 9.

Ephe 4. 30.

Matth. 12. 31.

Mark 3. 29.

Luke 12. 10.

Why God onely can forgive sin.

Matth. 18. 18.

loosed in heaven. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained: Therefore not only God remitteth sins. *Ans.* The Apostles remit sins, in that they are the signifiers and declarers of Gods remission. Likewise also the Church remitteth sins, when, according to the commandment of God, she pronounceth remission of sins to the repentant. Againe, one neighbour remitteth sins and trespasses unto another, as concerning the pardoning of the private offence. But God onely freeth us from the guilt of sin by his own authority: God onely washeth us clean from sin in the blood of his Son. In a word, God onely remitteth unto us all sins, that is, originall and actuell, whether they be of omission, or of ignorance: *Which healeth all their infirmities. There is no condemnation to them that are in Christ Jesus.*

John 20.23.

How the ministers & the Church are said to remit sins.

Gal. 3.27.
Rom. 8.1.

3. For what remission of sins is granted.

Remission of sins is granted not verily of any lenity, which is repugnant to justice: but, 1. Of the free mercy of God, and of meer grace, and Gods free love. 2. For the intercession and merit of Christ applied by faith: *Christ hath once suffered for sins, the just for the unjust, that hee might bring us to God. The blood of Jesus Christ cleanseth us from all sin. It pleased the Father that in Christ should all fulnesse dwell: and by him to reconcile all things to himself, and to set at peace, through the blood of his crosse, both the things in earth, and the things in heaven. Ye are come to Jesus the Mediator of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel. By Christ we have redemption through his blood, even forgiveness of sins, according to his rich grace. For intreaty cannot be made without satisfaction: because that we are to desire that God would yeeld somewhat of his justice.*

Remission of sins granted for Christs intercession and merit.

1 Pet. 3.18.

1 John 1.7.

Col. 1.19, 30.

Heb. 12.24.

Ephes. 1.7.

4. Whether remission of sins agreeth with Gods justice.

IT is true indeed, that it behooveth God, as a just Judge, not to leave sin unpunished; and therefore not to remit it, except some satisfaction be interposed. But neither doth God leave it unpunished; for hee punisheth sins in Christ, or in the sinners themselves most sufficiently. God pronounceth us in such sort just, as he pronounceth us not to be obnoxious to punishment, because of the most perfect satisfaction of Christ: and this doth not contrary or crosse the justice and truth of God. *Object.* The justice of God requireth, that they be punished who sin: Therefore such a remission of sins as is granted without sufficient punishment of the party sinning, is impossible, or doth contrary and crosse the justice of God. *Ans.* It is contrary to Gods justice not to punish sin at all; that is, neither in him that sinneth, nor in any other who undergoeth the punishment for him that sinneth. *Repl.* To punish one that is innocent in place of him that hath offended, is repugnant also to Gods justice. *Ans.* True, if the innocent party be such a one, who, 1. Will not undergoe the punishment. 2. Is not of the same nature with the offender. 3. Is not able to suffer sufficient punishment. 4. Is not able to recover out of it: for God will not have him that is innocent to perish for an offender. 5. Is not able to restore and convert the offender, that he may thenceforward cease to offend; and further, to give him faith, which may imbrace and receive this his benefit. But all these conditions are in Christ, as clearly appeareth by the testimonies following: *Christ hath loved us, and hath given himself for us, to be an offering and sacrifice of a sweet smelling savour unto God. I lay down my life for my sheep. He was wounded for our transgressions. Christ died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. Destroy this temple, and in three dayes I will raise it up again. I lay down my life, that I may take it again. Christ loved the Church, and gave himself for it, that hee might sanctifie it. Hee gave himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people unto himselfe, zealous of good works.*

Gods justice satisfied for sin by Christ, though it be remitted unto us.

Ephes. 5.2.

John 10.18.

1 Jo. 5.15.

2 Cor. 5.15.

John 2.19.

John 10.17.

Ephes. 5.25.

Titus 2.14.

5. Whether

5. Whether remission of sins be freely given.

Our sins remitted freely, in respect of us, though they cost Christ full dearly.

John 3.16.

Albeit God remitteth not our sins unto us, except a most sufficient punishment be first paid for them: yet he remitteth them freely unto us for Christs sake, whom our debt cost enough. *Object.* If he pardoned them for Christs satisfaction, then doth he not remit them freely. *Ans.* He remitteth them freely in respect of us, that is, without any satisfaction of ours, and pardoneth them for the satisfaction made by another. *Repl.* And he that after this sort pardoneth, doth not freely pardon: for this is a rule; What a man doth by another, that hee seemeth to do by himself: Wherefore we our selves pay it, in paying it by Christ. *Ans.* God also giveth us freely this price and ransom, that is, this satisfier and mediator Christ, who is not bought of us: So God loved the world, that he gave his only begotten Son, that whosoever beleeveeth in him should not perish, but have life everlasting.

6. To whom remission of sins is given.

Remission of sins given unto all the elect, and to them only.

John 3.16.
AGs 10.43.

Remission of sins is given to all the elect, and them alone, because it is given to them all and alone who beleeve, and none beleeve but the elect onely: for the reprobate never have true faith and beleeve; therefore they never obtain remission of their sins: Hee that beleeveeth in the Sonne, hath everlasting life. To him give all the Prophets witnesse, that through his Name all that beleeve in him shall receive remission of sins. Yet all the elect have not alwayes remission of sins; but all beleevers have it alwayes, because they onely have remission of sins who beleeve that they have it. But this the elect do not alwayes beleeve; but then first, when they are converted and indued with faith: yet in respect of the secret and fore-determined purpose of God, they have alwayes remission of sins. Now infants have remission of sins, because they have faith and conversion in aptitude and inclination, though not actually.

7. How remission of sins is given.

Remission of sins given by faith, through the working of the holy Ghost.

Remission of sins is given by faith alone; by which, being wrought and kindled in us by the holy Ghost, we receive the same: Therefore it is then also given, when by faith it is received. God verily decreed from everlasting to pardon in Christ, for his satisfaction, the sins of the elect: but he doth actually forgive all and every faithfull man their sins then, when reputing them for just, he worketh by his holy Spirit in their hearts a sense and feeling of that pardon, whereon they may for ever rest settled and confirmed: Therefore the purpose and decree of God of remitting sins is everlasting; but the executing and performance thereof is, when by faith wee apply remission of sins offered unto us in the Gospel. So also God doth alwayes love his elect: but that love is not powred out in their hearts before their repentance. For they have that certain testimony of conscience by the gift of the holy Ghost, that they are loved of God, and so have their sins remitted, who truly convert and repent.

ON THE
22. SABBATH.

Quest. 57. What comfort hast thou by the resurrection of the flesh?

a Luke 6. 22.
& 23. 43.
Phil. 1. 21, 23.
b Job 19. 25, 26.
1 John 3. 2.
Phil. 3. 21.

Ans. That not only my soule, after it shall depart out of my body, shall presently be taken up to Christ her head ^a, but that this my flesh also, being raised up by the power of Christ, shall be again united to my soul, and shall be made like to the glorious body of Christ ^b.

The

The Explication.

The chief Questions hereto belonging are :

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| 1. Whether the soule be immortall. | rection shall certainly be. |
| 2. Where it abideth being separated from the body. | 5. What bodies shall rise. |
| 3. What the Resurrection is, and the errors concerning the Resurrection. | 6. How. |
| 4. Whence it may appear that the Resur- | 7. When. |
| | 8. By whom, and by whose power. |
| | 9. For what end the Resurrection shall be. |

1. Whether the soule be immortall.

BESIDES, that this Question belongeth to the Article of the resurrection, the Explication also thereof in it self shall not be altogether unprofitable or fruitless: For, not now only, do they begin to dispute against the immortality of the soul, but the Sadduces also denied it; as they likewise that said, the resurrection was past already unto him that beleeveth; neither made any other resurrection besides that spirituall resurrection of the regenerate. Likewise also some Anabaptists deny the immortality of the soul. Moreover, Paul the third, Pope of Rome, when he was breathing out his soule, and ready to die, said, *That now at length hee should try and know three things whereof in his whole time hee had much doubted: 1. Whether there were a God. 2. Whether soules were immortall. 3. Whether there were any hell.* Oftentimes also in the Psalmes, and in Solomon we meet with these and such like Aphorismes: *Man dieth like a brute beast. The dead shall not praise thee, O Lord.* Wherefore it ought not to seem strange if this question be moved, neither shall it be altogether vain and needlesse; both because it serveth for the controuling and refuting especially of Epicures: as also because it maketh for the better understanding of some places of holy Scripture. But because there have been, and even now are, who have taught, *That the soule of man, like as of brute beasts, is nothing else but life, or the vitall power, arising of the temperature and perfection of the body; and therefore dieth, and is extinguished together with the body, and (as some of them speak, who will seem to beleve the resurrection of the dead) doth sleep when the body dieth; that is, is without motion or sense untill the raising of the body: which indeed is nothing else, then that the soul is mortall, that is, a meer quality only in the body, and when the body is dissolved, becometh nothing; because if it were an incorporeall substance, it could not be without sense and motion.* Against these we are to hold the records of Gods word and writ, concerning the spirituall and immortall substance of mans soule: *That the soul of man is not onely a form, or perfection, or temperament, or force and power, or an agitation arising out of the temperature of the body; but a substance incorporeall, living, understanding, dwelling in the body, and sustaining and moving it, these places following of holy Scripture doe shew: Psal. 48. His soule shall be blessed in life. Heb. 12. God is called the Father of spirits. And it is said of the faithfull; Ye are come to the celestiall Jerusalem, and to the company of innumerable Angels, and to the spirits of just and perfect men. No man knoweth the things of a man, save the spirit of a man which is in him.* In these and the like places of Scripture, both the soule of a man is called a spirit, and the properties of a living and understanding substance are attributed unto it. Wherefore, to no purpose do the adversaries of this doctrine oppose those places, in which the name of the soule is taken for the life and will of man: as, *The soul is more worth then meat. I put my soul in my hand.* For by the fore-alleged places it is manifest, that this is not generall, but is used by a figure of speech, whereby wee call the effect by the name of his cause.

Now the immortality of the soule is proved by many places of holy Scripture: Christ hanging on the crosse; said to the thiefe, *This day shalt thou be with me in paradise:* But he could not be there in body, because that was dead and buried: Therefore

The causes for which this question is to be moved.

Math. 22, 23.
1 Tim. 2, 17.

Ecclesi. 3, 19.
Psal. 115, 17.

The soul an incorporeall substance.

Heb. 12, 9, 13.

1 Cor. 2, 11.

Mat. 5, 25.

Job 13, 14.

Metalepsis.

The soul immortall.

Luke 23, 43.

Phil. 1. 21.

Widd. 3. 1.
Mat. 23. 32.
Luke 23. 46.
1 Cor. 5. 8.

Revel. 6. 10.

Luke 16. 22.

1 Tim. 6. 16.

Man should have
lived immortally,
if he had not sin-
ned.Rom. 5. 12.
Rom. 6. 23.
Gen. 3. 24.Gen. 1. 7.
1 Cor. 15. 45.Sundry places of
Scripture (al-
lged against
the immortality
of the soule) in-
terpreted accord-
ing to their
right sense and
meaning.I
Genes. 3. 19.
Ephes. 2. 5.
Ephes. 5. 14.

Rom. 9. 10, 11.

2
Aps 7. 60.
Synecdoche.

fore his soule was gathered with Christs in Paradise, and so consequently the soule liveth. Paul saith, *I desire to be loosed, and to be with Christ*: he speaketh of the rest and joy, which he should enjoy with Christ. But they who feelee nothing, what can their joy or happinesse be? Wherefore they also are refuted in this place, who say, mens soules sleep, and so withall deny the immortality of the soule. *The soules of the just are in the hands of God. God is not the God of the dead, but of the living*: Therefore the soules live. *Into thy hands I commend my spirit. When we remove out of the body, we go unto the Lord*. Wherefore the soules sleep not, as some Anabaptists will have them, but enjoy immortall life, and celestially glory with the Lord. The soules of the godly that were killed, are said to cry with a loud voice under the Altar, saying: *How long Lord, holy, and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Wherefore the soules live. *Lazarus* is said to be carried into Abrahams bosome: and out of the same place also it is apparent concerning the soules of the wicked. For the rich Glutton is also, of the contrary, said to be carried downe to hell. These testimonies therefore of Scripture teach and confirme most evidently, that not only in the body before death, and after the resurrection of the body, but also in the whole space and time coming between, the soules are, live, feelee, understand, out of the body, though the manner of their operations without the body be to us unknown. Wherefore also this gift of immortality hath some similitude with God, who alone, as the onely fountaine and author of life, hath immortality. Lastly, the resurrection of the flesh presupposeth the immortality of the soule: so that we beleeve the one with the other. For that the same body should rise againe, necessarily it is, that it be quickned with the same substantiall forme it once enjoyed, which is the soule. For not every change of an accidentary forme maketh another individuell; but one and the same individuell still remaineth, as long as one and the same matter is quickned with the same essentiall forme. Now, if the soule die, and God create another soule, and seat it in the body, then not the same, but a diverse forme quickneth the body; and so it shall not be the same Individuell. But it shall be the same Individuell, as in the fifth of these questions it is proved: Therefore it must needs be quickned with the selfe-same soule.

But furthermore, *That man should have led a blessed life immortally, and for ever, not in soule onely, but also in body, if he had not purchased death and mortality unto himselfe by sinne*, is proved, 1. Because by sinne death entered into the world, as the wages of sinne. 2. Because we, being freed from sinne by Christ, are also freed from death. 3. Because God himselfe did withdraw from man, being made by sinne subject unto death, the signe or sacrament of immortality, which was the fruit of the tree of life. Wherefore their objections are nought worth, who imagine the soule after death to sleep or vanish away. For *Adam* is said to have been made a living soule, not simply, as these will have it, like as other living creatures are termed in the same place living soules; but as being made to the image and similitude of God, which he hath not in common with other creatures.

Object. 1. God saith, *In the day that thou eatest of the tree of knowledge of good and evil, thou shalt die the death*. Answ. He doth not threaten unto man the destruction or extinguishing of his soule, but eternall death, that is, the horrible feeling and terrours of Gods wrath and judgement, and to live forsaken and cast from God, subject to all miseries and torments: an adjoynt of which death, is the separation of the soule and body, which at that time, through the mercy of God, that mankind might be saved, was deferred. For so was *Adam* dead, while yet he lived in Paradise, according to Gods denouncement, even as soone as he had eaten of the forbidden fruit. So in eternall death live all the damned and reprobate: *Whose fire shall not be put out, and their worme not die*. So they are said to be dead through sinne, who live in sinne without repentance. And, he is willed to rise from the dead, who is reclaimed from sin to God: and S. Paul saith, he was dead through the knowledge of his sin, and the wrath of God.

Object. 2. *The dead are said to sleep*. Answ. But this is by a * figure of speech, translating that which is proper unto the body, to the whole man. For that this belongeth to

to the body, which is to be recalled from death to life, as it were from sleep to wake again, many places declare, as : *Behold, now I sleep in the dust.* For, not the soul, ^{1 Cor. 15. 50.} but the body only sleepeth in the dust and grave.

Object. 3. The Preacher saith, *The condition of the children of men, and the condition of beasts, are even as one condition unto them : Therefore there is no immortality of soules.*

Ans. 1. It is a fallacy, concluding that which is in some respect so, to be simply so. Indeed, the condition of both man and beast is equall, as touching the necessity of dying imposed on both ; for men, as well as beasts, must needs once die and depart out of this life, because men are not to continue here for ever ; but it is decreed that all must die, and so they have here no settled place : But the Preachers meaning is not, that the condition of man and beast is all one concerning the event ensuing after death ; for the soules of beasts are extinguished and vanish away then when their bodies die : but the soules of men (as hath been proved by the fore-rehearsed testimonies) remain alive after the death of their bodies. Ans. 2. We deny the Antecedent : for the Preacher speaketh of mans death, not as he himselfe thought of it in his own heart ; but as it seemeth in the sense and judgement of the wicked and profane vulgar sort of men, built and grounded on the outward apparent likelihood of events betiding both the good and evill. For to the doctrine of Gods providence and just judgement, whereby one day the good shall be crowned with good things, and the evill recompenced with evill ; to this, I say, he adjoineth, by way of objection, a lamentable complaint of mans erroneous judgement.

Object. 4. *Blessednesse and the kingdome promised to the godly is said then first to fall* ^{Mat. 24. 25.} *unto them at the last day.* Ans. These places shew not, that the soules of the godly do not presently, when they depart from their bodies, enjoy celestially blessednesse and joy ; but that at the last day, when their bodies are raised again, their felicity and glory shall be consummated and made absolute : for so we pray, *Thy kingdome come,* when yet God now also reigneth in us. ^{Mark 13. Dan. 12.}

Object. 5. *He that is blessed and happy before the resurrection, is not without the resurrection most miserable : But wee, without the resurrection, should be of all men most miserable ; If in this life only we have hope, we are of all men most miserable : Therefore we are* ^{1 Cor. 15. 9} *not before the resurrection blessed and happy.* Ans. to the Major. Hee is not miserable without the resurrection, who can, not only before it, but without it also, be blessed : But we are in such wise blessed before it, that notwithstanding without it following and ensuing, we cannot enjoy that former blessednesse ; because God hath joyned with so inseparable a knot the beginning, and proceeding, and finishing or perfection of the elects blessednesse, that none can have the beginning, who must not come to the end and consummation thereof. Wherefore, either we must rise again, or we must want also that celestially blessednesse before the resurrection. *If the Spirit of him that raised up Jesus from the dead, dwell in you : hee that raised up Christ from the dead shall also quicken your mortall bodies.* ^{Rom. 8. 11.}

Object. 6. *These all through faith are dead, and received not the promise : Therefore they received not their Countrey.* Ans. 1. Although they dying had not found their countrey : yet would it not follow of these words, that they are not at all, or have no sense after death : for he that is not, or hath no sense, seeketh not his countrey. 2. The authour of that Epistle doth not speak of the life after death, which is led in the celestially countrey, ^{2 Cor. 5.} but of this life, in which the faithfull walking their pilgrimage, sought for the celestially countrey, not finding their countrey on earth. ^{Heb. 11. 39.}

Object. 7. *They are flesh, a wind that passeth away, and cometh not again.* Ans. By these and the like speeches the brevity of mans life, and the frailty and perishing of all humane affaires without God, is described and bewailed. For, as here they are compared to a wind eft-soon vanishing away ; so *Psal. 103.* they are compared to dust, grasse, and flowers of the field. Likewise, *Hee shooteth forth as a flower, and is cut downe, and vanisheth as a shadow.* ^{Job 14. 2.} *All flesh is grasse.* But if they urge the very word in these speeches, it will follow, that not only after death there is nothing remaining, but that there is not any resurrection, when hee saith, *a wind that passeth,* ^{Isa 40. 6.} *and*

and cometh not again : as flowers and shadowes, whereunto man is compared, doe so perishe, that they are not recovered.

Psal. 118. 5.

Object. 8. *I am counted as the slain lying in the grave, whom thou rememberest no more.* *Ans.* In these words the Prophet doth not signifie either himselfe, or the dead to be exempted from Gods providence ; but he complaineth that hee is forsaken of God, even as the dead seem to men not to be cared for of him : and therefore he speaketh not according to the sense of faith, but of his own opinion, and weaknesse, and misery, who judgeth those to be forsaken and neglected of God, whose delivery for a while he doth deferre. But what faith in the mean season suggesteth and telleth the godly, even when they wrestle with temptation, he sheweth, when he saith, *The just shall be in everlasting memory.*

Psal. 118. 6.

Psal. 146. 4.

Object. 9. *His spirit departeth, and hee returneth to the earth, then his thoughts perish.* *Ans.* Here hee saith not, the spirit or soul of man perisheth, or vanisheth, or dieth, or it is bereaved of sense ; but that it departeth, to wit, from the body wherein it dwelleth : and that not the spirit, but the man returneth to his earth ; that is, as concerning his body, which was made of earth, as it is written, *Genes. 3. and Eccl. 12.* And lastly, hee saith, that *his thoughts perish* ; which is not, that the soul is after this life bereaved of reason, judgement, and sense of the mercy or wrath of God ; but that his purposes and counsels are made frustrate, which man in this life had settled with himselfe to bring to passe : in which sense it is said, *The desire of the wicked shall perish.*

Psal. 118. 10.

Psal. 138. 10.

Object. 10. They gather also other sayings, which take away all praising and worshipping of God from the dead : As, *Wilt thou shew a miracle unto the dead ? Or shall the dead rise and praise thee ?* But in such speeches death and hell, or the grave, have two significations. They who are spiritually dead, whether afore, or after the death of the body ; that is, they who are deprived of Gods grace, and forsaken and rejected of God, and are in hell, that is, in the place and torments of the damned, or else in this life despairing and destitute of comfort, shall not praise God at all, neither in this life, nor in the life to come. But they who are dead, not spiritually, but corporally only, albeit they shall not praise God in this life while their bodies are in hell, that is, in the grave ; yet in the soul they shall not cease to acknowledge and praise God in the other life, untill (when receiving their bodies again) they shall magnifie him in both, in the celestiall eternity. But in the mean season, because God will also be agnised and magnified of men in this life ; therefore both the whole Church, and every one of the faithfull, not only pray that they may not fall into that forsaking, and into that sense of Gods wrath wherewith the wicked are oppressed : but also desire that they may be in this mortall life preserved and defended, untill the end thereof by God appointed be expired. For the Saints doe not simply stand in fear of the bodily death and grave ; but that they may not be forsaken of God, neither fall into desperation and destruction, or their enemies insult against God when they are overthrown : this with daily and ardent prayers and petitions they beg and crave continually.

Psal. 146. 2.

Now that which the adversaries adde further, *I will praise the Lord during my life : as long as I have any being I will sing unto my God.* *Ans.* This maketh nothing with them : for hee restraineth not the praising of God to the time of his mortall life ; but only he saith, that he will spend all that time in Gods praises, which notwithstanding in many other places he extendeth to continue through all eternity : as, *I will praise the Lord continually.* But oftentimes this particle *untill*, or, *as long as*, signifieth a continuance of the time going before some event, without any excluding of the time following : as, *Hee must reign, untill hee put all his enemies under his feet.*

Psal. 146.

1 Cor. 15. 25.

Job 20. 30.

Object. 11. *Let him cease and leave off from mee, that I may take a little comfort, before I goe, and shall not return.* *Ans.* Hee denyeth in these words that hee shall return into this mortall life, and to converse among men in this world : but he denyeth not that he in the mean season hath his being, and doth live, untill again hee see God in his flesh, even the same Job, who then was afflicted. Object. *Why dyed I not*

Chap. 19. 26.

when

when I came out of the womb? So should I have slept then and bene at rest, &c. *Ans.* Job 1.11, 12. Here also Job doth not deny the soules after death to be, live, feele, and understand; but onely he saith, the miseries of this present life are not felt. If they urge, that neither the evils of the life to come are felt; because then Job should wish for a bad change: we answer, that Job wisheth not for the death of the wicked, but of the godly. But if they adde further, That Job doth make Kings and Princes also, which gather gold unto them, small and great, that is, all men, good and bad, partakers of this rest: our answer is out of the proceffe and course of his whole speech, that Job doth not teach here, what is the state of men after this life, but onely desireth to be rid of his present misery; and therefore, through humane infirmity and impatiencie, doth compare the sense and feeling of his present miseries with the death and state of the dead, whatsoever it be: as they, who are grievously tormented with present distresses and calamities, preferre any thing whatsoever before that which they suffer. So also, Chap. 7. he speaketh as one despairing of delivery in this life. *Remem-* Chap. 7. 10. ber that my life is but a wind, and that my eye shall not returne to see pleasure: For so he expoundeth himselfe, when he addeth, He shall returne no more to his house, neither shall his place know him any more. So likewise Chap. 17. *My breath is corrupt, and the grave is ready for me:* They are words of one despairing of life and salvation, God being wroth and angry. But when it is said; *If he set his heart upon man, and gather unto himselfe his spirit, and his breath, All flesh shall perish together:* it is not said that the soule doth sleep, or perish, but that by the departure thereof, the body dieth, and is dissolved.

Further they adde, *If presently after death the godly were blessed, then injury was done unto them, who were called againe into this mortall life:* But to this we answer, That neither God can be injurious to any man; whereas he is in no mans debt: neither can any thing happen better, or more acceptable unto the godly, then to serve for the manifesting of Gods glory, either by life or by death: as it is said; *As alwayes so* Phil. 1. 30. *now, Christ shall be magnified in my body, whether it be by life, or by death, &c.*

Last of all, if they say, *That the soule hath neither sense nor action, but by bodily instruments; and therefore being naked and destitute of these, is destitute also of sense, motion, and operation:* To grant unto them this Antecedent, of the soule being in the body: yet notwithstanding of the soule freed from the body, both learned Philosophers confesse the contrary, and the Word of God testifieth the contrary: as, *We know in part,* 1 Cor. 13. 9. *and we prophetic in part: but when that which is perfect is come, then that which is in part shall be abolished.*

2. Where, and in what estate it abideth, being separate from the body.

THE Papists dreame that the soules of men passe out of their bodies into the fire of Purgatory, there to be purged from their sinnes, some sooner, some later, according as they in their life time more or lesse loved the transitory pelfe of this world, as Lombard speaketh. Contrariwise the Scripture teacheth us, that not any fire after death, but onely the blond of Christ in this life cleanseth our soules from all sinne. It farther instructeth us how that the soules of the faithfull deceased, are not plunged into the place of torment, there to be refined from the drosse of their sins; but are gathered unto Christ, and into Abrahams bosome: and on the other side, that the soules of the wicked are forth-with cast into hell, whence there is no retire, and are now tormented with infernall flames, but yet reserved to more grievous tortures of that everlasting fire, which at the time of Christs coming to judgement, the wrath of Jehovah shall kindle. Of the estate of the soules of the godly these places yeeld testimony: *Into thy hands I commend my spirit, Lord Jesus receive my soule. And so it was, that the beggar died, and was carried by the Angels into Abrahams bosome.* Therefore he feared not Purgatory. The faithfull covet to remove out of the body, and to dwell with the Lord: therefore they passe not through Purgatory first, before they approach unto the sight of the Lord. Of the state of the soules of the ungodly, these places make sufficient evidence; *Fear him who is able to cast both body and soule into hell fire.* The

Not in Purgatory as the Papists teach.

Lk. 16. 22. cap. 3.

The estate of the soules of the godly.

Luke 23. 46.

Acts 7. 59.

Luke 16. 22.

Phil. 1. 23.

2 Cor. 5. 8.

The estate of the soules of the wicked.

Mat. 10. 28.

K k

glutton

Luke 16.23.

glutton straight after his buriall was in hell torments, and cried, *I am tormented in this flame*: whence he shall never escape. Wherefore the soules of the wicked leaving their bodies are not forth with transported into Purgatory, whence there may be a gappe or way to escape; but are violently thrust down into the unspeakable fire of hell.

3. What the Resurrection is, and the errors concerning it.

The signification
of the word.
Rev. 20. 5.

THe word Resurrection signifieth sometimes mans spirituall conversion unto God: As, *This is the first Resurrection*. But in this Article the resurrection of the flesh is, *A restoring of the substance of our bodies after death even of the same matter whereof they now consist, and a reviving and quickning of the same bodies with life immortall, and incorruptible, by the same immortall soul, whereby they now live, which God will work by Christ in the end of the world, by his divine vertue and power: which restoring also shall be of the Elect unto eternall glory, but of the reprobate unto eternall paines*: That is, there shall be, 1. A restoring of the same body; which is a re-collecting and gathering together of the same matter, whereof our body was first composed, and which after our death was scattered and severed into all the elements. 2. An uniting of it with the same soule, and a reviving of it by the same soule, which it had before, with a putting off of all infirmities, and a putting on of immortality. 3. A glorifying of the Elect, and an eternall rejection of the Reprobate.

Three errors
concerning the
Resurrection.

1
Acs 23. 8.

The errors held of the Resurrection, are of three sorts. 1. Some have utterly denied it, and have avouched the soules to die together with the bodies, as the Sadducees, of whom mention is made in the Acts: *The Sadducees say that there is no Resurrection, neither Angel, nor Spirit*. 2. Some have granted the immortality of the soule, but have construed the resurrection to be a resurrection in this life, meaning by this resurrection nothing else but regeneration; but the bodies they denied to rise at all, although the soules of the godly have fruition after death of everlasting happines. *Hymenæus and Philetus* seeme to have been authors of this heresie; of whom the Apostle saith: *Which, as concerning the truth, have erred, saying, that the resurrection is past already, and doe destroy the faith of some*. 3. Some, as Anabaptists, deny that the very selfe same bodies which we now have shall rise againe; but they say, that God, at Christs second coming, will make new bodies. Against all these errors, we are to beleeveth the Scripture, affirming that the dead shall certainly rise againe.

3 Tim. 2. 18.
3

4. Whence it may appeare that the Resurrection shall certainly be.

Probable proofes
of the Resurrecti-
on yeelded by
Philosophy, but
no necessary de-
monstrance.

IT may be verily collected probably, out of Philosophy, that there shall be sometime a Resurrection: but no necessary demonstration can be yeelded thence, that the Resurrection shall certainly be. For in Philosophy are many principles, which accord not with the sacred writings of Gods Spirit. Again, in Philosophy, the knowledge which it hath of Gods justice and truth is but a maimed reason. But in the holy writ of God, the reasons are firme and true. Hence alone therefore is demonstration given for the most certaine accomplishment of the Resurrection. And this, 1. By testimony of Scripture: 2. By reason drawn out of the Scripture.

Proofes hereof
out of Scripture.
1. Testimony.
2. Reason.

Testimonies of
Scripture for de-
monstrance of the
Resurrection.

Job 19. 25, 26.
Ezck. 36. 19.
Ezck. 37. 12.

Dan. 12. 2.

Job 5. 28, 29.

John 6. 40.

1 Cor. 15. 13.

1 Thess. 4. 14.

Rev. 20. 12, 13.

The testimonies of Scripture, which confirme the certainty of the Resurrection hereafter to come, are most evident, and those taken both out of the old and new Testament. *I am sure that my Redeemer liveth, and he shall stand the last on the earth: and though after my skin, wormes destroy this body, yet shall I see God in my flesh. The dead men shall live, even with my body they shall rise. I will open your graves, and cause you to come out of your sepulchers. And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and perpetual contempt. The houre shall come, in the which all that are in the graves shall heare his voyce: And they shall come forth that have done good, unto the resurrection of life, but they that have done evil, unto the resurrection of condemnation. I will raise him up at the last day. If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.*

vaine. If we beleve that *Iesus* is dead, and is risen, even so them, which sleep in *Iesus*, God will bring with him. And I saw the dead, both great and small, stand before God: and the sea gave up her dead which were in her, and death and hell delivered up the dead.

The reasons which are drawne also out of Scripture, are diverse: 1. God is the God of *Abraham*, *Isaac*, and *Jacob*; and God is not the God of the dead, but of the living. But he should not be the God of whole *Abraham*, nor the God of the living, except the body of *Abraham* should one day be raised. God is the God of the whole man, not of a part onely; but he should not be the God of the whole man, but of a part of man only, if the body did never rise againe. This reason Christ useth against the Sadducees. 2. God promiseth eternall life, not to the soule onely, but also to the body of the godly: and contrary, to the ungodly, he threateth eternall punishment and paines both of body and soule: and these promises and threatenings of God must be fulfilled; For the certainty of them is unchangeable: But they shall not be fulfilled, if the dead shall not rise. Seeing therefore God doth most certainly in his good time accomplish that which he promiseth to the godly, and menaceth to the wicked, it followeth of necessity, that the dead must rise againe. 3. The mercy of God is perfect; as which extendeth it selfe to the whole man, and which will have us wholly saved: therefore our bodies also shall rise againe. 4. The mercy and love of God towards the godly is perpetuall and unchangeable: so that what he once will of his fatherly love towards them, performe unto them, the same he ever will. But he will have the godly saved both in soule and body: therefore they must be both in soule and body even whole saved: and therefore that they be whole saved, they must needs rise againe. 5. The perfect justice of God requireth, that the same wholly whereby the wicked sin, should be punished with eternall paines: But they sin both in their whole body, and in their soule: Therefore their bodies must be raised againe, because they ought no lesse in body then in soule, to suffer eternall paines. 6. Christ is risen, therefore we all shall rise. This sequell is most sure: For, 1. Christ therefore rose againe, that he might raise us. 2. Christ is our head, and we be his members: Seeing then Christ our head is risen, we also his members doubtlesse shall rise; for the glory of the head requires this, that he have his members sutable, and in like condition with him. Wherefore if the members should continue rotten, the head should not be glorious. 3. The same spirit is in us, which is in Christ raised: he joyneth and uniteth us with Christ, and worketh the same in us, which he doth in Christ, nor is at any time not like himselfe. But he hath raised Christ: therefore also he will raise us. 7. It is said that Christ shall have an everlasting kingdome: but this he shall not have, if our bodies should always continue in death: for neither would it suffice that our soules are immortall, or eternall, without our bodies. For that Christs kingdome may be eternall, he must have eternall subjects, and those wholly eternall. Therefore our bodies also shall rise, that so we whole may be subject eternally unto Christ our King. 8. Christ is a perfect Saviour, because he hath saved and reconciled to God whole man. Therefore our corrupt bodies also shall be raised by Christ, and rise againe. 9. Christ is not of lesse force to save, then *Adam* to lose; nay, Christ restored to us all that which *Adam* lost and destroyed by sinning: yea farre more and greater things by his merit. *Adam* lost from us, among other gifts, the eternall life also of our bodies: therefore Christ hath restored it unto us, and consequently, our bodies shall certainly rise againe. 10. He published his law unto man, after the fall: therefore he will have man once keep it. But that is not done in this life: therefore it shall be done in the life to come, and therefore men shall rise againe. 11. The wages of sinne is death: Therefore sin being abolished, death shall be abolished: and death being abolished, we shall rise againe to everlasting life. 12. To this end also our bodies were made, that in them, as temples, the holy Ghost might dwell for ever; therefore our bodies shall rise, and live for ever.

4. What bodies shall rise.

The same bodies
shall rise.

Job 19. 26.
Ephet. 6. 8.
1 Cor. 15. 53.

Cyprian in expof.
Symb.

De fide refurrect.
cap. 19.

2 Thef. 1. 6.
Cyprian in expof.
Symb.

1 Cor. 15. 50.

How flesh and
bloud is denied
the heavenly in-
heritance.

1 Cor. 15. 44.

In what fenfe our
bodies shall be
fpiritual.

Verfe 53.

Luke 24. 39.

Cont. Adimant.
cap. 12.

THe bodies which shall rise, shall be not onely humane bodies, but even the selfe same also which we now in our life time carry about with us, and not others created of Christ, as the Anabaptists will have it. For Job saith, *In this flesh shall I see my Lord: I shall be covered with this my skin.* And the Apostle saith, *Every man shall receive in his body, according to that he hath done.* This mortality must put on immortality. If then the bodies which have sinned shall receive accordingly; not other bodies, but the same shall rise. Therefore in the African Churches it was said, *I beleeve the resurrection of this flesh.* And the very word it selfe of rising enforceth as much: for nothing can rise but that which is fallen. *This is the resurrection* (saith Ambrose) *as is intimated by the sounding of the very word, that that which fell, may rise; that which was dead, may revive.* Wherefore seeing our bodies shall rise, no other bodies shall rise or be quickned, then those which have fallen, and are dead; or no other, then those which doe fall and die. The justice also of God enforceth as much: For this (saith Ambrose) is the order and course of justice, that because the actions of the body and soule are common to both, the body executing that which the soule decreed, both of them should likewise come unto judgement, both of them be either delivered up to perpetuall punishment, or reserved to eternall glory. For the justice of God requireth that the flesh of the Saints, which have fought in the field, should also be crowned: and the flesh of the wicked, which have blasphemed against God, should be tormented. Wherefore to every soule shall be rendered not any other body whatsoever but the body wherewith it was once knit and coupled; that forth-with the flesh with her owne soule may (according to the actions of this present life) either be gloriously crowned as chaste, or as unchaste be extreemly afflicted. Lastly, as Christ rose againe in the same flesh wherein he died: so shall we rise with that very flesh we now are clothed withall. **Object.** *Flesh and bloud cannot inherit the kingdome of God. These our bodies are flesh and bloud. Therefore they cannot possesse the kingdome of God, and by consequent not these, but other bodies shall rise in the last day.* **Answ.** 1. *Flesh and bloud in this saying of the Apostle, which maketh the Major proposition, signifie some evil adherent quality of the substance, or the substance in respect of that quality.* But in the Minor they signifie the very substance of our bodies, whereof the Anabaptists falsely understand their conclusion. 2. Here is a fallacy of Accident. For the reason proceedeth from corrupted substance to mere substance, thus: *Flesh and bloud being mortall and corruptible (as now it is) shall not possesse the kingdome of God; therefore simply no flesh or bloud shall enjoy the kingdome of God.* Which kind of reasoning is altogether inconsequent. So then flesh that is sinfull and corruptible shall not possesse the kingdome of God: but our flesh shall enter in, being glorious and immortall, and being then no more able to sinne, neither shall it be corruptible. The Apostle of purpose layeth this downe in the same chapter. *It is sowed a naturall body, and is raised a spirituall body.* **Repl.** *Our bodies shall rise spirituall bodies; Therefore then our bodies shall not have the properties of our flesh.* **Answ.** The Apostle calleth that a spirituall body, not which is changed into a spirit in all properties; but which is guided by the spirit of God, which is immortall, and free from all miseries, adorned with heavenly lightnesse, glory, might, and holinesse. As likewise on the other side he termeth that a naturall body, not which is turned into the soule, or is like unto the soule in all properties; but which in this mortality is swayed, quickned, and governed by the soule. That this is the meaning of the Apostles words, is apparent by these reasons: 1. Because he saith, *It shall rise a spirituall body:* but a spirit is no body. 2. Himself addeth, *This corruptible (body) must put on incorruption.* 3. If any body after the resurrection should be so spiritual, as not retaining at all any bodily properties, then surely Christs body should have been so: but now he saith to the Apostles, *Handle me and see, for a spirit hath not flesh and bones, as ye see me have.* Therefore much more shall our spirituall bodies have flesh and bones. Thus Augustine interpreteth the Apostles meaning. *Whereas the Apostle saith, that in the resurrection the*
body

body shall be spirituall, we may not therefore thinke, that it shall be a spirit and no body: but he calleth that a spirituall body, which without any corruption or death is altogether subject to the spirit. For when he calleth the body, which we now have, a naturall body, we may not imagine hereon, that it is a soule, and no body. Therefore as the body is now called naturall, because it is subject to the soule; and cannot be called spirituall, because it is not yet fully subject to the soule, as long as it may be corrupted: so then it shall be called spirituall, when by no corruption it can resist the spirit and eternity.

6. How the Resurrection shall be.

1. **T**He dead shall be raised with a shout, and with the voice of the Archangel, and with the trumpet of God: and shall be presented before the high and most just Judge, Jesus Christ. The resurrection shall be in glorious manner, and openly, not fearfully, nor in secret; and shall be far other, then that which was wrought in some men at the resurrection of Christ. For it shall be done, all Angels, men, and divels beholding it, yea with the exceeding joy of all the godly, and with the exceeding feare and trembling of the wicked. 2. They who then shall remaine alive, shall be in a moment of time changed, and be made of mortall, immortall. Read cap. 15. of the former to the Corinthians, and cap. 4. of the former to the Thessalonians.

At the resurrection,
1. The dead shall be raised.

2. The living shall be changed.

7. When the Resurrection shall be.

THe resurrection shall be in the end of the world, in the last day. I will raise him up at the last day. This Martha confessed, I know that Lazarus my brother shall rise againe in the resurrection of the last day. But of that day knoweth no man, no not the Angels of heaven, but God only. This question is to be held and proposed of us; that our faith be not troubled, while we are forced to expect and tarry: or that we may not imagine to our selves any certain time, when we think those things will happen: and so begin to doubt, and think our selves to be deluded, when those things fall not so out, nor come to passe at the time appointed by us. This question maketh for the increase of hope and faith in us.

John 6. 40.
John 11. 24.
Mat. 24. 35.

8. By whose power, and by whom the Resurrection shall be.

THe resurrection and raising of the dead shall be wrought by Christ: for by the force and vertue of Christ our Saviour, We shall rise: I will raise him up in the last day; which speech of Christ is to be understood of the body: For he doth not raise up the soules, because they die not. Now Christ-man shall raise us, by the voice of his man-hood, and by the vertue of his God-head. The houre shall come in the which all that are in the graves, shall hear the voice of the Son of man. God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath appointed, whereof he hath given assurance unto all men, in that he hath raised him from the dead. The use of this doctrine is, to belevee this our raising which shall be hereafter, both because the raiser is of sufficient power, seeing he is Almighty God; and of a prone and ready will, because he is our head. And hence ariseth unto us great consolation and comfort. Because he is true man who shall raise us, therefore he will not neglect his owne flesh and members, but will raise them, even us will he raise to eternall life: for which cause he took our flesh and redeemed us. Object. But the Father is said to raise us, yea to raise Christ himselfe. He that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you: Therefore we shall not be raised by Christ, nor by the power of Christ. Ans. The externall works of the Trinity performed on the creatures are undivided, or common to them all, alwayes observing an order of the persons in working. As therefore the Father is not excluded, when raising is attributed to the Son, so neither is the Son excluded, when it is attributed to the Father, or the holy Ghost. The Father therefore shall raise us by his Son mediately. But the Son shall immediately raise us with his spirit, as being our only Redeemer,

John 5. 28.
Acts 17. 31.

Rom. 8. 11.

Phil. 3. 20, 21.

John 5. 21.

Rom. 8. 11.

deemer, and Judge. *We look for our Saviour from heaven, even the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himselfe. As the Father raiseth up the dead, and quickeneth them: so the Son quickeneth whom he will. But the Spirit shall immediatly raise us up himselfe. If the spirit of him which raised up Jesus, &c.*

9. For what end, and to what estate we shall rise.

The ends of the Resurrection:

1. Gods glory.
2. The salvation and glory of the Elect, and the damnation of the Reprobate.

Rev. 3. 21, & 7. 13
Dan. 12. 3.

Mat. 25. 41.

THe last end of the Resurrection is Gods glory. For to this end shall the Resurrection be, that God may manifest, and together fully and perfectly exercise both his mercy towards the Faithfull, and his justice towards the Reprobate: and so may declare the unutterable certainty of his promises in both. The next and subordinate end to the former, is the salvation and glory of the Elect: and of the contrary, the damnation and punishment of the Reprobate. For, the Elect or Saints of God shall rise to everlasting life. To him will I grant to sit with me in my throne. They shall be arrayed in long white robes. They shall shine as the Sunne. But the wicked shall rise to be drawne to everlasting paines and torments: Depart from me ye cursed into everlasting fire, which is prepared for the Devill and his Angels. And a little after, And these shall go into everlasting paine, and the righteous into life eternall. *Object.* Christs resurrection is the cause of our resurrection, and also the benefit of Christs resurrection is our resurrection: But this cause and this benefit belongeth not to Unbelievers and Infidels: Therefore they shall not rise. For to whom the cause of the resurrection appertaineth not, to them the resurrection it selfe no way belongeth. *Answer.* We thus make answer to the Major, that; To whom no cause of the resurrection belongeth, they shall not rise: But although this cause, namely, the resurrection of Christ, concerneth not the wicked; that is, though the wicked shall not therefore rise, because Christ is risen: yet they shall rise for some other cause, to wit, for the execution of Gods just judgement, whereby he shall deliver and give them to eternall paines. For one and the same effect may have many and divers causes, if not in number, yet at least in kind, especially being in divers subjects. The cause therefore of the resurrection of the godly, is the resurrection of Christ, who is as their Head: the cause of the resurrection of the wicked, is not Christs resurrection, (for they are not the members of Christ) but the justice of God, and the truth of Gods menaces and judgements. In a word, there is no coherence in this reason; They shall not rise because of Christs resurrection: Therefore they shall not rise at all: because they shall rise in respect of another cause, which is, that they may be punished. There is but one end indeed of our resurrection in respect of God, which is glory: but the maner of coming to this end is diverse.

Quest. 58. What comfort takest thou of the Article of everlasting life?

a 2 Cor. 5. 23.

b 1 Cor. 2. 9.

Ans. That forasmuch as I feele already in my heart the beginning of everlasting life ^a, it shall at length come to passe, that after this life I shall enjoy full and perfect blisse, wherein I may magnifie God for ever; which blessednesse verily, neither eye hath seene, nor eare hath heard, neither hath any man in thought conceived it ^b.

The Explication.



His Article is placed in the end: 1. Because it is perfectly fulfilled after the rest. 2. Because it is an effect of all the other Articles: that is, we beleeve all the other Articles because of this; and all things that we beleeve in the rest, were done, that we might beleeve this Article, and so at length enjoy everlasting life. This Article therefore is the end and proofe of our salvation.

The

The chiefe questions touching everlasting life, are these :

- | | |
|------------------------------|-----------------------------------|
| 1. What everlasting life is. | 5. When it is given. |
| 2. Of whom it is given. | 6. How it is given. |
| 3. To whom it is given. | 7. Whether in this life we may be |
| 4. Wherefore it is given. | assured of everlasting life. |

1. What everlasting life is.

THe question, *What everlasting life is*, may justly seem unexplicable : seeing the holy Ghost hath pronounced thereof; *The things which neither eye hath seen, nor ear hath heard, neither came into mans heart, God hath prepared for them that love him.* Notwithstanding by analogy and proportion of that life, whereof Philosophers dispute, and Scripture speaketh, we may in some sort conceive what life eternall is. Life is defined among the Philosophers diversly : and it is indeed a word of divers significations, and signifying divers things. Generally, both as touching God, and Angels, living soules, and plants, it is the existence or being of a living thing. For even Spirits live, but they have not that from any quickning soule, but from their very nature and essence. But in wights or creatures possessed of living soules, life is properly the being of living creatures : which is nothing else, but, To beindued with a living soule, or, To have in him a living soule. For, *the soule is that whereby such a wight liveth, or the essentiall forme of life; which who have, live.* It is taken both for the first act, that is, for the very living and being : and for the second act, that is, for the operation of a living thing. Thus therefore it is more fully defined: *Naturall life is the existence or abiding of the soule in a quickned body, and the operation of a living thing : Or, it is the act and perfection of the soule, executing operations proper to a living thing : Or, finally, it is an aptitude of a living thing to work the operations proper unto it, and is also the operations themselves, by reason of the union of the body with the soule.* Now when we mention everlasting life, we restraints the word *life*; for then we speak of the everlasting life of men and Angels.

That is called everlasting, 1. *Which hath neither beginning nor ending*; so God is everlasting. 2. *Which hath no beginning, and yet hath an ending*; as the decree of God, 3. *Which hath a beginning, but shall have no end*; as Angels, and the soules of men, &c. And in this third sense our heavenly life is called *everlasting life*; that is, a life having beginning, but without end. So then the everlasting life of man is nothing else but the eternall being of a regenerate and glorified man; which being, is to have the image of God restored, according to which man was at the first created, to wit, to be endued with perfect wisdom, righteousness, and felicity, or with a true knowledge and love of God joyned with eternall joy. And here in these acts of acknowledging and loving God, we (for plainenesse sake) include the faculties and powers of acknowledging and loving God: For, to be able to acknowledge God aright, and love him, no lesse belong to the spirituall life, then to acknowledge and love him : seeing *The naturall man perceiveth not the things of the Spirit of God, neither can know them.* Again, we thus describe it : *Everlasting life is a perfect restoration of Gods image in us, and eternall joy resting on God, celestiall glory, and abundant fruition of all good things which are required to the state of perfect happinesse.* More briefly; it is a perfect conformity of man with God, consisting in the true and perfect knowledge and love of God, and in the glory of both soule and body. So that to the full understanding of the essence of everlasting life, we are to consider these two things : 1. An union both of our body and soule with God. 2. A conformity with God, which issueth out of this union, as an effect proceedeth from his cause. Now this conformity is a perspicuous and evident knowledge of God, and his will, and his works, perfect righteousness, joy fixed in God, incomparable glory, wherewith our bodies and soules shall flourish and shine as the Sunne, and a sufficiency of all good things in God pertaining to true and perfect blisse. All these things doe somewhat expresse the maner and forme of everlasting life. Now, if we adde hereunto

1 Cor. 2.9.

What life is.

What a soule is.

What everlasting meaneth.

What everlasting life is.

1 Cor. 2.14.

Two parts of this life.
1. Union.
2. Conformity with God.

An ample definition of everlasting life.

to the efficient and finall causes thereof, an absolute full definition may be thus framed: *Everlasting life is the eternall habitation or dwelling of God in the Elect by the holy Ghost, and the true knowledge of God, his will, and all his works, kindled by the same Spirit immediately in their hearts, and true and perfect righteousness and wisdom, that is, a perfect conformity and correspondence of their will and powers, and operations with the mind and will of God: as also a joy resting on God, and a sufficiency of all good things in God, as touching both soule and body, freely bestowed by God through Christ on the Elect, begun in this life, and to be perfected in the life to come, to this end, to glorifie and magnifie God through all eternity.*

The particular proofes of each part of this definition.

1. Gods eternall habitation in us. John 14.23. John 14.16.
2. Knowledge of God and perfect wisdom. John 17.36.
3. Righteousnesse. Luke 20.36.
4. Joy. John 16.22.
5. Sufficiency in God. Revel. 21.22, 23.
6. Without interruption. Revel. 21.4. Luke 1.31. Dan. 7.27.

All the parts of this definition are taken out of the Scripture. 1. It is the eternall habitation of God in us by the holy Ghost. *I and my Father will come unto him, and will dwell with him. He shall give you another Comforter, that he may abide with you for ever.* 2. It is the knowledge of God, and perfect wisdom. *This is life eternall, that they know thee to be the only very true God, and whom thou hast sent, Jesus Christ.* 3. It is righteousness. *They are equall unto the Angels, and are the sonnes of God, sith they are the children of the resurrection.* 4. It is joy in God. *Your joy shall no man take from you.* 5. It is sufficiency in God. *The Lord God Almighty and the Lamb, are the Temple of it: And the City hath no need of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lamb is the light of it. God shall be all in all. All those good things which we possesse here, shall then be perfect. When that which is perfect is come, then that which is in part shall be abolished.* 6. It shall not be interrupted. *God shall wipe away all teares. Of his Kingdome shall be no end. And the Kingdome and Dominion, and the greatnesse of the Kingdome under the whole heaven, shall be given to the holy people of the most High, whose Kingdome is an everlasting Kingdome; that is, which hath neither beginning nor ending.*

Object. *Everlasting life is to live everlastingly. But the wicked also shall be raised, and be immortall, because they shall live eternally: Therefore the wicked shall have everlasting life.* **Ans.** No consequence is currant or of force, when it is deduced but from one part onely of a definition. For by the name of everlasting life, is not meant the *presente of the soule in the body*; that is, the naturall life: but this being presupposed, there is further meant a spirituall life, which the holy Ghost worketh in the Elect by his proper function and office. Now, though the wicked after the Resurrection shall be immortall, yet their soul-life shall be no life, but everlasting death. For with the eternall life in the wicked shall be joyned, 1. An eternall rejection from God. 2. A privation and want of the knowledge and grace of God. 3. A perpetuall and unutterable torment and vexation. *Their worme shall never dye. They shall be weeping and gnashing of teeth.* Hereby is understood what everlasting death is; and that it is so called, not because the Reprobate by once dying shall fulfill it, but because they shall dye perpetually, and shall feelee perpetuall torment without end.

2. Who giveth everlasting life.

Rom. 6.23. Everlasting life the work of all three persons.

John 5.21, 26.

John 1.4. Ifay 9.6. John 10.28. John 8.5. Rom. 8.19.

1 Cor. 4.15. 1 Tim. 4.16.

GOD alone giveth eternall life. For, *Eternall life is the gift of God: and the Father (as the author and fountaine of all life) giveth it by the Sonne and the holy Ghost: the Sonne by the holy Ghost; the holy Ghost by himselfe: which order of working is naturall in the persons of the Divinity. Of the Father it is said, As the Father raiseth up the dead, and quickneth them; so the Sonne quickneth whom he will. In which place the same is affirmed of the Sonne also; as in like manner in these following: In him was life. The Father of eternity. I give unto them eternall life, that is, not by merit onely, but also by power and working. Of the holy Ghost likewise it is said, Except a man be borne of water and of the Spirit, he cannot enter into the Kingdome of God. He that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit dwelling in you. And this testimony is to be observed for the confirmation of the God-head of both. Object. But the Ministers also give life: according to that, In Christ Jesus I have begot you through the Gospel. In doing this, thou shalt both save thy selfe, and them that heare thee: Therefore God onely giveth not life.*

Ans.

Ans. There may be many subordinate causes of one effect. Christ and the holy Ghost give life by their own power: the Ministers are only instruments, by whom Christ worketh through the vertue of his Spirit. *Let a man so think of us, as of the Ministers of Christ, and disposers of the secrets of God. Who is Paul then? And who is Apollos, but the Ministers by whom ye beleaved, and as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. Repl. But Christ giveth life by a communicated power: Therefore not by his proper power. Ans. He giveth it by a power communicated, but communicated from everlasting, as he was begotten from everlasting. By retortion therefore it followeth thus: He giveth life by a power communicated to him of his Father from everlasting: Therefore he giveth it by his owne power. As the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.*

1 Cor. 4. 1. & 3. 5. 6.

John 5. 26.

3. To whom everlasting life is given.

Everlasting life is given to all, and only such as are elect from everlasting; or, to them that are converted in this life. *I give unto them eternall life, that is, to my sheep, who are his elect and chosen. I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. Those that thou gavest me have I kept, and none of them is lost, but the child of perdition. Again, faith and repentance are proper to the Elect only. The Elect have obtained it, and the rest have been hardened. We must observe in this place, whereas the question is, To whom everlasting life is given, that it is better to answer, That eternall life is given to the Elect, * then to say, It is given unto the converted. For Conversion and Faith are the beginning of eternal life: And to say, eternall life is given to the converted, were all one, as if you would say, life is given to the living. Also, when the question is To whom the beginning of everlasting life is given; we answer rightly, Unto the Elect. For if you say, It is given to the converted: you answer no more, then that which is in question and doubt; seeing it is demanded, who they are whom God converteth.*

All the Elect, and they alone are partakers of everlasting life. John 10. 28. John 17. 9, 12. Rom. 11. 7.

* As they are elected, so they are but chosen to eternall life: as they are converted, so they are in part admitted unto it, and begin to be put in possession of it.

4. For what cause everlasting life is given.

Everlasting life is given unto us, not for our works, either present or fore-seen, but for the alone free mercy of God, and his love towards mankind, and his will of shewing his mercy in saving the Elect, for the alone satisfaction and merit of Christ, imputed unto us by faith, to this end, that God may be magnified of us for ever. *The gift of God is eternall life through Jesus Christ our Lord. By grace we are saved through faith and that not of our selves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walke in them. So God loved the world, that he gave his only begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life, &c. Wherefore the impellent or motive cause of everlasting life given unto us, is not any work of us men, either present, or fore seen in us. For before the beginning of eternall life, that is, before conversion, all our works merit eternal death: after the beginning thereof, that is, after conversion, they are effects thereof: and nothing is cause of it selfe. We are indeed brought unto it by many meanes: but the meanes, by which we are led of God unto eternall life, are one thing; and the cause, for which we are led unto it, another. The finall cause or end, for which eternall life is given us, is, that the mercy of God might be acknowledged and magnified of us; To the praise of the glory of his grace, wherewith he hath made us accepted in his beloved. For the same cause God giveth us eternall life, for which he chose us.*

God of his free mercy giveth us, for Christs sake everlasting life, that we might praise and magnifie the same his mercy for ever. Rom. 6. 23. Ephes. 2. 8, 9, 10.

John 3. 16.

Ephes. 1. 6.

5. How everlasting life is given unto us.

Everlasting life is given us by faith: faith by the preaching of the Word, and inward efficacy of the holy Ghost. For the holy Ghost by the Word worketh in us the knowledge of God and his will: that knowledge hath following it a study and desire more and more to know God, and live according to the prescript of his will

God giveth us everlasting life, by the outward ministry of the Word, and the inward ministry of the Spirit,

will

John 6. 67.
1 Cor. 4. 15.
Rom. 1. 16.
Rom. 10. 17.

will. *Whither shall we go?* (say the Disciples) *Thou hast the words of life. In Christ Jesus I have begotten you through the Gospel. The Gospel is the power of God unto salvation to every one that believeth. Faith is by hearing, and hearing by the Word of God. And this is the ordinary manner of giving us this beginning of everlasting life, namely, by the Word mediately. But there is another manner of giving the same unto infants, and by miracles; such as was the conversion of the Theefe on the Crosse, of Paul, and of Cornelius. Here the ordinary way onely is respected, which is proper unto men of yeeres.*

6. *When everlasting life is given.*

Everlasting life is begun here by conversion.

1 Cor. 5. 3.
Mat. 13. 12.

It is consummated in the world to come, by glorification.

John 5. 24.

1 John 3. 2.

IN this life is given the beginning of eternall life: but the consummation and accomplishment thereof shall be given us after this life; howbeit to none but such as have received the beginning thereof in this life. For unto whom life everlasting is not begun to be given here, that is, who beginneth not here to feele a part of eternall life, to wit, faith and conversion; unto him life everlasting shall never be given after this life. *Therefore we sigh, desiring to be clothed with our house, which is from heaven, because that if we be clothed, we shall not be found naked. To him that hath, it shall be given: and from him that hath not, shall be taken away even that which he hath.* The consummation of everlasting life is after this life: for unto whom everlasting life is begun to be given here; to them it shall be given, finished, complete, and consummated. And of this consummation there are two degrees: one, when the soule loosed from the body is presently carried into heaven; because, by the death of the body we are freed from all infirmity: the other degree is greater, higher, and more glorious, when in the resurrection of the bodies, the soules shall againe be united to their bodies, because after the resurrection we shall be made glorious, and shall see God, even as he is. *He that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life. Now are we the sons of God, but yet it doth not appeare what we shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is.*

7. *Whether we can in this life be assured of everlasting life.*

Rom. 5. 1.
John 10. 28.

Rom. 11. 19.
John 10. 28.
Phil. 1. 6.
2 Tim. 1. 12.

The reasons whereon our assurance of everlasting life is grounded.

John 17. 24.
1 Tim. 2. 19.

IN this life not onely we may, but we ought also to be assured and certaine of everlasting life: otherwise we shall never have it. For it is given to all the faithfull, and to them onely. Farther, to beleeve eternall life, is to be assuredly perswaded, that not onely some shall be partakers thereof, but that I also am one of that number: which is to be observed against Papistlicall diffidence and uncertainty. For we must be certaine of our finall perseverance; *Being justified by faith, we have peace towards God. I give unto them eternall life.* Now he should not give eternall life, if he gave a doubtfull and uncertaine life, which might be interrupted. *The gifts and calling of God are without repentance. No man shall take my sheep out of my hand. He which hath begun a good work in you, he shall perfect it. I know whom I have beleevd, and I am perswaded, that he is able to keep that which I have committed to him against that day.* He that beleeveth, knoweth that he doth beleeve. This assurance and certainty is grounded on sure and strong reasons. 1. The author of everlasting life is unchangeable, even God himselfe. 2. Gods election is eternall, and also unchangeable. 3. Christ is heard in all things which he desireth of his Father. But he prayed that his Father would save all those whom he had given him. 4. God will not have us to pray for good things necessary to salvation with a condition, but simply, because he hath promised it. *The foundation of God remaineth sure, with his seale, The Lord knoweth who are his.* Wherefore to doubt of the perseverance and consummation of eternall life, were to overthrow the faith and truth of God, and to make void Christs intercession.

But whence may we be assured hereof? *Of the consummation of everlasting life, we must be assured by the beginning thereof. To every one that hath, it shall be given. The gifts of God are without repentance. God is faithfull: Therefore as he hath begun,*

so will he perfect his work. Of the beginning of eternall life we are assured chiefly by a true faith, which withstandeth doubts, that is, which hath a purpose to resist the Divell, and crieth, *I beleeve, Lord help my unbelieve*. Moreover, by a full perswasion of the good will of God towards us, and our consent herein, which is two wayes: 1. By the peace of conscience towards God, which we have, being justified by faith. 2. By true repentance, and a full purpose and intent to live according to Gods commandements. For faith cannot be without repentance: *Whose house we are, if we hold fast the confidence and the joying of the hope unto the end.*

That which now hath been spoken of this Article, doth sufficiently declare what it is To beleeve everlasting life: namely, assuredly and certainly to be perswaded, 1. That after this life there shall be also a life, wherein the Church shall be glorified, and God magnified of her everlastingly. 2. That I also am a member of this Church; and therefore partaker of everlasting life. 3. That I also in this life have and enjoy the beginning of everlasting life.

Quest. 59. But when thou beleevest all these things, what profit redoundeth thence unto thee?

Ans. That I am righteous in Christ before God, and an heire of eternall life ^a.

Quest. 60. How art thou righteous before God?

Ans. Onely by faith in Christ Jesus ^b: so that although my conscience accuse me, that I have grievously trespassed against all the commandments of God, and have not kept one of them ^c: and further am as yet prone to all evill ^d, yet notwithstanding, if I imbrace these benefits of Christ with a true confidence and perswasion of mind ^e, the full and perfect satisfaction ^f, righteousness, and holiness of Christ ^g, without any merit of mine ^h, of the mere mercy of God ⁱ, is imputed and given unto me ^k, and that so, as if I neither had committed any sinne, neither any corruption did stick unto me; yea, as if I my selfe had perfectly accomplished that obedience, which Christ accomplished for me ^l.

The Explication.

THis Doctrine of Justification, is one of the chiefe points of our faith; not onely because it treateth of the chiefe and principall matters, but also because this Doctrine is most of others called by Hereticks into controversie. For there are two principall controversies betweene the Church and Hereticks. The first, Of the Doctrine concerning God; the other, of this Doctrine of Justification before God: and either of these Doctrines being overthrowne, the other points of our faith easily go to wrack. Wherefore we ought chiefly to fence and strengthen our selves against heresies, in Doctrine concerning God and his Justification.

The speciall Questions

- | | |
|--|---|
| 1. What justice or righteousness is in generall, | 4. What is our justice or righteousness before God, |
| 2. How manifold it is, | 5. How it is made ours, whereas it is without us, |
| 3. In what justice differeth from justification, | 6. Why it is made ours, |

1. What

How we are assured of the beginning and consummation of eternal life in us.
Rom. 5. 1.
Heb. 3. 6.

Rom. 5. 1.
Heb. 3. 6.

What it is to beleeve everlasting life.

a Heb. 3. 4.
Rom. 2. 17.
John 3. 36.

b Rom. 3. 21.
22, 24. & 5. 1.
Gal. 2. 16.
Ephes. 2. 8, 9.
Phil. 3. 9.
c Rom. 3. 9. & c.
d Rom. 7. 23.
e Rom. 3. 22.
f 1 John 2. 2.
g 1 John 2. 1.
h Tit. 3. 5.
Deut. 9. 10.
Ezek. 36. 22.
i Rom. 3. 24.
Ephes. 2. 8.
k Rom. 4. 4.
l 2 Cor. 5. 19.
1 2 Cor. 5. 21.

1. What justice or righteousness in generall is.

Eurequia.

Aquila.

Uncreate justice
is God himselfe,
Our created ju-
stice, is our con-
formity with
Gods lawes ap-
pertaining unto
us.
Rom. 3. 31.

Righteousnesse is derived from *Right*, which is the law it selfe; and conformity with the law is righteousness it selfe: as, of the contrary, *unrighteousnesse* or sin is a transgressing of the law. In generall, it may be thus defined: *Justice is a conformity with God, or with the law of God*: although indeed a definition so generall of justice can scarce be given, as may agree both to God and Creatures (even such as may agree to the farthest and highest kinds of justice or righteousness, which are, Uncreate, and Created righteousness) except we will make a definition full of ambiguity. For *uncreated justice* or righteousness is God himselfe, who is the very squire and rule all of justice. *Created justice* is an effect of uncreate or divine justice in reasonable creatures. *Justice therefore or righteousness in generall* (as it agreeth to creatures) is a fulfilling of those lawes, which belong to reasonable creatures: or is the conformity or correspondence of reasonable creatures with the lawes appertaining and belonging unto them. Finally, Justice is the fulfilling of the law: and conformity with the law is justice or righteousness it selfe. This we must know, because we must be justified by the fulfilling of the law: and we must understand, that the law is not abolished, but established by the Gospel. For the righteousness and justice of the Gospel, is the fulfilling of the law: but doth not at all disagree from the law.

2. How manifold justice is.

Legall justice.

Evangelicall ju-
stice, or the ju-
stice of the Go-
spel.

Generall or Uni-
versall justice.

1 Theſ. 4. 11.

Perfect justice.

Deut. 27. 26.

Imperfect justice.

Philosophicall
justice.

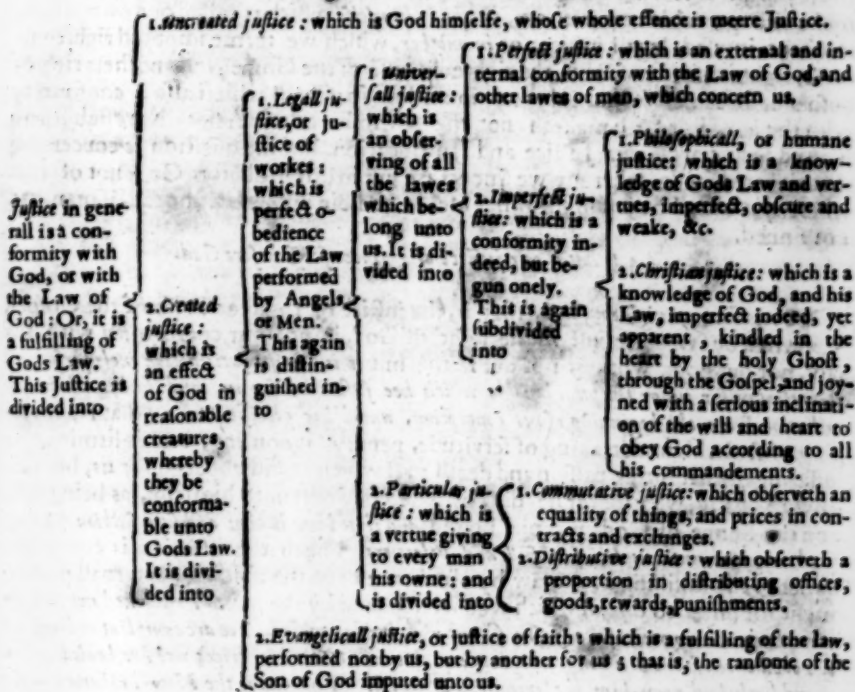
Christian justice.

Justice in generall, is either *uncreated Justice*, as God himselfe; or *created*, as all Justice in reasonable creatures. Created justice is *legall* and *evangelicall*. *Legall justice* is the fulfilling of the law, performed by him, who is thereby said to be just; or, it is such a fulfilling of the law, which one performeth by his owne obedience: or, it is a conformity with the law, which is in him who is called just. This *legall justice* was in us men before the fall, and now is in Angels, and in Christ, as he is man, as an accident inherent in his subject. *Evangelicall justice* is also a fulfilling of the law; but is not in him, who is called thereby just or righteous, but in another, and is only imputed to him, who is thereof called just. This is Christs justice or righteousness performed for us: or that ranſome of the Sonne of God imputed unto us by faith. It may be also defined briefly thus: *Evangelicall justice* is a conformity with the law, performed by Christ, and imputed of God to us by faith. The *legall justice* is performed either by the obedience of the law, or by punishment. For the law necessarily requireth one of these. That which is performed by the obedience of the law, is either *generall* or *particular*. The *generall* is an observing of all lawes which belong unto us; or it is an obedience according to all the lawes unto us appertaining. For it is no right or justice, but curiosity, to pry into lawes or matters concerning rather other men then our selves; and hereof it is said, *Study to be quiet, and to meddle with your owne businesse*. This generall justice is of two sorts; *perfect* and *imperfect*. The *perfect* is an externall and internall obedience to all the lawes belonging unto us. Or, it is a perfect both inward and outward conformity with the law of God. *Curſed be he that confirmeth not all the words of this law to doe them*. The *imperfect* or *begun justice*, is a conformity begun onely and imperfect; even such a justice as doth not doe all things, or not after that manner, which the law requireth. This *imperfect justice* is also of two sorts; *Philosophicall*, and *Christian*. The *Philosophicall* is a knowledge in the mind, of Gods law and vertues, imperfect, obscure, and weak, and whatsoever manner of purpose in the will and heart to doe those things which are right and honest according to that imperfect knowledge: and a directing and governing of their behaviour and manners according to the law. The *Christian* is regeneration, or a knowledge of God and his law; imperfect indeed, yet more notable and perfect then the *Philosophicall*, and to be perfected after this life; rising from faith and the love of God kindled in the hearts only of the regenerate, by the vertue and operation of the holy Ghost through the Gospel, and joynd with an earnest & serious inclination of the will and heart to obey God according to all his comma-

commandements. This justice is proper to the elect and regenerate in this life, and floweth from a justifying faith. *The particular justice* is that vertue, which giveth to every one his own: and is of two sorts, *Commutative or exchanging*, and *distributive*. *The commutative* observeth equality of things, and prices in exchanges, and contracts or bargaines. *The distributive* observeth a proportion in distributing offices, goods, rewards, punishments, giving rewards and punishments agreeable and proportionable unto the persons. Let the Country-man till the ground, let the States-man manage the affaires of the Common-wealth, let the Preacher instruct the Church; on the good heape rewards, on the evill aggravate punishments. *Let honour be given to whom honour belongeth, and tribute to whom tribute belongeth.* Particular Justice
Commutative Justice.
Distributive Justice,
Rom. 13.9.

There is also another division of Justice; namely, *Of the person*, and *Of the cause*. *Justice of the person*, when a person is just and agreeable to the Law. *Of the cause*, when he hath a just and good cause in any controversie, whether the person himself be good or bad. Herewith David doth oftentimes comfort himself in his Psalmes. It is otherwise called, *The justice of a good conscience.* Justice of the person, and of the cause.

A briefe Table, comprehending the partition of Justice, set downe in the second Chapter of this tract of Justification.



3. In what Justice differeth from Justification.

Justice is the very conformity it selfe with the Law, and the fulfilling of the Law, and the thing whereby we are just before God: which is the very satisfaction of Christ performed on the Crosse. Justification is the application of that justice: and by this application, the thing whereby we are just, even that justice and satisfaction of Christ is made ours: and, except that be made ours, or applied and imputed unto us, we cannot be just; as neither the wall is made white, except whitenesse be applied unto it: For even in like maner Justice differeth from Justification, or justifying, as whitenesse

Legall Justification.

Evangelicall Justification.

What it is to justify.

Psal. 143. 3, 12.

Psal. 32. 1, 2.
Rom. 4. 7.

Rom. 3. 31.

Our righteousness
is Christs satisfaction, which
consisteth in his
humiliation.1. Cor. 2. 3.
Col. 2. 10.
Rom. 5. 19.
Eph. 5. 5, 6.
Luke 22. 20.
Rom. 3. 24, 25.
& 4. 7. & 5. 9, 10.2. Cor. 8. 9.
Gal. 3. 13.
Eph. 1. 7.
1. John 1. 7.

ness from whitening. So application and imputation are not all one: for imputation is not extended so far as application. For God alone doth impute, but we also doe apply unto us. Now Justification is divided in like sort as is Justice: For there is one *Justification legall, which is a working of conformity with God, or with the Law of God in us.* This is begun in us by the holy Ghost, when as we are regenerated. There is another *Justification evangelicall, which is an application of his evangelicall justice unto us;* or, it is an imputation of anothers justice, which is without us in Christ: or it is an imputation and applying of Christs righteousness, which he performed by dying for us on the Crosse, and rising againe. It is not a transfusing of the qualities into us, but an assoiling and absolving us in judgement for anothers righteousness. Wherefore, *Justification and Remission of sins are all one:* For, to justify, is, that God should not impute sin unto us, but accept us for just, and absolve or pronounce us just and righteous for Christs justice imputed unto us. That this word is thus to be understood, is proved: *In thy sight shall no man living be justified;* that is, shall not be absolved, shall not be pronounced just, to wit, by inherent righteousness. *Blessed are they, whose iniquities are forgiven, and whose sins are covered.* Blessed is the man to whom the Lord imputeth no sin. Out of these words, Paul interpreteth justification to be the remission of sins, where the word impute is seven times used. Object. *Has that is just and righteous, is conformed and agreeable to the law. To justify is to make just:* Therefore to justify, is to make one agreeable to the law. All this is granted: To justify, is to make one agreeable unto the law, either in himselfe, which is called our own justice, inherent, infused, legall justice: or in another, which we terme imputed righteousness, righteousness of faith, the righteousness of the Gospel, and anothers righteousness, because it is not inherent in us, but in Christ: this is also a conformity with the law. For faith maketh not the law to be of none effect, but establisheth it. And such now is our Justice and Justification. For the question is concerning that righteousness, whereby we sinners are just in this life before God; not of that whereby we shall be just in the other life, or had bin just before the fall, if man had not sinned.

4. What is our justice or righteousness before God.

Our justice or righteousness, that is, the justice or righteousness of the Gospel, whereby wee are just in the sight of God, is not our conformity with the law, nor our good workes, nor our faith; but it is *Christs satisfaction onely performed unto the law for us, or the punishments which hee sustained for us, and so his whole humiliation from the beginning of his conception, untill his glorification:* (that is, his taking of flesh, his undertaking of servitude, penury, ignominy, and infirmity, his suffering of that bitter passion and death; all which he did undergo for us, but willingly: finally, whatsoever he did, or suffered, whereunto himselfe, as being just, and the Sonne of God, was not bound) and that humiliation and satisfaction freely of God imputed unto us his faithfull and beleevers. For that satisfaction is equivalent either to the fulfilling of the law by obedience, or to the abiding of eternall punishment for sin; to one of which wee were bound by the law. *I esteemed not to know any thing among you, save Jesus Christ and him crucified.* Yee are compleat in him. By the obedience of one shall many be made righteous. With his stripes wee are healed. The Lord hath laid upon him the iniquities of us all. This cup is the New Testament in my blood, which is shed for you. All are justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a reconciliation through faith in his blood. Blessed are they, whose iniquities are forgiven, and whose sins are covered. Being justified by his blood, we shall be saved from wrath. We were reconciled to God by the death of his Son. Hee being rich, for our sakes became poore, that wee through his poverty might be made rich. Christ hath redeemed us from the curse of the Law, when he was made a curse for us. By whom wee have redemption through his blood, even the forgiveness of sins. The blood of Jesus Christ, the Sonne of God cleanseth us from all sinne. Now that Christ might performe obedience, and satisfie for us, it behooveth him to be our Mediatour, being by himselfe just and holy. For such an high Priest it became us to have,

have, holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. Heb. 7.26. All these things are true perfectly and wholly in Christ: for he hath perfectly fulfilled the law for us, 1. By the holiness of his humane nature. 2. By his obedience: for he became obedient to the death, even to the death of the Crosse. And the former fulfilling of the law, namely, the holiness of Christs humane nature, was requisite for the other, even for his obedience. This obedience and satisfaction of Christ is our satisfaction, and our proper justice, for which we please God, for which wee are received into favour with God the Father, and which is imputed unto us. That former fulfilling of the law is indeed imputed also unto us, namely, the humiliation and justice, or righteousness of Christs humane nature, that wee may be reputed holy before God: but this holiness of Christ is imputed unto us for his obedience or satisfaction sake: because he satisfied for us Gods justice, in sustaining eternall punishment and paines, which we should have sustained everlastingly. Hence is it that the effusion of Christs blood (as being the complement and consummation of Christs satisfaction) is only said to be our justice and righteousness. The blood of Jesus Christ cleanseth us from all sin; that is, not onely from that which is of commission, but also from that which is of omission. 1 John 1.7.

Wee are to distinguish between these questions: 1. How a reasonable creature may be just before God. 2. How man, being a sinner, may be just before God. 3. Whether a reasonable creature may merit or deserve ought at Gods hand. To the first question wee answer; That a reasonable creature may be just before God by the conformity of the law inherent in him, as blessed Men and Angels are just. To the second, That man, being a sinner, is just by the imputation onely of Christs merit: and of this question is our speech, when wee speak of Justification. But a man, which is a sinner, cannot in himself be just before God: 1. Because before his justification, his works are corrupt. 2. Also after his justification, the works of a man, which is a sinner, are imperfect. 3. When they are perfect, as in the life to come they shall be, yet can we not satisfy for the sin past: for wee owe those works when we doe them. To the third, That no reasonable creature can deserve ought at Gods hand. When yee have done all, say, Wee are unprofitable servants: For neither is Christs obedience verily any merit, in this respect, as if any good came to God by it; but in respect of the dignity of the person, because it was Christ that suffered, it is called merit. Luke 17. 10.

5. How Christs satisfaction is made our justice and righteousness.

Whereas it may seem absurd, that we should be justified by that which is another mans; we are further to expresse more plainly how Christs satisfaction and obedience becometh ours. For except it be made ours, or applied unto us, we cannot be made just for it; as a wall is not white, except whitenesse be fastned on it. The satisfaction therefore or justice of Christ is made ours or applied unto us two waies: that is, by a double application: 1. God himselfe applyeth it unto us: that is, he imputeth unto us Christs righteousness; and for it accepteth us for righteous, no otherwise than if it were ours. 2. We apply it unto our selves, when wee apprehend by faith Christs righteousness, that is, when we are stedfastly persuaded, that God doth impute, apply, and give it unto us, and for it, reputeth us for just, absolving us from all guilt. There is then a double application: one in respect of God, another in respect of us. The application in respect of God, is, the imputation of Christs righteousness: when God accepteth Christs righteousness (which hee performed, that it might be effectually and forcible on our behalfe) and in regard thereof accounteth us for righteous, no lesse than if we had never sinned, or at least had payed a sufficient punishment for our sinnes. The application in respect of us is the very act of believing, whereby we resolve our selves, that it is imputed and given unto us, &c. Both applications must necessarily concur. For God applieth Christs righteousness unto us on this condition, that we our selves also should apply it unto our selves through faith. For, though a man offer another a courtesie or benefit; yet if hee, to whom it is offered, receive it not, is not applied unto him, it is none

Christs satisfaction made ours two waies:
1. By himselfe, imputing or applying it unto us.
2. By applying it unto our selves.

John 15. 16.

When we may be
assured of Christs
satisfaction imput-
ed unto us.

Four conclusions
issuing out of the
former doctrine.

The signification
of the phrase, To
justifie, proved by
the Grammatical
derivation of it in
divers languages.
In *hebrew*.

Exod. 23. v.

Prov. 17. 15.

Mat. 23. 37.

Rom. 8. 33.

Luke 18. 14.

Acts 13. 39.

Rom. 3. 24, 26, 28.
& 4. 5. & 5. 9, 10.

The cause of
Christs satisfaci-
on applied, and
imputed, is in
God only, not in
us.

of his. Wherefore without this our application, Gods application is not at all; and yet our application is also from God: For God first imputeth unto us Christs satisfaction; then he ingendreth faith in us, whereby we may apply the same imputed unto us. So then Gods application goeth before, and is the cause of our application (which is of faith) albeit his is not without ours, as Christ saith: *Ye have not chosen me, but I have chosen you.* Now we may then be assured, that Christs righteousness or satisfaction is imputed unto us of God, when we earnestly desire Gods grace, and feel the holy Ghost to work in us a true confidence in the Mediatour.

That which is now spoken of both applications, both Gods and ours, doth manifestly shew, 1. That it is no absurdity to say, *We are justified by anothers justice*: For, the justice, for which, by faith applied unto us, we are reputed just, is not simply anothers, but is in some sort made ours, even by application. The subject indeed wherein this justice is inherent, is Christ: we are the object, to which this justice is directed, sith it is imputed unto us. 2. That the word *Imputation* is more strict than *Application*. The former is spoken of God only; the latter of God and us. 3. That God otherwise applieth Christs justice unto us than we doe. God applyeth it by *imputation*, and we apply it by *faith* and *acceptation*. 4. That this phrase of the Church, *To justifie*, signifieth not *legally*, that is, *To make one just who is unjust*, by infusing the quality of justice, but *evangelically*; that is, *To repute him which is unjust for just and righteous*, and to absolve him from all guilt, and not to punish him; and this for anothers justice and satisfaction imputed unto him. So the Scripture useth this word, and almost in all tongues it beareth no other signification: for the Hebrew word *Haddak*, signifieth, *To absolve a guilty person*, *To pronounce him guiltlesse*: *I will not justifie a wicked person. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* The Greek word *δικαιω* signifieth sometime, *To pronounce a man just and righteous*, and sometimes, *To punish an offender*; and both, on good knowledge of his cause by due examination and judicall processe; as Suidas well observeth. So saith Christ, *By thy words thou shalt be justified.* The former signification is used two waies in Scripture. For either it signifies not to condemne, but *To absolve in judgement*: as, *Who shall condemne the Elect of God? it is God that justifieth. Hee departed justified rather than the other*: or it signifieth, *To pronounce and proclaime just*. As, *Wisdome is justified of her children. That thou mayest be justified in thy sayings.* Howbeit both significations in this Question come to one end. But, that to *justifie*, should be used for, *to make just*, or, *to infuse an habit of justice*, is no where found amongst the Latines: and were it read in Latine Authours, yet in Scripture, and in the Church it is otherwise used: as the alledged places apparently prove, which can be understood no other way, than of the absolution, and free accepting a sinner to grace and favour. *Who shall accuse Gods Elect? it is God that justifieth. The Publicane departed justified*, that is, absolved, and more accepted of God than the Pharisee. For, *from all things, from which yee could not be justified by the Law of Moses, by him every one that beleeveeth is justified.* Here, *To be justified*, doth evidently signify to be absolved, & to receive remission of sins: *All are justified freely by his grace. A justifier of him which is of the faith of Jesus. A man is justified by faith without the workes of the law. To him that worketh not, but beleeveeth in him that justifieth the ungodly, his faith is counted for righteousness.* Being now justified by his blood, Reconciled to God by the death of his Son.

6. Why Christs satisfaction is made ours, or in what sort God imputeth it unto us for righteousness.

THe perfect fulfilling of the law performed by Christ for us, is made ours, or applied unto us, through the alone and free mercy of God, as who from everlasting did predestinate us to this grace, and freely chose us in Christ, to whom he might apply, of his meere grace by faith, that justice and righteousness at his appointed time, according to the good pleasure of his will, as the Apostle speaketh: that is, according to his meere good pleasure, not being moved with any holiness which hee fore-
saw

saw would be in us. The reason is, because there can be no good thing in us, except God first worke in us. *Wherefore all imagination and affirmation of merit is to be taken away*, as which fighteth with the grace of God, and is a deniall of his divine grace: For the grace and mercy of God is the only cause of both applications. He of his goodnes, infinite and passing measure, applyeth Christs merit unto us, and maketh that we also may apply the same unto us. The cause therefore why this application is wrought, is in God alone; but not at all in us, that is, it is neither any thing foreseen in us, neither also our apprehension and receiving of this justice; for all the gifts and graces which are in us, are effects of the application of Christs merit: and therefore that merit of Christ is no way applied unto us for the works sake which wee doe; but this is done, as the Apostle teacheth, *According to the good pleasure of his will*. Whereupon also it is said, *What haist thou that thou hast not reserved? By grace are yee saved through faith, and that not of your selves; it is the gift of God*. Ephes. 1.5.
1 Cor. 4.7.
Ephes. 2.8.

Christ is then in respect of our justification, 1. As the subject and matter wherein our justice is. 2. As the impellent cause, because he obtaineth it. 3. As the chief efficient, because he together with his Father doth justifie us, and giveth us faith, whereby wee beleve and apprehend it. The mercy of God is as the *impellent cause* thereof in God: Christs satisfaction is the *formall cause* of our justification, giving the very life and being unto it: Our faith is the *instrumentall cause*, apprehending and applying unto us the justice or righteousness of Christ. We must note therefore, that we are justified *by the grace of God, by the merit of Christ, and by faith, but by each of these in a severall sense and meaning*. The first position is understood of the *impulsive cause*, which is in God: the second of the *formall cause*, in Christ: the third of the *instrumentall cause*, in us. *We are justified by the mercy or grace of God, as a principall impellent cause*, wherewith God being urged and moved, justifieth and saveth us. *We are justified by the merit of Christ, partly as by the formall cause* of our justification, inasmuch as by Christs obedience applied unto us, we are accepted of God, and being clothed as it were with this raiment, are reputed just: partly as by an *impulsive* and meritorious cause, inasmuch as God absolveth us for his sake. *We are justified by faith, as by an instrumentall cause*, whereby we apprehend Christs righteousness imputed unto us. How we are justified by the grace of God; how by Christs merit, and how by faith.

The common received opinion saith; *We are justified by faith correlatively*: that is, we are justified by that whereunto faith hath relation, to wit, the merit of Christ, which faith apprehendeth: For faith, and the satisfaction of Christ, are *correlatives*, that is, have a mutuall respect each to other; the one being that which receiveth, and the other that which is received. This kind of speech is well and probably used; because hereby faith is understood of the formall cause of justification, that so the sense may be; *Christs merit justifieth us, and not faith it selfe*: that which is apprehended doth justifie us, and not the instrument which doth apprehend. Nevertheless, this proposition, *We are justified by faith*, may be understood also without relation, to wit, we are justified by faith, as a *meane*. But this proposition of the Apostle, *Faith was imputed to him for righteousness*, and other the like, are necessarily to be understood with a relation to Christs merit and justice. Faith was imputed unto him for righteousness, as faith is the apprehending instrument of righteousness apprehended; faith being as it were the hand, wherewith the justice of Christ is received. Rom. 4.3.

Quest. 61. *Why affirmest thou, that thou art made righteous by faith only?*

Ans. Not for that I please God through the worthinesse of meere faith; but because onely the satisfaction, righteousness, and holinesse of Christ is my righteousness before God: and I cannot take hold of it, or apply it unto my selfe any other way than by faith. a 1 Cor. i. 30.
& 2. 2.
b 1 Joh. 5. 20.

The Explication.

Three causes why
faith alone justifieth.

1



2

3

Four causes why
we are to main-
taine against Pa-
pists that faith on-
ly justifieth.
Rom. 3 24, 28.
Marke 3 35.

a Τῇ πίστει.
b Διὰ τὴν πίσ-
τιν.
c Διὰ τὴν πίσ-
τιν.

Origen, in Rom.
libro tertio capi-
te tertio.
Ambro. in Rom. 3.
In cap. 10.

In cap. 10.
In 1. ad Cor. 1. 4.

E say, we are justified by faith alone: 1. *Because we are justified by the object of faith onely*, to wit, by the merit of Christ, alone, besides which, there is no justice of ours, nor any part thereof. For we are justified freely for Christs sake, without works. There is nothing which can be our justice and righteousness before God, either in whole, or in part, besides Christs merit: only by receiving and believing anothers justice we are justified; not by working, nor by meriting, but by an apprehension and acceptation only we are just and righteous. All works are excluded, yea faith it selfe as it is a vertue or work. 2. *Because the proper act and operation of faith is, for a man to apprehend and apply unto himself Christs righteousness*: yea, faith is nothing else than the acceptation it self, or apprehension of anothers justice, or, of the merit of Christ. 3. *Because faith only is the instrument, which apprehendeth Christs satisfaction*. Hence it is evident, for what causes we are to retain the exclusive particle *Onely*, and to maintaine it against the Papists: namely, 1. For declaration of that which Paul speaketh, *Wee are justified freely by grace, without works*: likewise of that which Christ saith, *Onely believe*. 2. That whatsoever works and merits of ours, or of others, may be excluded from being causes of justification; and faith may be understood only with relation and respect to Christs merit, which is our justice. 3. That not only our merits, but even faith it self may be wholly excluded from that which is received by faith: and the sense may be, we are justified by faith alone, that is, not by meriting, but only by receiving: as when wee say; This poor man is enriched only by receiving the almes of charitable disposed people: where all works and merits, yea, the very receiving of almes (if it be considered as a merit) are excluded. Therefore Paul saith alwaies, that we are justified *by faith*, and *through faith*, as by an instrument; but no where saith, *for faith*, as the Papists say, who will admit both these manners of speaking, as if faith were not indeed the application, whereby we apply unto our selves Christs justice; but were also besides a certain work or merit, whereby we deserve to be just: which is quite repugnant to the nature of faith: For, if for faith we were just and righteous, then faith were now no longer an acceptation of anothers righteousness, but were a merit and cause of our own justice; neither should it receive anothers satisfaction, which now it should have no need of. 4. That we may know what necessity there is of faith unto justification, and may understand, that we are not justified by the merit of faith, and yet are not justified *without faith* apprehending the justice of Christ; because it is the proper act of faith, to lay hold on his righteousness. 5. The Orthodoxall or right-believing Fathers oftentimes urge the exclusive particle, *by faith only*. Origen: *The Apostle saith, that the justification of faith only is sufficient; so that if a man beleve onely, hee may be justified; yea, though hee performe no work*. Ambrose: *They are justified freely, who working nothing, and rendring no recompence, are justified by faith onely through the gift of God*. Again Ambrose: *How then may the Jewes thinke themselves to be justified by the works of the law, with the justification of Abraham, where they see that Abraham was not justified by the works of the law, but by faith onely? The law therefore needeth not, when a sinner is justified before God by faith onely*. And, in the same place, the exclusive particle *Only* is often reiterated. The same Ambrose saith: *Because this is decreed by God, that hee which beleeveth in Christ should be saved without any work, receiving freely by faith only remission of sins*. Wee are therefore justified by faith onely, that is, by Christs merit onely received by faith: This we must constantly maintain and defend, 1. *For Gods glory*, that Christs sacrifice be not extenuated, 2. *For our owne comfort*, that we may be assured, that our righteousness dependeth not on our works (for so should wee lose it many thousand times) but only on the sacrifice and merit of Christ.

Quest. 62. Why cannot our good workes be righteousness, or some part of righteousness before God ?

Ans. Because that righteousness, which must stand fast before the judgement of God, must be in all points perfect and agreeable to the law of God. Now our workes, even the best of them, are imperfect in this life, and defiled with sin.

The Explication.



IN the former Questions the true doctrine of Justification hath been made manifest and confirmed. It followeth that we proceed to the confutation of the Popish doctrine, affirming that we are justified by workes, or, partly by faith, and partly by workes. The argument is thus framed: The justice which may stand in Gods judgement must be perfectly absolute, and agreeable on all parts with Gods Law. But our very best workes in this life are imperfect, and stained with sin: Therefore our very best workes cannot be our justice in the judgement of God, neither in part nor wholly. The Major of this Syllogisme is evidently proved out of the law: Hee that doth these things, shall live in them. Cursed is every one, which abideth not in all things which are written in the book of the law to doe them. The Minor is out of doubt: seeing wee doe many evill things, which we ought to leave undone; and we leave many good workes undone, which we should doe: yea, we mingle much evill with that good we doe, that is, we doe it amisse. The complaints and daily prayers of Saints are witnesse hereof: Forgive us our sins. Enter not into judgement with thy servant. Wherefore imperfect workes can make no perfect righteousness. This is the first cause why we cannot be justified by our workes; namely, 1. Because our justice should by this meanes be imperfect, seeing our workes are imperfect. Many other causes there are: For, 2. Though our workes were perfect, yet are they due debts, so that by them we cannot acquit our sins that are past. When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to doe. 3. They are none of ours but Gods, who worketh them in us. 4. They are temporary, and have no proportion with eternall rewards: whereas between a merit and reward there must be some proportion. 5. They are the effects of justification; therefore not the cause. 6. If by them we were justified, we should have whereof to boast: but the Scripture saith, Not of workes, lest any man should boast himselfe. 7. The conscience should be destitute of solid or sure comfort. 8. Christ should have died without a cause. 9. There should not be the same way to salvation in both Testaments, if Abraham were justified by faith onely, and wee by workes, whether by workes alone, or workes joyned with faith, it skilleth not. 10. Christ should be no perfect Saviour: because some part of our righteousness and salvation should be without him.

ON THE
14. SABBATH.

a Gal. 3. 10.
Deut. 27. 26.
b Esay 64. 6.

Levit. 18. 5.
Deut. 27. 26.
Why our workes
are imperfect.

Psal. 143. 2.

Ten causes why
wee cannot be justified
by workes,
or partly by faith,
and partly by
workes.

1
2
Luke 17. 10.
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6
Ephes. 2. 9.
Rom. 4. 16.
7
8
Cal. 3. 31.
9
10

Quest. 63. How is it that our good workes merit nothing, seeing God promiseth, that he will give a reward for them, both in this life, and in the life to come ?

Ans. That reward is not given of merit, but of grace.

The Explication.

a Luke 17. 10.

+++++ IN this Question is contained a prevention of an argument of the Papists, brought for justification before God for our workes and merits. Obj. 1. Reward presupposeth merit; so that where reward is, there is also merit: for Reward and Merit are correlatives; whereof if one be put, the other is put also. But everlasting life is proposed as a reward for good workes: Therefore also the merit of good workes is everlasting life. Ans. The Major is sometimes true

Three causes why
God promisseth
to reward our
workes,

true as concerning creatures, as when men may merit or deserve of men. But neither alwaies among men doth it follow that there is merit where there is reward: for men also oftentimes give rewards not of merit or desert. Now it is unproperly said of God, that he proposeth eternall life unto our workes as a reward: for we can merit nothing at Gods hand by our workes. Or if they thus presse and urge their reason: *Object.* That is a merit whereunto a reward appertaineth: But a reward appertaineth to good workes: Therefore by order of justice good workes are merits. *Ans.* That is a merit whereunto a reward appertaineth by force of covenant or bond. But the reward of good workes is of grace. In reward two things are to be considered: 1. *Obligation*, or binding. 2. *Compensation*, or recompensing. Here is no obligation, but compensation followeth workes through grace. There is therefore a reward of workes, because compensation followeth them; and God for this cause especially promisseth to reward our workes: 1. *To testifie unto us, that good workes please him.* 2. *To teach us that eternall life is proposed onely to them that strive and labour painefully.* 3. *Because hee will as surely give us a reward, as if wee had deserved it.* Hither may be referred all such like arguments of the Papists, whereby they labour to establish the merit of workes.

Object. 2. *Wee are justified by faith. Faith is a worke: Therefore wee are justified by workes.* *Ans.* 1. The consequence of this reason is denied, because more is in the conclusion than in the premisses: of which premisses this onely followeth; Therefore wee are justified by that worke: which wee grant, to wit, as by an instrument or meane, not as any impellent cause, as themselves understand it: for wee are justified by faith, as by a meane of attaining our justification: and wee are not justified for faith, that is for the merit of faith. 2. The kind of affirmation is diverse: For in the Major, faith is understood with relation to Christs merit, in the Minor it is taken absolutely and properly.

Object. 3. *Our justice is that whereby wee are formally or essentially just: Therefore wee are by faith formally and essentially just.* *Ans.* The consequence of this reason is to be denied, because the kinde of affirmation is diverse. For the Major is meant properly, but the Minor correlatively, and figuratively, * else it were false: For properly, not faith, but the correlative object of faith, namely, Christs merit (which faith be- holdeth, and applieth to it selfe) is our justice. 2. Either there are foure termes in this Syllogisme, because the Major treateth of Legall justice, the Minor of Evangelicall: or else the Major is false: For Evangelicall justice is not formally in us, as whiteness is in a wall; but is without us, even in Christ, and is made ours by imputation and application through faith.

Object. 4. *That which is imputed unto us for righteousness, for it we are righteous. Faith is imputed unto us for righteousness, as Paul saith: Therefore, For faith we are righteous, and not only By faith.* *Ans.* Againe, the kind of affirmation is, of proper in the Major proposition, made figurative in the Minor. The Major is true of that which is properly and by it selfe imputed for righteousness: The Minor is true of that which is correlatively imputed for righteousness, because, by faith is correlatively understood the object of faith, unto which faith hath relation; for Christs merit, which is apprehended by faith, is properly our justice, and the formall cause of our justice. The efficient of our justice is God, applying that merit of Christ unto us. The instrument all cause of our justice is faith: And therefore this proposition, we are justified by faith, being Legally understood with the Papists, is not true, but blasphemous: but being taken correlatively, that is, Evangelically, with relation to Christs merit, it is true: For the correlative of faith is the merit of Christ, which faith also as a joynt Relative or correlative respecteth, and as an instrument apprehendeth.

Object. 5. *Evill workes condemne: Therefore good workes justify.* *Ans.* 1. These contraries are not matches: For our evill workes are perfectly evill; our good workes are imperfectly good. 2. Although our good workes were perfectly good, yet should they not deserve eternall life, because they are debts. Unto evill workes a reward is due by order of justice: unto good workes not so, because wee are obliged and bound to do them: For the creature is obliged to his Creator, neither may hee

* Per Metalepsin.

hee of the contrary binde God unto him by any workes or meanes to benefit him. And evill workes in their very intent despight God; but good workes yield him no profit or delight.

Object. 6. *Hee that doth righteousness, is righteous: Therefore not hee that beleeveeth.* ^{1 John 3.7.}
Ans. 1. Hee is righteous before men: that is, by doing righteousness, hee declar-
 reth himselfe righteous to others: but before God wee are righteous, not by doing
 righteousness, but by beleeving: as it is written; *By the workes of the Law shall no* ^{Rom. 2.10.}
flesh be justified in his sight. 2. John sheweth there, not how wee are righteous, but
 what the righteous are: as if he should say, that he that is regenerated, is also justified.
 So then in this reason, the fallacy is a raking that which is no cause of justification,
 instead of the true cause thereof.

Object. 7. *Christ saith, Many sins are forgiven her, because shee loved much: There-* ^{Luke 7.47.}
fore good workes are the cause of justification. *Ans.* 1. Christ here reasoneth from the
 latter to the former; from the effect which cometh after, to the cause which goeth
 before. In that the woman loved Christ much, Christ thence gathereth that many
 sins were forgiven her: and because there was a great feeling in that woman of the
 benefit, it must needs therefore be that the benefit is great, and many sins are forgi-
 ven her. That this is the meaning of Christs words, appeareth by the parable which
 he there useth. 2. Not every thing that is the cause of Consequence in reason, is also the
 cause of the Consequent, or thing it selfe which followeth in that consequence of rea-
 son. Wherefore it is a fallacy of the Consequent, if it be concluded, *Therefore for her*
love many sins are forgiven her: For the particule (*because*) which Christ useth, doth
 not alwaies signifie the cause of the thing following. It followeth not, *The Sun is*
risen because it is day: Therefore the day is the cause of the rising of the Sun. The contrary
 rather is true.

Quest. 64. *But doth not this doctrine make men carelesse and profane?*

Ans. No: For neither can it be, but they which are incorporated into Christ ^{1 Mat. 7.18.}
 through faith, should bring forth the fruits of thankfulness. ^{John 15.5.}

The Explication.

THis Question of the Catechisme is a prevention of the Papists slander a-
 gainst the doctrine of Justification by faith. Ob. 1. *Doctrine which maketh*
men secure and profane is not true, and therefore not to be delivered. But this
doctrine of free justification by faith, maketh men secure and profane: There-
fore it is not true, nor to be taught or delivered in the Church. *Ans.* Here is
 a fallacy of accident. If the doctrine of free justification by faith make men secure,
 this happeneth by accident. The naturall effect of this doctrine, is an earnest desire
 of shewing our thankfulness towards God. But this accident, objected by the ad-
 versaries of this truth falleth out, not because men doe apply, but because men doe
 not apply to themselves the doctrine of grace. Repl. 1. *Even those things which fall*
out to be evill by an accident, are to be eschewed. But this doctrine maketh men by an ac-
cident evill: Therefore it is to be eschewed. *Ans.* Those things which fall out to be e-
 vils by an accident, are to be eschewed, if there remaine no greater and weightier
 cause for which they are not to be omitted, which become evill to men through
 their owne default. But wee have necessarie and weighty causes why this doctrine
 ought to be delivered, and by no meanes to be omitted: namely, the commande-
 ment and glory of God, and the salvation of the Elect. Repl. 2. *That which cannot*
hurt, wee need not to eschew. But according to the doctrine of justification by faith, sinnes
to come cannot hurt us: (because Christ hath satisfied for all, both which are past, and
which are to come.) Therefore wee need not to beware of sinnes to come. Now this is ap-
parently absurd: Therefore the doctrine, whence this Consequent ariseth, is likewise ab-
surd

surd. *Ans.* 1. We answer to the Major of this reason, that we need not beware and take heed of that which cannot hurt, namely, *whether it be taken heed of, or no.* But sins to come hurt not, that is, hurt not them which are heedfull and penitent; yet they hurt them who are carelesse and unrepentant. 2. Therefore we also deny the Minor: for God is alwaies offended with sins, and his displeasure is the greatest hurt that can befall man. Further, sins bereave us of conformity with God, and purchase bodily pains unto the faithfull, howsoever eternall paines be remitted unto them. Hither belong other arguments of the Papists, wherewith they oppugne this doctrine of Justification by faith: such as are these following;

Object. 2. *That which is not in the Scripture, is not to be taught or retained. That we are justified by faith only is not in the Scripture: Therefore it is not to be retained.* *Ans.* To the Major we say, that which is not in the Scripture, neither in words, nor in sense, is not to be retained: But, that we are justified by faith only, is contained in Scripture, as touching the sense thereof; for we are said to be justified *freely by grace, without the works of the law, without the law, not of works, not of our selves, not of any righteousness which wee have done; by faith without merit.* Also the blood of Christ is said to *cleanse us from all sin:* And these are all one, To be justified by faith alone, and, To be justified by the blood and merit of Christ apprehended by faith, only by receiving and beleiving, deserving nothing by faith, or other works. Now the reasons why we are to retain against the Papists the exclusive particle *[only]* have been heretofore declared and enlarged.

Object. 3. *That which is not alone, doth not justify alone. Faith is not alone: Therefore faith doth not justify alone.* *Ans.* If the conclusion be so understood, as it followeth out of the premisses, on this wise; *Faith therefore doth not justify alone, that is, being alone;* the argument is of force: For justifying faith is never alone, without works as her effects. Faith *justifieth alone,* but is not alone when it justifieth; having works accompanying it, as effects of it, but not as joynt causes with it of justification. But if it be thus understood, *Therefore faith alone doth not justify,* meaning, that it hath not alone the act of justifying, which is the apprehending of Christs justice; then either the conclusion containeth more than the premisses enforce, or the Major is evidently false: For I alone may speak in a hot-house, and yet not be alone there. A thing may be not alone, but joynd with others, and yet may alone have this, or that act. For example; The will is not alone, but joynd with the understanding: yet it willeth alone. A mans soule is not alone, but joynd with the body; yet it understandeth alone. It is commonly, and that rightly, called a fallacy of *Composition,* the reason being deceitfully composed. For the word, *alone,* is composed and joynd in the conclusion with the Predicate, which is the word *justify,* but in the premisses it is joynd with the Verb, *is.*

Object. 4. *That which is required in those who are to be justified; without the same, faith doth not justify: Good works are required in those who are to be justified: Therefore without good works faith doth not justify: and so faith alone doth not justify.* *Ans.* Here also is the same fallacy. For the particle *without,* is ambiguously and doubtfully taken. For in the Major it is taken thus: Faith without it, that is, *being without it,* doth not justify. For though it be not, or exist not alone, but is alwaies united and coupled with charity, whereby it worketh: yet it justifieth alone, that is, it alone hath the act of imbracing and applying to it selfe Christs merit. The Minor also of this objection is more at large to be explained, that it may the better be rightly conceived. In them who are to be justified *faith and works* are required, but not after the same manner. *Faith* with her proper work (without which it cannot be considered) is required as a necessary instrument, whereby we apply Christs merit unto us. But *good works* are not required, that by them we may apprehend Christs merit, and much less that for them we should be justified; but that by them we may shew our faith, which without good works is dead, and is not known but by them: that is, *good works* are required as effects of faith, and, as it were a testimony of our thankfulness towards God. Whatsoever is necessarily co-herent with the cause, that is not therefore necessarily required to the producing of the proper effect of that cause. So good works

Rom. 3. 27, 28.
Gal. 2. 15.
Ephes. 2. 8, 9.
Titus 3. 5.
1 John 1. 7.

With what difference faith and works are required in them that are to be justified.

works, although they are necessarily coherent and joyned with faith, yet are they not necessary for the apprehension of Christs merit, that we should (over and besides faith) by them also apply the same unto us.

Object. 5. *Where more things are required, there the exclusive particle (only) may not be used: In them that are to be justified, besides faith, good works are required: Therefore we cannot say that faith only justifieth.* *Ans.* This argument is all one with the former, and therefore the answer unto it is the same. In them that are to be justified more things are required, but in a diverse manner: faith, as a meane or instrument apprehending anothers justice; good works, as a testimony of our faith and thankfulness.

Object. 6. *He that is justified by two things, is not justified by one only: But we, besides that we are justified by faith, are justified by the merit and obedience of Christ: Therefore, not by faith only.* *Ans.* Again we must yield the same answer. He that is justified by two things, is not justified by one only: that is, after one and the same manner. But we are justified by two things after a divers manner: For we are justified by faith, as by an instrument apprehending justice; but by the merit of Christ, as by the formall cause of our justice.

Object. 7. *Knowledge doth not justify: Faith is a knowledge: therefore faith doth not justify.* *Ans.* Knowledge alone doth not justify: But justifying faith is not a knowledge only, but also a confidence and sure perswasion, whereby, as a mean, we apply Christs merit unto us. And furthermore, knowledge and this sure perswasion are much different. Knowledge is in the Understanding, but this is in the Will: Therefore a sure perswasion or confidence is not only a knowledge of a thing; but also a will and purpose of doing or applying that which we know, and of resting in it; so that wee are thereby secure, and take joy of heart therein. So then, to beleve in God, is not only to acknowledge God, but also to have confidence in him. Else the Devil also hath a knowledge of God, and of his promises, but without confidence: Therefore his knowledge is no justifying faith, but historicall only, whereof S. James speaketh, saying: *The Devils beleve and tremble.* Of such a faith we easily grant the Papists James 2. 19. argument, but not of a true and justifying faith.

Object. 8. *S. James faith, Yee see then, how that of works a man is justified, and not of faith only: Therefore faith only justifieth not.* *Ans.* There is a double ambiguity in the words: and first in the word justified. For S. Jam. speaketh not of that justice where by we are justified before God; that is, whereby we are reputed of God just for unjust: but he speaketh of that justice, whereby through our works we are justified before men; that is, are approved just, or are found to be justified. This is proved, 1. Out of the 18. verse; *Shew me thy faith by thy works, and I will shew thee my faith by my works.* Shew it me (saith he) to wit, who am a man. Wherefore, hee speaketh of manifesting our faith and righteousness before men. 2. Out of the 21. verse; *Was not Abraham our Father justified through works, when he offered his Son upon the altar?* Gen. 22. 6. This cannot be understood of justification before God. For the story testifieth that Abraham was reputed just by God, long before the offering of his Son. And Paul saith: Abraham was justified before God, not by works, but by faith. S. James his meaning is, that Abraham was justified before God, because it is written: *Abraham beleved God, and it was imputed to him for righteousness:* but by good works and obedience towards God, he witnessed his justice before men. This is the first ambiguity in the word justified. The second ambiguity is in the word faith: For S. James, when he taketh away justification of faith, speaketh not of a true or lively faith, as Paul doth; but of a dead faith, which is a bare knowledge without confidence or works. This appeareth in those words: *Even so faith, if it have not works, is dead in it self:* and such faith he ascribeth to devils, who, questionlesse, have not true justifying faith. Lastly, in the 16. ver. he compareth that faith which he denieth to justify, with a dead body: but such is not true and justifying faith. The summe of all is: If the word justified in this text of James be understood properly of justification before God, then the name of faith there signifieth a dead faith: If faith be taken for true justifying faith, then the ambiguity rests in the word justified.

Object. 9.

Mat. 5. 16.

Ecl. 106. 31.

Gal. 2. 16.
Phil. 143. 2.

Object. 9. *That which is not required unto justification, is not necessary to be done : but it is necessary that good works be done : Therefore they are required to justification.* Ans. The Major is false, because there may be many ends of one thing. Though good works are not required to justification : yet they are required in token of thankfulness, and to the setting forth of Gods glory : As it is said, *Let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven.* For this cause good works are necessary to be done. More causes of them shall hereafter, in the doctrine of mans thankfulness, be alledged and declared.

Obj. 10. *It is said that Phinees work and deed was imputed unto him for righteousness : Therefore good works justify.* Ans. This is a mis-contriving of the phrase used in the place alledged. For the meaning of it is, that God approved of this work, but not that he was justified by that work : For, *by the works of the law shall no flesh be justified in his sight.*

Object. 11. *Ten crownes are part of an hundred crownes in payment of a debt : Therefore good works may be some part of our justice before God.* Ans. There is a dissimilitude in these examples : For, 1. Ten crowns are a whole part of an hundred crowns, and being ten times multiplyed make up the whole summe of the debt : but our works are not a whole and perfect part, but an imperfect part of the obedience we owe ; and being multiplyed an hundred thousand times, yet never make any perfect obedience. 2. Ten Crownes may be accepted by the Creditour for a part of the debt due unto him, because there may be some hope of payment of the rest : but good works are not accepted by God as a part of our justice, because there is no hope of full payment to be made by us ; and all imperfection or defect is condemned by the law.

Dan. 9. 24.
Osianders argu-
ments against im-
puted righteouf-
nesse.

Object. 12. *The justice or righteousness which Christ brought is eternall : For the Mes-
sias (as Daniel saith) bringeth everlasting righteousness. But imputed righteousness is not
eternall. Therefore imputed righteousness is not given by Christ.* Ans. We deny the Mi-
nor; for imputed justice is eternall, 1. By perpetuall continuation of imputation in this life.
2. By perfection of that justice which is begun in us. For both that righteousness which is
imputed unto us, and that which is begun in us, is the righteousness of Christ ; and
both of them shall be eternall. For we shall be acceptable and pleasing unto God
for ever through his Son Christ : Therefore imputation also shall be continued, or
rather shall be changed into our owne justice and righteousness. Repl. *Where sin is
not, there is no place for remission or imputation. In the life to come sin shall not be : There-
fore there shall be no place there for remission or imputation.* Ans. We grant the whole
reason, if it be conceived aright. In the life to come shall not be remission of any
sin then present : yet there shall be a remission of sins past ; inasmuch as the remis-
sion which was once granted in this life, shall continue and endure for ever : that is,
our sins, which were long since forgiven us in this life, shall never be imputed to us
again. And moreover, that conformity which we shall have with God in the life
to come, shall be an effect of this imputation.

Jerem. 23. 6.

1 Cor. 1. 30.

Object. 13. *The Lord is our righteousness : Therefore we are not justified by imputed
righteousnesse, but God himself essentially dwelling in us is our righteousness.* Ans. In this
saying of Jeremie the effect is put for the cause : *The Lord is our justice or righteous-
nesse*, that is, our Justifier : even as Christ is said to be made unto us of God *wisdom,*
righteousnesse, sanctification and redemption ; that is, a Teacher of wisdom, a Justifier a
Sanctifier and Redeemer. That justice, which is God himself, is not in us : because
so God should be an accident to his creature, and become justice in man : For justice
and vertue are things created in us, not the essence of God. Osiander, who objecteth
this, doth not discern the cause from the effect ; that is, *uncreated justice from created
justice.* As we live not, or are wise by the essence of God (for this is all one, as to say,
that we are as wise as God) so also we are not just by the essence of God. Wherefore
nothing is more impious, than to say, that the essentiall justice of the Creatour is
the justice of the creatures : for thereof would follow, that we have the justice of
God, yea, the very essence of God.

OF THE SACRAMENTS.

Quest. 65. Seeing then that onely faith maketh us partakers of Christ and his benefits, whence doth it proceed?

ON THE
25. SABBATH.

Ans. From the holy Ghost, who kindleth it in our hearts by the preaching of the Gospel, and confirmeth it by the use of the Sacraments.

a Ephes. 2. 8.
& 6. 23.
John 3. 5.
Phil. 1. 29.
b Mat. 28. 19, 20
1 Pet. 1. 22, 23.

The Explication.

His Question pointeth out unto us the coherence and connexion of the doctrine of Faith and the Sacraments. For Faith (whereon the former immediate discourse hath insisted) is ordinarily wrought in us of the holy Ghost, by the Ecclesiasticall Ministry, whereof there are two parts: the Word and Sacraments. The holy Ghost by the Word kindleth faith in us; and fostereth, strengtheneth, and sealeth it unto us, when it is once kindled by the Sacraments. For the Word and Gospel is as a Charter or Letter Patent; the Sacraments are as seales thereunto annexed. For whatsoever is promised us in the Word, of the obtaining of our salvation by Christ; the same the Sacraments, as signes and seales annexed unto the Word, as it were unto a Charter or Letters Patents, confirme unto us more and more, thereby to help and relieve our infirmity. It remaineth therefore, that we now proceed to intreat of the Sacraments, the signet of faith, adjoynd to the Word and Gospel. *Object.* It is said, that the Spirit and the Word work faith in us, and the Sacraments nourish it being wrought. How then differ these three one from another? *Ans.* Very much. 1. The holy Ghost worketh and confirmeth faith in us, as the efficient cause thereof: the Word and Sacraments, as instrumentall causes. 2. The holy Ghost also can work faith in us without them; and the Word and Sacraments without the holy Ghost can work nothing. 3. The holy Ghost, wherefoever he dwelleth, is effectually in working: the Word and Sacraments are not so.

Three differences
between the Spirit,
and the Word,
and Sacraments,
in working faith
in us.

Quest. 66. What are the Sacraments?

Ans. They are sacred signes and seales set before our eyes, and ordained of God for his cause, that he may declare and seale by them the promise of his Gospel unto us: to wit, that he giveth freely remission of sinnes and life everlasting, not onely to all in generall, but to every one in particular that beleeveth, for that onely sacrifice of Christ, which he accomplished upon the Crosse.

a Gen. 17. 11.
Rom 4. 11.
Deut. 30. 6.
Levit. 6. 25.
Heb. 9. 7, 8, 24.
Ezek. 20. 22.
1 Sam 17. 36.
Esay 6. 6, 7.
Esay 54. 9.

The Explication.

He right and direct method of interpreting this doctrine of the Sacraments requireth, that first we speak of the Sacraments in generall. And this way may we not unfitly intreat in special of the Supper and Baptisme: to wit, if we take in declaring each Sacrament in speciall, the same questions, and that course and order of the same questions, which we must observe and follow concerning the Sacraments in generall; and lastly, if we apply those testimonies which speak of the Sacraments in generall, to the handling and declaring of the Sacraments in speciall.

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The

The chiefe Questions concerning the Sacraments.

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| 1. What Sacraments are. | 7. What sacramentall union is. |
| 2. What are the ends of Sacraments. | 8. What formes of speaking of the Sacraments are usuall to the Church and Scripture. |
| 3. In what Sacraments differ from Sacrifices. | 9. What is the lawfull use of the Sacraments. |
| 4. In what they agree with the word, and in what they differ from it. | 10. What the wicked receive in the use thereof. |
| 5. How the Sacraments of the Old and New Testament agree. | 11. How many Sacraments there are of the New Testament. |
| 6. What are signes, and what the things in the Sacraments : and in what the things differ from their signes. | |

1. What Sacraments are.

The originall of
the word Sacra-
ment.

1

2

THAT we may know what Sacraments properly are, the name it selfe of *Sacrament* is first to be considered. Among the ancient Romans, this word *Sacrament* signifieth a peece of money, which two parties, putting one the other in suite, laid down in some sacred place, or left in custody of the High-Pontife or Priest; with this condition, that he who gained the suite, should have his part entire againe; and he who was cast in the cause, should lose his part to the common Treasury, in lieu of his wrongfull molesting the other party. This signification nothing pertaineth to this place. It also signified a *solemne forme of an oath taken in warre*, which they called a *military Sacrament*, so called of *Sacrando*; that is, of sacrificing or consecrating them: because by that oath every one was consecrated, or destined to his Captaine, and not to any other, to serve him. Hereof it is, that some will have these ceremonies instituted by God, therefore to be so called, for that as Souldiers did oblige and binde themselves by that military Sacrament unto their Captaine; so we binde our selves unto our Captaine Christ, by a solemne oath, in the presence of God, Angels, and Men. This truly is no unapt or unmeet Metaphor: but yet I think rather, that the originall of this name came from the old Latine Translations; in which, wheresoever the word *Mystery* is used in the New Testament, for the same they commonly in Latine put the word *Sacramentum*. Now *Mystery* cometh from the Greek verb, *μύω*, which signifieth, to institute, instruct, or initiate one in the holy matters, or matters of Religion. But that Greek verb, *μύω* is derived from another, which is *μύω*, which signifieth to shut, because (as *Eusebius* saith) they who are initiated, or entered in holy rites, were to shut their mouth, and not to utter those things which were secret. Now a mystery is said to be, either a secret thing it selfe, or the signe of a secret thing, or that which hath a secret signification, which none understand but they who are initiated in holy rites. By a *signe* we understand an externall and corporeall thing and action, or a ceremony instituted and ordained by God, which betokeneth a certaine internall thing and spirituell. Which the Grecians call a *Mystery*, and is otherwise called of the Latine Divines, a *Sacrament*. And some such signes God alwayes would have to be extant in his Church, where by both the good will of God towards men might be recorded and made known; and that men of the other side might declare and shew their faith towards God, and other duties of piety and godlinesse. Sacraments therefore are so called *Mysteries*, because they have a secret signification, which none understand; but they who are initiated and instructed concerning the substance of sacred matters, or the points of Christian Religion. Neverthelesse, the word *Sacrament* is used in divers significations in the writings of famous Divines: of which these are chiefe: 1. For a rite or externall ceremony; which sense is proper and naturall to the word. 2. For the signes themselves. 3. For the thing signified by the signes. 4. For the signes and thing signified both together.

Having seen now what the name of *Sacrament* signifieth, it resteth, that we con- sider

sider the thing it selfe, and define what Sacraments are. The definition whereof is this: *Sacraments are rites or ceremonies instituted by God to this use, That they might be signes of the Covenant; to wit, of Gods good will towards us, and of the bond of the Church, whereby it covenanteth faith and repentance: and that they may be marks and cognizances, whereby to distinguish Gods Church from Gentiles and Sectaries.* In the Catechisme they are thus defined: *Sacraments are sacred signes and seales object to our eyes, ordained and instituted by God, that by them he might the more declare and seale the promise of his Gospel unto us.* The parts of this definition are in number three: The first part appertaineth to the kinde of Sacraments; the latter two to their difference. To the kinde, whereof they are, it appertaineth, that they are *sacred and sealar signes and seales*; that is, divine, and signifying, or betokening sacred things, such as belong to Gods worship, and the salvation of men. A *signe* and a *seale* differ one from the other, as a *generall* thing from a thing more *speciall*. For every seale is a signe, but not every signe a seale. A *seale* certifieth and confirmeth a thing: A *signe* onely sheweth it. A *signe* is a thing signifying somewhat else then that which it sheweth to the senses, and inducing something else into the cogitation; as *Augustine* defineth it: or, a *signe* is that, whereby the understanding understandeth some things else besides the signe it selfe apprehended by the sense. So words are the signes of things. Moreover, signes are of two sorts: some are onely signifying; others are confirming also: that is, such signes, as whereby we reason and conclude also of the thing which they signifie, neither onely understand by them what they signifie, but also argue and reason from them, so that we are not left in doubt or uncertaine, whether that be true or false which they signifie: that is, we are confirmed of the certaine exhibiting unto us, and of our receiving of the thing signified. Both these kinds of signes are conjoyned in this definition, because both agree unto Sacraments: for the Sacraments doe not onely signifie what is promised, but also seale unto us that, which is promised in the Gospel. They are not onely *figurative* and *admonitory* signes and meere resemblances, or lively shadows, as the Ancient terme them: but also in their true use become *assurances* and *evidences*, both exhibiting and sealing; because they both exhibit unto the faithfull the things promised them in the Gospel, and seale unto them the exhibiting of them. Of circumcision under the law, God saith, *It shall be a signe of the Covenant betwene me and you.* Paul expoundeth it: *He received the signe of Circumcision, the seale of the righteousness of the faith which he had.* Sacraments therefore serve in the same stead that *pledges* doe: for both they signifie, that there is something promised unto thee, and withall, they assure and confirme the same unto thee; in regard whereof, it is also added, that they are *seales*. Now these signes and seales are called *sacred and holy*: 1. Because they are given us of God. 2. Because they are given us to an holy use. For holy and sacred things are of two sorts: 1. Those things which God performeth unto us. 2. Those things which we perform unto God. These signes are said to be *object to our eyes*, that is, visible; because they ought to be such, seeing they are to signifie things invisible. For if they must be staies and props of faith, they must be perceived by the outward sense, that the inward sense may thereby be moved. For that which thou seest not, is no signe. And he that maketh a sign to be invisible, doth imply a contradiction, and speaketh contraries. For not the signes signifying but the things signified, are invisible: Else signes could not signifie things, much lesse ratifie and confirme them; because, if they were invisible, an uncertaine thing should be confirmed by a thing as uncertaine as it selfe. Whence it is, that the ancient Writers define a Sacrament thus; *A Sacrament is a visible signe of invisible grace.*

To the difference of the Sacraments (whereby they have their severall being, as it were, and are different from other sacred things) appertaine these two properties: 1. That they are ordained and instituted by God. 2. That they are instituted to this end, that God may by them seale and assure unto us the promise of the Gospel. The former of these differences is *generall*; common to other signes given by God, as well as to Sacraments: whether those signes be *universall*, as is the Rain-bow, or *particular*, as was *Gods* fleece, first wet with dew, the ground whereon it lay being dry; afterwards dry,

The definition of Sacraments.

The definition of Sacraments.

The Sacraments are sacred seales.

What a signe is

Two sorts of signes:
1. Signifying.
2. Confirming.

Lib. 2. cap. 1. de doct. Christ.

Genes. 17. 11.
Rom. 4. 11.

Why the signes are called holy.

Why they are said to be object to our eyes.

How the Sacraments differ from other signes.
By the Sacraments God sealeth unto us his promise.

Why God only
may ordaine a Sa-
crament.

How God decla-
reth the promise
of the Gospel by
Sacraments.

How he sealeth
that promise unto
us by Sacraments.

1. Sacraments are
ordained to be
seales of Gods
Covenant.

2. To distinguish
the Church from
others.

dry, the ground being wet : and the touching of *Isaiah's* tongue with a burning coale. The latter difference is *speciall*, taken from the principall end, whereby Sacraments are properly distinguished from all other holy signs. And, that these signs were *instituted of God alone*, it is certaine. For, as God alone pronounceth concerning his will, and teacheth us the same, and giveth us his promise of grace ; so he alone assureth and confirmeth this promise unto us by his Sacraments : Wherefore, God alone hath authority to institute and ordaine a Sacrament. For the institution of Sacraments containeth two things : 1. The appointing and commanding of certaine rites and ceremonies. 2. The promise of grace annexed to this rite, whereby God promisseth that he will give the thing signified unto such as lawfully and rightly use the signs. And these things are proper to God alone : For as the receiving into grace and favour, and remission of sinnes, belongeth to God alone ; so also doth the promise thereof. And as God alone instituteth and appointeth unto himselfe his publike worship ; so he alone is able to confirme unto us, by his publike worship, that is, by the ministry of the Word, and by his Sacraments, the promise of grace, that is, the promise of receiving all blessings and benefits necessary to salvation, which are signified and confirmed by the ceremonies and rites of Sacraments. The promise of the Gospel is called the promise of grace, because God doth especially and chiefly in the Gospel promise it unto us. Wherefore mention is made also of this promise in the definition of Sacraments, that so that speciall difference of Sacraments may be the better perceived and discerned : because God hath given to men promises also of other things, and hath confirmed those promises with signes. For Sacraments are signes not of every promise whatsoever, but of the promise of grace, pertaining not to one private person onely (as the touching of *Isaiah's* lips) but to the whole Church. And further, he declareth the same, being promised in the Gospel, and sheweth it more cleerly by Sacraments : and this by reason of the analogy, proportion, and similitude, which the signes have with those things which are signified by those Sacramentall signes. For, as a similitude declareth and explaineth that whereof it is a similitude ; so the Sacraments declare that, whereof they are Sacraments. And as a true similitude is not understood, except the analogy of the similitude be understood ; so neither are the Sacraments, except we understand the analogy and proportion which they have with the thing signified. Neither doth God by his Sacraments onely declare the promise of the Gospel, but also sealeth the same unto us : 1. Because God, when he speaketh with us, whether it be by his word, or by a signe, is *alwayes alike true* : And therefore he assureth and maketh us certaine of his will, both by his Word and by his Sacraments, but most of all by his Sacraments. 2. Because Sacraments are seales and pledges annexed to the promise, which, whoso useth rightly, that is, with true faith and repentance, unto him those pledges and seales, seale and confirme most assuredly, that he shall be partaker of the things themselves signified, which are spirituall.

2. What are the ends of Sacraments.

The chiefe and principall end of Sacraments is contained in their definition ; namely, *to be signes of the Covenant* : that is, that God may testify, that he doth in a lawfull and right use of them bestow the thing promised, and so may confirme our faith ; or, that he may instruct us of his will by his Sacraments, and by them exhort us to receive and embrace the blessings purchased by Christ, and further, seale by those Sacraments these benefits and blessings of Christ unto us. Now the Sacraments seale these benefits and blessings unto us : 1. Because Sacraments are signes. 2. Because they are pledges, having a promise : Therefore by these signes and pledges of Gods favour towards us, the holy Ghost effectually moveth our hearts no lesse then by the Word. The second end is the distinguishing of the Church from *Painims*, and all other Sects whatsoever. For God will have his Church to be beheld in the world, and to be knowne by these sacred signes, as souldiers are knowne by their military tokens, and sheep by those marks which their shepheard seareth in

search in them: He willeth the Jewes to be circumcised, and Christians to be baptized: he interdicteth aliens and strangers, and excludeth them from eating of the Paschal Lamb. God will have his Kingdome discerned from the Synagogue of Sathan, for these two causes: 1. For his owne glories sake. 2. For our comfort and salvation. For, as he will not have himselfe shuffled and mingled with Idols; so neither will he have his people shuffled and mingled with the Kingdome of the Devill. The third end is the profession and testification of our thankfulness and duty towards God: which is the bond, whereby we are obliged unto Christ to be his people, as he is our God, to shew true repentance, to beleieve in him, and to receive of him his benefits offered unto us. The fourth is, the propagation and maintenance of the doctrine: because God will not have the use of his Sacraments to be without the Word, and application thereof. The fifth is, an occasion thereby given to the younger sort, to inquire what these things meane, and so an occasion also of explicating and preaching the benefits of Christ unto them. As also the Lord saith unto his people, *When thy son shall aske thee to morrow saying, What is this? Thou shalt then say unto him; With a mighty hand the Lord brought us out of Egypt, out of the house of bondage.* The sixth and last end is, that they may be bonds of mutuall dilection and love; because they, who are entered into an association or confederacy with Christ the head of the Church, ought not to be at difference among themselves. *By one Spirit are we all baptized into one body.* In like manner the Sacraments are the bonds of publike meetings and congregations in the Church. *When ye come together to eat, tarry one for another. For we that are many, are one bread, and one body: because we are all partakers of one bread. One God, one Faith, &c.* But we cannot settle among us this communion, neither maintaine and continue it, being once settled, neither profitably annunciate and shew forth the death of the Lord, as long as we dissent and jarre among our selves contentiously about the institution of the Sacraments. For the Sacraments are pledges of that communion, which Christians have first with Christ, and then between themselves.

3. To professe and testifie our thankfulness.

4. To propagate and maintain the doctrine.

5. To give an occasion to the younger to inquire and learne the things by them signified.

Exod. 13. 14.
6. To unite us in mutuall love and affection.

1 Cor. 12. 13. &
11. 33. & 10. 17.
Ephes. 4. 5.

In what Sacraments differ from Sacrifices.

WE must hold and observe a difference betweene *Sacrifices* and *Sacraments*, that we may know what to doe when we come unto the Sacraments, and not make *Sacrifices* of *Sacraments*; that is, present our owne workes, imagining that they please God for the very work done, and deserve remission of sinnes; as Papists doe. Now the difference betweene these consisteth especially in two things: 1. In their kinde and nature. For *Sacraments* are onely ceremonies, witnessing unto us Gods will: *Sacrifices* may be ceremoniall and morall workes also: as, our *Sacrifices* of thanksgiving, of praise, and thankfulness, the calves of our lips, our almes, &c. are morall workes, whereby we yeeld unto God due obedience and honour, without any ceremony. 2. In their principall and chiefe end. In the *Sacraments* God offereth unto us his benefits; but *Sacrifices* are testimonies of our obedience towards God. This appeareth out the definition of both. *A Sacrament* is a work, wherein God giveth us something; to wit, the signes and the things signified: and wherein he testifieth of his offering and bestowing his benefits upon us. *A Sacrifice* is a work, wherein we yeeld unto God obedience, or the worship which he hath commanded us: Or, it is our work done in faith, and to this end principally, That God may have his due honour and obedience. They differ then as these two. To give, and, To take, differ: For God giveth *Sacraments* unto us; and he receiveth *Sacrifices* of us. Howbeit, the same rite or ceremony may be in diverse respects both a *Sacrament* and a *Sacrifice*. A *Sacrament*, as it is given of God: A *Sacrifice*, as it is used by the godly, performing to God their obedience, and yeelding him thanks: Therefore a *Sacrament* and *Sacrifice* are often one and the selfe-same thing; but still they differ in respect. All *Sacraments* then in respect of us are *Sacrifices* also, but those onely *Eucharisticall*, and of thanksgiving, not propitiatory. For there is but one onely *Sacrifice* propitiatory; to wit, the ranfome of Christ offered for us on the Crosse. Hence we easily may answer unto that objection, Object. *The Paschever, and other*

1. In their kind and nature.

2. In their principall end.

A *Sacrament*.
A *Sacrifice*.

The same thing or work may be a *Sacrifice* and a *Sacrament* in a diverse respect.

Luke 10. 16.

ceremonies of the Old Testament, were both Sacrifices and Sacraments: Therefore the Sacraments doe nothing differ from Sacrifices. *Ans.* More is in the conclusion, then in the premises: because this only followeth; That the same thing may be a Sacrament and a Sacrifice. So Baptisme and the Lords supper are Sacraments and Sacrifices, in a diverse manner and respect. They are Sacraments: and that principally, because they are the work of God, who giveth us something in them, and doth therein testify his gift unto us. For in them he reacheth unto us certaine symbols and tokens by his Ministers, as also by his Ministers he speaketh, as by his mouth, unto us: according as it is said; *He that heareth you, heareth me.* So therefore every Minister reacheth with his hand the Sacraments unto us, and we receive them at their hands, as at the hands of God, if so we take them with reverence: but much more God giveth, and as it were, reacheth with his hand unto us, in the lawfull and right use of the Sacraments, the things themselves which are signified by the Sacraments. Furthermore, Baptisme and the Lords Supper are Sacrifices, not indeed principally, but as they are our work, which we performe to God; that is, as we receive these signes, as it were from the hand of God, and so declare our obedience towards God.

14. In what Sacraments agree with the Word, and in what they differ.

THIS agreement and difference shall be handled in the 67. Question of the Catechisme.

5. How the Sacraments of the Old and New Testament agree, and how they differ.

They agree:
1. In the author.
2. In substance.

Hebr. 13. 8.

1 Cor. 10. 2.
Colos. 3. 11.August. Tract. 26.
in John.

THEY agree: 1. *In the author*, for both were instituted by God. 2. *In the things signified*, or in substance: for by the Sacraments of both Testaments the same things are offered, signified, and promised unto us; even remission of sinnes, and the gift of the holy Ghost, and that by Christ alone. This is proved in the Epistle to the Hebrewes. *Jesús Christ yesterday and to day, the same also for ever.* But these are not in respect of rites and ceremonies the same: Therefore they are the same in respect of the thing by them signified. *The Fathers under the law were baptised in the cloud and in the sea, and did all eate the same spirituall meate. By Christ ye are circumcised with circumcision made without hands: that is, in Baptisme we receive the same benefits, which they did in circumcision.* *Augustine saith, The Sacraments of the Old and New Testament differ in their signes, but agree in the thing signified by the signes. All the Fathers did eate the same spirituall meate, I say, they verily did eate the same spirituall meate. For indeed the corporall meate they ate, was diverse from our corporall meate; seeing their meate was Manna, but ours is of another kind. But they did eate the same spirituall meate which we eate. Without Christ therefore, who is the thing signified of all the Sacraments, both of the Old and New Testament, no man was ever saved, or now is, or ever shall be saved. Whence it followeth, that the Fathers in the Old Testament had the same communion with Christ, which also we have, and that it was no lesse signified and confirmed then unto them by the Word and Sacraments, then it is now unto us in the new Covenant. Wherefore, it is not only idolatry to seek another communion of Christ, then is in the Word, but also to seek another communion of Christ in the Sacraments of the New Testament, then which was in the Sacraments of the Old Testament.*

The Sacraments
of the old & new
Testament differ:
1. In rites.
2. In number.
3. In signification.

4. In the persons
whom they bound

They differ first *in rites*, whereof change and alteration was made at Christs coming, that thereby might be signified the ceasing of the Old Testament, and the beginning or succeeding of the New Testament. 2. They differ *in multitude and number*. There were more, and more laborious; here fewer, and more easie rites. 3. *In signification*. Those signified Christ to come, these Christ that was come. The signification is divers, as the circumstance of time is divers, which the Sacraments of the Old and New Testament signifie. For the Sacraments of the old Church signified the time to come of Christ which should come: our Sacraments signifie the time past of Christ already manifested in the flesh. 4. *In binding and obliging men*. The old bound

bound onely *Abrahams* posterity (for the converted Gentiles were not bound to observe circumcision, such as were those religious men spoken of in the Acts) ours bind the whole Church of all Nations and Countries. *Baptise all nations. Drink ye all of this.* 5. *In continuance.* The old were to indure but untill the coming of the Messiah: the new untill the end of the world. 6. *In cleanness.* Those are more obscure and dark, because they signifie things to be manifested; but these more cleere and plaine, because they signifie things already manifested.

Cap. 3.

Mat. 28. 19.

Mat. 26. 27.

5. In continuance.

6. In cleanness.

6. What the signes are, what the things, and in what they differ.

IN every Sacrament are two things; the *signe*, and the *thing signified*. The *signe* is the element, and the whole external action. The *thing signified* is Christ himselfe and his benefits, or the communion and participation of Christ and his benefits. The signes therefore differ from the things signified: 1. *In substance*; for the signes are corporall, visible, earthly: the things, heavenly, invisible, spirituall. Obj. *But the body and blood of Christ are things corporeall.* Ans. The things are here called spirituall, not as touching their substance, but according to the manner of receiving them; because through the working of the holy Ghost they are received by faith onely, and not by any part of our body. For that which is called spirituall in Scripture, sometimes signifieth an incorporeall nature or spirit, sometimes an effect or gift of the holy Ghost, sometimes an object of the spirit, and of spirituall motions, which object is received by the spirit; that is, by the motion of the holy spirit: or, which is given to them in whom the holy spirit dwelleth; as, *All did eate the same spirituall meate*. And in this sense, the body and blood of Christ in the Sacraments are called things spirituall. 2. They differ in manner of receiving. The signes are received visibly by the hand, mouth, and parts of the body; and therefore also of unbelievers. The things are received by faith only and the spirit; and therefore of the faithfull only. 3. *In the end or use.* The things are given for the possessing of eternall life, they are eternall life it selfe, or some part thereof, or purchase it unto us. The signes are received for the sealing and confirming of our faith concerning the things themselves promised. 4. *The things signified are necessary unto the salvation of all the members of the true Church.* The signes are not simply necessary for all, but for them only, who are able to receive them, because it is not the want, but the contempt of the Sacrament, which condemneth the despisers thereof. 5. *The signes are divers in divers Sacraments, the rites and ceremonies are variable; but the things are perpetuall, and the same in all Sacraments.*

Differences of the signes from the things signified.

I

What is meant by that which the Scripture calleth spirituall.

1. Cor. 10. 2.

2

3

4

5

7. What the Union of the signes and the things is, which is called Sacramentall.

UNION in generall is the conjunction of two or more things, whereby in some sort they are made one. *Hypostaticall* or *personall union* is the coupling of two natures in one person. The combining of the signe, and the thing signified in Sacraments, is called *Sacramentall union*. The question is, what kinde of union this is. The Papists imagine, that in the Lords Supper there is a *conversion*, and *change of the signes into the things signified*. But a change is no union: and Sacramentall union must be such as agreeth to all Sacraments, else shall it be no Sacramentall union in generall; but in speciall, The union in the Supper, and, The union in Baptism. Others are of opinion, that there is a *corporall copulation of the signe and the thing signified*; making one masse, and co-existence of both in one place. But this kinde of co-existence and containing of one the other, is no Sacramentall union, because it agreeth not unto all Sacraments: Therefore Sacramentall union is not corporall, neither consisteth it in a presence of the thing and signe both in one and the same place, and much lesse in any transmutation or transubstantiation: but it is relative or respective, and consisteth in these two things: 1. *In a similitude and proportion of the signes with the thing signified*: whereof *Augustine* thus speaketh, *If (saith he) Sacraments had not a certaine similitude of those things whereof they are Sacraments, they should be no Sacraments.*

The Papists opinion confuted.

The Sacramentall union confuted.

In what Sacramentall union consisteth.

X

2. *Sacraments.* 2. *In the joynt exhibiting or receiving of the things, and in the lawfull and right use:* which cannot be without faith, as hereafter shall be declared. The faithfull only in the lawfull and right use, receive the *signes*, of the Ministers; and the things signified, of Christ: and when we so receive both, that is, the signe and the thing signified, the same is called *Sacramentall union*.

Proofes of Sacramentall union.

1

The prooffe hereof is two-fold: the first prooffe is drawn from the nature of a Sacrament. A Sacrament is a respective or relative word. The foundation or matter in the Sacraments are the rites and ceremonies, or externall visible actions instituted by God, which are performed by men after a certain and solempne manner, and are called by a relative or respective name, Signes or Sacraments. The termes respected or correlative, is Christ, and the communion of Christ, and all his benefits, or the internall spirituall working of God in us, according to the promise of the Gospel: this is called the thing signed or signified by the Sacrament, because it is signified and confirmed by the outward rite. The Relation it selfe is the ordination of the foundation to the termes; that is, of the rites to signifie the thing. The correlatives are the things signified and the signes. Hereby now appeareth that a Sacramentall union is nothing else but a relation of a sign to a thing signified. Whence this infallible rule ariseth: while the relation remaineth, the thing and signes are coupled; and when it ceaseth, they are dis-joynd: the meaning whereof is; that as long as Gods order is retained in the signe, and the things signified, so long are the things exhibited and sealed with the signes: but when Gods prescript ceaseth, there can no longer be any exhibiting or sealing of the things by the signes. The second prooffe issueth out of the naturall proportion of Sacraments. Sacramentall union is such as agreeth to all Sacraments: therefore look what was the union of Christ with the old Sacraments, such is it now with our Sacraments; else either those Sacraments were no Sacraments, or that union was no Sacramentall union; namely, such as agreeth to all Sacraments. But that union could be no other but respective union. Therefore Sacramentall union is now also respective.

8. What phrases and formes of speaking of Sacraments are usuall unto the Church and Scripture.

Proper formes of speaking.

1

Rom. 4. 11.
Gen. 17. 11.

2

Mat. 16. 16.
Figurative formes of speaking.

1

1 Cor. 5. 7.
1 Cor. 10. 16.

2

3

4

Act. 22. 16.
Ephel. 5. 26.
1 Pet. 3. 21.
Titus 3. 5.
1 John 1. 7.
John 1. 33.
John 16.

The formes of speaking of Sacraments, are partly proper, and partly figurative. The proper are, 1. When the Sacraments are called *tokens, signes, scales, pledges*; and those sealing and confirming unto us, that God will give those things which he hath promised. So *Circumcision is a scale of the righteousness of faith. And is shall be a signe in thy flesh.* So bread is a signe of the body of Christ. 2. When unto the *signs* are expressly adjoynd *promises*: namely, that receiving the signes we shall receive the things signified by them: as when it is said, *He that shall beleve, and be baptized, shall be saved.* A figurative or Sacramentall kinde of speaking is, 1. When the names of the things are given to the signes: as the Paschall Lamb is called the Paschever. *The rock was Christ. The bread is the body of Christ.* 2. Contrariwise, when the names of the signes are attributed to the things: as, *Christ is our Paschever.* 3. When the properties belonging to the things are attributed to the signe: as, *The bread which we break, is it not the communion of the body of Christ?* So Baptisme is said to wash away finnes, to save, to regenerate. 4. When contrariwise, the properties of the signes are attributed to the things themselves: as, *The rock was Christ. We are washed by the blood of Christ.* All these phrases of speech signifie the same thing: which is the promise of God adjoynd to the ceremony: and this therefore, 1. Because the signes represent and seale the things. *Baptisme is the washing of regeneration.* 2. Because the things and the signes are together received by the faithfull, in the right use thereof.

Briefly, A Sacramentall forme of speech is, wherein the name or properties of the signe are given to the thing signified; or, of the contrary, the name of the thing signified to the signe and the meaning is, nor that the one is changed into the other, but that the signe representeth and sealeth the thing signified. The cause of Sacramentall phrases and termes is, the proportion between the signe and the thing signified: whereof *Augustine* thus discourseth: *If Sacraments had not a certaine similitude*

Ad Bonifacium
Epist. 3.

of

of those things whereof they are Sacraments, they should be no Sacraments. Now, out of this similitude they beare for the most part the names of the things themselves. As therefore the Sacrament of the body of Christ, is after a certaine manner the body of Christ, and the Sacrament of Christs blood, is Christs blood; so the Sacrament of faith, is faith. And in another place: The things which signifie, are usually called by the name of the thing they signifie. Hence it is said, *The Rock was Christ*: for he said not, *The Rock signifieth Christ*; but as if it had beene that, which verily in substance it was not, but only by metonymie signification.

In Lev. quæst. 37.

9. What is the right and lawfull use of Sacraments.

THe right use of Sacraments is, when the rites appointed by God are used by the faithful and penitent, as signes of grace, and pledges of Gods good will towards them. It consisteth therefore in these three things: 1. *When the rites ordained of God are observed, and not corrupted.* The institution of Christ is to be retained pure and uncorrupt; the additions of Antichrist are to be taken away, and those things which he took away, are againe to be added. 2. *When those persons use those rites, for whom God hath ordained them.* Wherefore the household of Christ only, that is, Christians, who by profession of faith and repentance are the Citizens of the Church, must use these rites. *If thou beleevest with all thine heart, thou must be baptized.* So also, they are baptized of John, *Who confesse their sinnes.* 3. *When the rites and Sacraments are used to that end, for which they were instituted:* which we have hertofore handled. If any of these conditions be broken, to wit, if either the rite or end be changed without authority from God, or the signe be received without faith, it is cleare, that the thing and the signe doe no longer continue united after Gods ordinance. Of the person receiving the Sacrament, it is said; *Circumcision profiteth thee, if thou keep the law.* Of the breach of the rites, Paul pronounceth; *when yee come together therefore into one place, this is not to eat of the Lords Supper.* Of mistaking the end, Hosea the Prophet saith; *they shall go with their sheep and with their bullocks to seeke the Lord, but they shall not finde him.* For sacrifices were not instituted by God to this end, to merite justification and salvation. Wherefore it is not lawfull to transforme the rites to any other end or use, besides that whereunto they were ordained: 1. *Because that is not to obey Gods commandement.* 2. *Because, if the signes be changed or converted to another use, or the Covenant not kept; the consent of him that promisseth is lost, without which the signe or earnest confirmeth nothing.* Wherefore the Sacraments without their right use are no Sacraments, but rather vaine and fruitlesse spectacles, neither have they the nature of Sacraments. But the right and lawfull use of them consisteth especially in faith and repentance. They who have not this, unto them the Sacraments are no Sacraments. Wherefore they are besides themselves, who say, that unbelievers and infidels receive together with the signes, the things signified by the signes.

In the right use of Sacraments is respected,

1. The institution of Christ, which must be pure.

2. The persons receiving, who must be believers. Acts 8. 37. Mar. 3. 6.

3. The end for which they were instituted.

Rom. 2. 25. 1 Cor. 11. 20. Hol. 5. 6.

Why we may not change the rites in the Sacraments.

2

10. What the wicked receive in the use and administration of the Sacraments.

IN the Sacraments we specially to consider, *what, to whom, and how* God offereth and communicateth. The wicked, although God in his Sacraments offer to them also his benefits: yet seeing they are without faith, they receive the bare signes onely, and those to their judgement and condemnation. This is proved, 1. *Because the benefits of Christ are received onely in the right use of the Sacraments, but they neglect the right use of them, who receive them unworthily, without faith and repentance.* Wherefore Paul also saith; *Whosoever shall eat this bread, and drinke the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.* But the wicked eat it and drinke it unworthily, because they prophane the Sacraments, and transforme God into the Devill, and the sons of God into the sons of the Devill. 2. *Unto whom nothing is promised in the word, to him the Sacraments seale nothing.* To the wicked nothing is promised in the word; (for all promises in the word have a condition of faith and repentance annexed unto them.) The Sacraments therefore seale and

The wicked receive the bare signes, without the things thereby signified.

1 Cor. 11. 27.

2

and bestow nothing on the wicked. For after what manner, and unto whom a Charter promisseth any thing; after the same manner, and unto the same men, doth the signe and seale annexed unto the Charter promise the same also. Semblably, God performeth his benefits after the same manner, and unto the same persons, after which manners, and unto which persons he promisseth them. But unto the wicked he hath promised nothing, so long as they remaine in their unbelieve. 3. *We receive spirituall things by faith.* The wicked have no faith. Therefore neither doe the wicked receive spirituall things. 4. *To be wicked, and to receive the Sacraments entirely, implyeth a contradiction.*

II. How many Sacraments there are of the new Testament.

His point shall be answered in the sixty and eighth Question of the Catechisme.

Quest. 67. *Doe not then both the Word and Sacraments tend to that end, as to lead our faith unto the sacrifice of Christ finished on the Crosse, as the onely ground of our salvation?*

Ans^r. It is even so: For the holy Ghost teacheth us by the Gospel, and assureth us by the Sacraments, that the salvation of all of us standeth in the onely sacrifice of Christ, offered for us on the Crosse^a.

^a Rom. 6. 1.
Gal. 3. 27.

The Explication.

4. In what Sacraments agree with the Word, and in what they differ from it.

The Sacraments
and the word
agree,
1. In exhibiting
the same thing
unto us.

THe Sacraments have some things in them agreeable with the Word, and some conditions also different from the same. The Sacraments agree with the Word in these things: 1. *Both exhibit the same things unto us.* For by both God doth testifie unto us his will, and by both he purposeth the same benefits, the same grace, and the same Christ unto us; neither doth God confirm or represent by his Sacraments any other thing, then he hath promised in his Word: and they, who seek for any other thing in the Sacraments, then is prescribed in the Word of God, frame and make Idols. 2. *Both are instruments of the holy Ghost, to kindle and strengthen faith in us:* and so both also confirme and establish faith. 3. *God instituteth both, God offereth both.* 4. *God accompliseth both by the Ministers of his Church.* For he speaketh with us in his Word by the Ministers; and by the Ministers he offereth and giveth us these signes in the Sacraments. But the things themselves which are signified by these signes, the Son of God immediately offereth unto us. He saith, *Receive the holy Ghost: The bread which I will give you, is my flesh.* And John saith of him, *Indeed I baptise you with water to amendment of life; but he that cometh after me, will baptise you with the holy Ghost and with fire.*

2. In proceeding
from the H. Ghost
3. In being instituted
and offered
by God.
4. In being accomplished
by God.

John 20. 22.
John 6. 51.
Matth. 3. 11.

They disagree,
1. In substance
and nature,

2. In the persons,
to whom they are
offered.

The Sacraments differ from the Word in these things: 1. *In substance and nature.* For, words signifie according to the appointment of men, whom it pleased that things should be so expressed and signified: Signes signifie according to a similitude, which they have with the things by them signified. Words we heare and read: signes we perceive also by feeling, seeing, and tasting. Words signifie onely: Symboles and signes confirme also. 2. *In the objects.* For the word of the promise and commandement is promised without any difference to all. To the unregenerate, that they may either begin to beleve and be regenerated, or may be left without excuse: to the regenerate, that they may the more beleve and be confirmed. The Sacraments are given only to the members of the Church, professing faith and repentance; whose faith is by them confirmed and preserved. The word is preached to all at once: the Sacraments

craments are given to every member of the Church severally: one is baptised after another, and the Supper is ministred to one after another. 3. The Word is the instrument of the holy Ghost, by which he beginneth and confirmeth our faith: and therefore the Word must go before the Sacraments. The Sacraments are the instruments of the holy Ghost, by which he beginneth not, but only confirmeth our faith: and therefore the Sacraments must follow the Word. The reason of this difference is, because the Sacraments, without they be understood, never move nor confirm faith. There is no desire after a thing which is not known. Therefore some declaration and expounding of the signes out of the Word must first be used. But yet in infants of the Church, the case is diverse: for in them faith neither is begun, nor confirmed of the holy Ghost by the Word, but by an inward working and efficacy: and because they are borne in the Church, to them in their infancy appertaineth the covenant and the promise. 4. For the Word is necessary and sufficeing unto salvation, in them who are of an understanding age. For faith cometh by hearing. But the Sacraments are not precisely and absolutely necessary unto all; neither of themselves without the Word suffice they to salvation. For the seales without the Letters Patents have no force: and that saying of S. Augustine is most true; *Not the want, but the contempt of them condemneth.* 5. The Sacraments by gesture, the Word by speech, declareth unto us the will of God. 6. The Word may be without the Sacraments, as both in private and publike expounding of the Scripture, and that effectually also; as was apparent in Cornelius: but the Sacraments cannot be, nor be effectually without the Word. 7. The Word is that which is confirmed by signes annexed unto it: the Sacraments are those signes whereby it is confirmed. 8. The Word is to be preached to those only who are of understanding: The Sacraments are to be given unto Infants: as, Circumcision and Baptisme. Augustine said, that a Sacrament is a visible Word: most briefly and most aptly expressed he both the agreeing and differing of the Word and Sacraments. For when he saith, *That a Sacrament is a Word*, he sheweth in what the Word and Sacraments agree: which is, in that they teach the same. When he addeth *Visible*, he sheweth the difference: that is, that they differ in rite and ceremony. The brieve summe of all that hath been spoken, is: The signes by gestures declare Gods will unto us; the Word by speech. By the Word, faith is begun and confirmed in us; by the Sacraments it is only confirmed after it is once begun. The Word profiteth without Sacraments; but Sacraments profit not without the Word. Men of years are not saved without knowledge: they may be saved and regenerated without Sacraments, if they neglect them not. The Word pertaineth to all; the Sacraments to the faithfull alone.

3. In their use.

4. In their necessity.

5. In their manner of working.

6. The Word may be effectually without the Sacraments: but not the Sacraments without the Word.

Acts 10-44.

7. The Word is confirmed by the Sacraments.

8. The Word may not be preached unto infants: some Sacraments may be given them.

Quest. 68. How many Sacraments hath Christ ordained in the New Testament?

Ans. Two: Baptisme, and the holy Supper.

The Explication.

IN the new Testament are onely two Sacraments, the use whereof in the Church is perpetuall and universall by the consents of Ambrose and Augustine: Baptisme, which succeeded in the place of Circumcision, and other purifying of the Law: and the Lords Supper, which the Paschal Lamb, and other sacrifices shadowed and prefigured. These two, and no more, are Sacraments of the New Testament: because these two Christ did institute. For those only are Sacraments of the New Testament, which are, 1. Ceremonies. 2. Instituted of Christ for the whole Church. 3. Having the promise of grace adjoynd unto them. But there are onely two such Sacraments, as appeareth by their definition: Wherefore we have two Sacraments onely. The Papists besides those two reckon five other; Confirmation, Penance or private absolution, Ordination, and Matrimony. But properly these are no Sacraments. For it is certain

But two Sacraments in the New Testament.

The Papists other five Sacraments, are no Sacraments.

tainc, that penance and private absolution, are onely the declaration and preaching of the Gospel. But the preaching and publishing of grace must not be confounded with the annexed seales of the promise of grace. *Unction*, and *laying on of hands*, are indeed ceremonies; but neither were they instituted of Christ for the whole Church, neither have they the promise of grace adjoynd. *Confirmation*, or laying on of hands in the Primitive Church, was a signe either of a miraculous bestowing of the holy Ghost, which soone ceased; or of calling to the office of teaching. The thing signified by extreme Unction, hath ceased in the Church, with other gifts of miracles. *Order* or the *ordaining of the Ministers*, testifieth indeed Gods presence in the ministry: but God may be forcible by the ministry of the man; yea though the mans person please him not. *Matrimony* is no ceremony, but a morall work. The Papiſts reckon it among Sacraments: because the old translation translateth the Greek word, *μυστήριον*, (that is, a mystery) by the word *Sacrament*, Ephes. 5. 32. where the Apostle speaketh of marriage. But *Paul* himſelfe is to be heard rather then the Latine Interpreter. No man is ignorant, that *Mystery* is of as large and ample an extent in signification with the Grecians, as *arcannum* (which signifieth any secret or hidden thing) is with the Latines: Wherefore they must confesse and grant all arcane and secret things to be Sacraments. And also, if *Matrimony* be the leventh Sacrament, the will of God shall be the eighth Sacrament, and the calling of the Gentiles the ninth, and godliness the tenth. For so doth the same Interpreter in the Epistle interpret the same Greek word. But *S. Paul* in that place of the *Ephesians*, useth that word, *mystery*, to denote and signifie the conjunction of Christ and his Church, and not the conjunction of man and wife.

Certain conclusions of the Sacraments in generall.

Ephes. 1. 9.
Ephes. 3. 3. 9.
1 Tim. 3. 16.
Chap. 3. 3. 2.

These conclusions were published by dispute at Heidelberg, Aug. 21. An. Dom. 1569.

1. GOD hath alwayes adjoynd unto his promise of grace and eternal life some signes and rites, which the Church calleth Sacraments. Circumcision was commanded and enjoyed *Abraham*. By *Moses* the sacrifices and rites were increased, which endured unto Christ, who instituted Baptisme and the Supper.

2. Sacraments therefore are the signes of the eternal Covenant between God and the faithfull, that is, they are rites, commanded and prescribed to the Church, and added unto the promise of grace, whereby, as by visible and certain testimonies, God might signifie and testifie that he communicateth and imparteth Christ, and his benefits to all those that use and receive those tokens and Symbols with a true faith, according to the promise of the Gospel, & hereby also he might confirm in them a full perswasion and trust of his promise: and that the Church also of the other side might, by the participation of these Symbols and tokens, professe publicly their faith and thankfulness towards God, and bind themselves unto it, preserve and propagate the memory of Christs benefits, be discerned from all other Sects, and obliged and stirred up to a mutuall dilection and love under one head Christ Jesus.

3. Rites and ceremonies which are not commanded of God, or are not instituted to this end, as to be signes and tokens of the promise of grace, are not signes and tokens of the Church: for a signe can confirme nothing but by his consent and promise, from whom the thing promised and signified is expected and looked for. No creature therefore can institute any signes or pledges of Gods will.

4. Two things are to be considered in all Sacraments: the visible, terrene, and corporall signes, which are the rites and ceremonies; and the visible and corporall signes, which God exhibiteth unto us by his Ministers, and we receive corporally, that is, by the parts and senses of our body: and the things signified, invisible, celestiall, and spirituall; that is, Christ himſelfe and all his benefits, which are communicated unto us of God by faith spirituallly, that is, through the vertue and working of the holy Ghost.

5. The mutation and change of the signes is not naturall, but respectiue, and in relation: neither is wrought as touching their nature or substance which remaineth still the same; but as touching their use, whereby they are resemblances of other things.

6. The

6. The conjunction also or union of the signes and the things signified is not naturall or locall, but respectiue, by the ordinance and appointment of God, whereby things invisible and spirituall are represented by visible and corporall things, as it were by visible words, and exhibited and received together with the signes in their right use and administration.

7. The names and properties of the things signified are attributed to the signes; and contrary, the names and properties of the signes unto the things; in respect of the similitude, or of the signification of the things by the signes, and in respect of the joyn-exhibiting and receiving of the things with the signes, in the right use.

8. The right use of the Sacraments is then, when as the faithfull keep those rites which God hath commanded, to those ends, for which the Sacraments were instituted by God. The institution consisteth in rites, persons, and ends, the violating whereof breedeth an abuse.

9. In this use the things signified are alwayes received together with the signes: Therefore the signes are not empty or void, and without the things, although the things are received after one manner, and the signes after another.

10. Without the use instituted by God, neither are the ceremonies any Sacrament: neither are the benefits of God, which are signified by them, received together with the signes.

11. The signes are received of the godly to salvation; of the wicked to condemnation: But the things signified, only the godly can receive for their salvation.

12. In the Elect notwithstanding, after they are converted, the fruit also of the Sacrament unworthily received doth at length follow. And in them also that unworthinesse, which by reason of these defects concurrereth in their receiving, albeit they are sometimes chastised for the same; yet nevertheless it is pardoned them: so that that unworthinesse doth not hurt or impaire their salvation.

13. Some Sacraments are to be received but once in our life: others more often. Some are to be given to those of understanding only; others to infants also: Even as they were instituted by God, either in once making his Covenant with all the Elect, and those which were to be received into his Church, as Circumcision and Baptisme: or after sundry falls and combates of temptations, for the renewing of his Covenant, and for the fostering and preserving of the unity and assemblies of his Church: as the Arke, the Pascheover, and other Sacrifices, and so likewise the Lords Supper.

14. Those things agree in common to Sacraments of both the old and new Covenant, which have been spoken of in the definition. But their differences are these: that the old shew Christ, who was after to be exhibited, with his benefits. The rites of the old were diverse from ours, and more in number: as, Circumcision, Sacrifices, Oblations, the Pascheover, the Sabbath, worshipping at the Arke. Christians have others, and those only two; Baptisme, and the Supper. The old were darker; the new are clearer, and more manifest. The old were proper and peculiar to *Abrahams* posterity and their servants: the new are commanded to the whole Church, which is to be gathered both of Jewes and Gentiles.

15. The Sacraments and the preaching of the Gospel agree in this, that they are the work of God, which he exerciseth towards his Church by his Ministers, who teach, promise, and offer unto us the same Communion of Christ and all his benefits: and also they agree in this, that they are the externall instruments of the holy Ghost, by which he moveth our hearts to beleeve, and so, by the coming and means of faith, maketh us partakers of Christ and his benefits. Neither yet is the working and operation of the holy Ghost to be tied here: neither doe these profit, but rather hurt them, who apply not unto themselves by faith that which the word and rites signifie.

16. The Sacraments differ from the word; because the word doth by speech, and they by gestures and motions, signifie the will of God towards us. By the word faith is both begun and confirmed. By these it is confirmed only in the Lords

Na

Supper,

Supper. The word also teacheth and confirmeth without the Sacraments; but the Sacraments doe not without the word. Without the knowledge of the word, they who are growne to understanding are not saved: but men may both be regenerated and saved without the use of the Sacraments, if they be not omitted through contempt. The word is preached also to the unbelievers and wicked men: unto the Sacraments the Church must onely admit them whom God willeth us to account for members of the Church.

17. Sacraments and Sacrifices agree in this, that they are works commanded of God, to be done in faith. A Sacrament differeth from a Sacrifice, in that God by Sacraments signifieth and testifieth unto us his benefits, which he performeth for us. By Sacrifices we yeeld and offer our obedience unto God.

18. Wherefore also one and the same ceremony may be considered both as a Sacrament, and as a Sacrifice, as whereby God, in giving us visible signes, testifieth his benefits towards us, and we in receiving them, testifie again our duty towards him. And this testification of our faith and thankfulness dependeth of that testification of Gods benefits towards us, as of the chiefe and proper end and use of the Sacraments, and is thereby raised in the minds of the faithfull.

The confirmation of such of the former conclusions as most require it.

THe confirmation of the second conclusion. The definition therein delivered of Sacraments, is expressed, *Genes. 17. 11. Exod. 20. 20. Exod. 31. 14. Thou shalt keep my Sabbaths.* Now, that Sacraments are rites commanded and prescribed to the Church by God, is apparent by the institution of them: as also that they are rites adjoynd unto the promise, as visible signes and tokens thereof; because all Sacraments are necessary duties towards God. But chiefly and principally they are Gods benefits towards us; as, Circumcision did portend and shew remission of sinnes, and mortification. Neither onely doe we signifie them in confessing and celebrating them: but chiefly God himselfe doth signifie them unto us, testifying and confirming them unto us by the ceremonies of Sacraments. For the Ministers, as well in the administration of the Sacraments, as in the preaching of the Word, beare the person, and possesse the place of God in the Church. *Teach and baptise all Nations. Jesus did baptise, when yet not he himselfe, but his Disciples did baptise.* So of the signe and ceremony of inauguration or anointing one to be King, it is said, *The Lord hath annointed thee; when yet Samuel was sent to annoint Saul.* They further are therefore said to confirme our faith, because the Scripture witnesseth them to be the signes and tokens of the mutuall and everlasting Covenant betweene God and the faithfull, which God signifieth unto us in the bestowing of his benefits promised us in the Gospel. But God is alike to be beleevd, whether by signes, or by words, which signifie his will: because not onely our sacrifices and obedience, but also the signes of grace delivered to us by God, have in their right use the promise of grace adjoynd unto them: As, *He that shall beleev, and shall be baptized, shall be saved.* And lastly, because the Scripture, to signifie the receiving or want of the thing signified, alledgeth the receiving or want of the signes: As, *Purge me with hyssop, and I shall be clean. The Lord will circumcise thy heart. All we which have beene baptized. The bread which we breake, is it not the communion of the body of Christ?* And hereof also follow the other ends specified in the definition, in the second conclusion: As, *That the Sacraments discern and sever the Church from other Sects.* This is manifest both by effects, and by testimonies. *A stranger shall not eate thereof. What is the profit of Circumcision? Much every manner of way: because unto them are committed the Oracles of God. Yee being in times past Gentiles, and called Uncircumcision of them, who were at that time without Christ, and were aliens from the Common-wealth of Israel, and were strangers from the Covenant of promise, and had no hope, and were without God in the world. It shall be a signe of the Covenant betweene me and you; and it shall be my Covenant in your flesh.* Another end is that, *that they preserve the memory of Gods benefits.* As often as yee shall

Deut. 30. 6.
Heb. 8. 9, 10.

Mat. 28. 19.
John 4. 1, 2.

1 Sam. 10. 1.

Psal. 51. 7.
Deut. 30. 6.
Rom. 3. 6.
1 Cor. 10. 16.

Exod. 12. 45.
Rom. 3. 1.
Ephes. 2. 11.

Genes. 17. 11.

shall eat this bread, ye shew the Lords death untill he come. This day shall be unto you a remembrance. Thou shalt binde them for a signe unto thy hand, and they shall be as signes of remembrance betweene thine eyes. Doe this in remembrance of me. Lattly, They are also bonds of love : because they who are confederated with God, are united also among themselves. One Lord, one faith, &c. We being many, are one body.

1 Cor. 11. 26.
Exod. 13. 9.
Deut. 6. 8.
Lukes 22. 19.
Ephes. 4. 5
1 Cor. 10. 17.

The confirmation of the fourth conclusion. The distinction here delivered is manifest in it self. The receiving of the signs is corporal and external. But the things especially signified are not received without faith, because they are promised to beleevers only. And the signes are no otherwise true, then the promises, unto which they are annexed. Again, The signes declare the same to the eyes, which the promise declareth unto the eares. As therefore the promise is but an empty sound without faith : so also are the ceremonies vaine spectacles. Again, the things signified are the communion of Christ and all his benefits : but this can no man have otherwise then by faith, either in the use, or without the use of the Sacrament.

The confirmation of the sixth conclusion. Such is the conjunction of all signes with their things signified, as that they represent the things signified, and confirme the acceptation of them : For the pledges or tokens, and symboles testifying other things, are, though not in the same place, yet together with the things testified and signified. The reason is : Because, To make one thing a signe of another thing, is not to include or tie the thing with the signe, as that they should be in one place ; but to ordaine the signe to signifie the thing, the signe being in the same place with it, or in some other place. Again, the nature of the things signified by the Sacraments, doth not admit the locall union. For, some are subsisting formes, some accidents, not inherent in the sacramentall signes, but in the minds of men ; as, the gifts of the holy Ghost. Some are corporeall, and in one place onely, and not locally existent wheresoever the Sacraments are used : as, the flesh and blood of Christ.

The confirmation of the seventh conclusion. The Scripture speaketh thus of the Sacraments : Circumcision is the Covenant ; the Lamb is the Passeover ; the blood of the Sacrifices, the blood of the Covenant ; the expiation of the Sacrifices : the Sabbath, the everlasting Covenant ; the mercy-seat of the Arke : Baptisme, a cleansing or washing. Bread and Wine, the body and blood of Christ. And so the Scripture expoundeth it self, when Circumcision is called the signe of the Covenant ; the Paschall Lamb, the signe of the Passeover : the Sabbath, a perpetuall signe of grace and sanctification : the ceremonies, types and shadowes of true things : the beleever and baptized shall be saved : and of the signes and symbols of the Lords Supper it is said, that they are to be received of our reconciliation.

The confirmation of the tenth conclusion. The signes of the Covenant confirme nothing unto them, who keep not the Covenant, or who referre them to another end. But the Sacraments are signes of the Covenant, whereby God binderh himselfe to give unto us remission of sinnes, and eternall life freely for Christs sake : and we binde our selves to the yeelding and performance of faith and new obedience. Therefore they confirme not, neither assure them of Gods grace, who are without faith and repentance, or use other rites, or to some other end, then God hath appointed. Moreover, It is superstitious and idolatrous, to attribute the testification of Gods grace, either to the externall work, and rite without the promise, or to any other works invented by men. Wherefore, the abusing, or not right using of the Sacraments, hath not the grace of God accompanying it, or assureth any man of it : As it is said, Circumcision is profitable, if thou doe the law, &c.

Rom. 2. 13.

The confirmation of the eleventh conclusion. The figure of Baptisme being correspondent to the Arke of Noah, doth also save us, not the outward washing away of the filth of the flesh, but the inward testifying of a good conscience towards God. The bread which we breake, is it not the communion of the body of Christ ? And seeing the Sacraments are an externall instrument, whereby the holy Ghost fostereth and preserveth faith, it followeth, that they serve for the salvation of Beleevers, as doth the Word. But contrary, the wicked, through the abuse of the Sacraments, and the contempt of Christ and his benefits, which are offered unto them in his Word and Sacraments, and through the confession of his doctrine, which they imbrace not with a true faith,

Ezek. 16. 1.

1 Cor. 11. 30.

Ezek. 16. 59.

purchase unto themselves the anger of God, and everlasting pains, according to the saying of the Prophet: *He that killeth a Bullock, is as if he slew a man: he that sacrificeth a sheep, is as if he cut off a dogs neck.* And S. Paul, *Whoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.* But the things signified, because they are received by faith only, and are either proper unto salvation, or salvation it self, as Christ and his benefits, they cannot be received of the wicked, neither can they at all be received but unto salvation.

The confirmation of the twelfth conclusion. *A promise, and the signe of a promise, having a condition of faith and fidelity adjoynd unto it, are ratified, whensoever the condition is performed.* But such is that promise, which is signified and confirmed by the Sacraments: therefore if in the use of them faith doth accompany, which beleeveth the promise, the things promised and signified are received together with the signes. *I might deale with thee as thou hast done, when thou diddest despise the oath in breaking the covenant: Nevertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme unto thee an everlasting covenant.*

The confirmation of the thirteenth conclusion. *The iterating of circumcision or baptism hath bene no where received or admitted.* Neither is the reason hereof obscure or unknown: because those Sacraments were instituted, to be an initiating or solemn receiving of men into the Church, which is alwayes ratified to him that is penitent and persisteth therein. But the use of other Sacraments is commanded to be iterated: as of the Sacrifices, the Passover, worshipping at the Arke, Cleanings; as also of the Lords Supper. The cause is, because they are a testimony, that the covenant, which was made in circumcision and baptism, is ratified and firme to him that repenteth. And this exercising of our faith is alwayes necessary.

The confirmation of the fourteenth conclusion. *That there is one common definition agreeing to the Sacraments both of the Old and New Testament, hath bin shewed before.* That the difference of them consisteth in the number and forme of the rites, is apparent by a particular enumeration of them. For in the New Testament it is manifest, that there are but two, because there are no other ceremonies commanded of God, and having annexed unto them the promise of grace. And that the old Sacraments signifie Christ, which hereafter should be exhibited; the new, Christ who already was exhibited, is apparent by the interpretation delivered of them in holy Writ, whereof we spake in the definition. Now they differ in clearnesse, because in the New Testament the ceremonies are purer, and signifying things complete and perfect. In the Old were moe rites shadowing things to come, all the circumstances whereof were not as yet declared.

The confirmation of the fifteenth conclusion. *What the Ministers doe in Gods name in the administration of the Sacraments, and also that God by the Sacraments signifieth, that is, teacheth, offereth, promiseth us the communion of Christ, was declared in the second confirmation.* Hereof followeth the next, which is: *that the holy Ghost doth move our hearts by them to beleeve.* For seeing the Sacraments are a visible promise, they have the same authority of confirming faith in us, which the promise it self made unto us hath. Of this followeth the third: *For, that which serveth for the kindling or raising of faith in us, the same also serveth for the receiving of the communion of Christ and his benefits.* And because we attaine to this by faith, therefore it is said: *The bread is the communion of the body of Christ: Baptisme doth save us.* Neither yet doth the holy Ghost alwayes confirme and establish faith by them; as the examples of Simon Magus, and of infinite others doe shew. That the use of them hurteth without faith, hath been proved in the second conclusion.

The confirmation of the sixteenth conclusion. *The Sacraments, without the word going before, doe neither teach nor confirme our faith:* because the meaning and signification of them is not understood, except it be declared by the word; neither can the signe confirme any thing, except the thing be first promised. An example hereof are the Jewes, who observed, and now doe observe the ceremonies, but adjoyn thereto the not-understood promise of the grace and benefits of Christ. *Without the word, those who are of understanding are not saved, either by doctrine, as by the ordinary means;*

or by an internall and extraordinary knowledge. *He that beleeueth not in the Son, is already condemned. Faith cometh by hearing, and hearing by the word of God. But they may be saved without the Sacrament: because although by some necessity they be deprived of these, yet they may beleeve, as the theefe did on the Crosse. Or, if they be infants, according to the condition of their age they are sanctified, as John in the womb, and many infants also in the womb, who died before the day of circumcision. The word also is to be preached unto the wicked, because it is appointed to convert them. But the Sacraments are to be administred unto them, who are acknowledged for members of the Church; because they are instituted for the use of the Church only. Thou must be baptized, if thou beleevest.*

Act. 2. 37.

The confirmation of the seventeenth conclusion. The confirmation thereof is manifest by the Passover, and other Sacrifices; as also by the Sabbath: which all were commanded by God; that the godly might celebrate and worship God, and shew themselves gratefull unto him, and might withall take the signes and tokens of those benefits of God, which they received by the Melsias. So Baptisme is a confession of Christianiry; and a sign; whereby Christ testifieth, that we are washed by his blood. The Supper of the Lord is a thanksgiving for the death of Christ; and an advertisement that we are quickned and revived by his death, and are made his members, and shall remain and continue with him for ever.

OF BAPTISME.

Quest. 69. How art thou admonished, and assured in Baptisme, that thou art partaker of the only sacrifice of Christ?

ON THE
26 SABBATH.

Ans. Because Christ commanded the outward washing of water ^a, adjoyning this promise thereunto ^b, that I am no lesse assuredly washed by his blood and spirit from the uncleannesse of my soule, that is, from all my sins, that I am washed outwardly with water ^c, whereby all the filthinesse of the body useth to be purged.

a Mat. 28. 19.
b Ib. d.
Mar. 16. 16.
Act. 2. 38.
John 1. 13.
Mat. 3. 11.
Rom. 6. 3. 4.
c 1 Pet. 3. 21.
Mar. 1. 4.
Luke 3. 3.

The Explication.

The principall Questions touching Baptisme are:

- | | |
|---|---|
| 1. What Baptisme is. | 5. What are the formes and kinds of speaking of Baptisme. |
| 2. What are the ends of Baptisme: or for what it was instituted. | 6. Who are to be baptized. |
| 3. What is the sense and meaning of the words of the institution thereof. | 7. In place whereof Baptisme succeeded. |
| 4. The lawfull and right use of Baptisme. | 8. How Baptisme agreeth with Circumcision. |

THE two former of these questions touching Baptisme, are handled under the 69. and 70. questions of the Catechisme: the third and fourth under the 71. the fifth under the 72. the sixth under the 73. the seventh and eighth under the Common place of Circumcision, which followeth immediatly after those questions of Catechisme aforementioned.

1. What Baptisme is.

THE word Baptisme, signifieth a dipping in water, or sprinkling with water. Those of the East Church were dipped their whole body in the water. Those of the North in colder countries are only sprinkled with water. This circumstance is of no moment or weight. For washing may be either by dipping or sprinkling; and Baptisme is a washing. The Catechisme definition is: Baptisme is an outward washing with water, commanded by Christ, adjoyning this promise thereunto, that we being bapti-

sed, are no lesse assuredly washed by his blood and spirit from the uncleannesse of our soules, that is, from all our sinnes; then we are washed outwardly with water. It may be also fitly defined on this wise: Baptisme is a ceremony instituted by Christ in the New Testament; whereby we are washed with water in the name of the Father, the Sonne, and the holy Ghost, to signifie that we are received into favour for the blood of Christ shed for us, and are regenerated by his spirit; and also to bind us, that hereafter we endeavour in our actions and death truly to testifie newnesse of life. Or, It is a Sacrament of the New testament ordained and authorised by Christ, whereby is sealed unto the faithfull, being baptized with water in the name of the Father, the Sonne, and the holy Ghost, remission of all their sinnes, the gift of the holy Ghost, and a planting of them into Christs body, which is his Church: whereby they also professe, that they receive these blessings from God, and will ever hereafter live unto him. Or yet more briefly: Baptisme is an externall washing, instituted by the Son of God, with the pronouncing of these words; I baptize thee in the name of the Father, and the Sonne, and the holy Ghost, to be a testimony, that he who is so washed or dipped, is reconciled through Christ by faith, and is sanctified by the spirit unto eternall life. We are said to be received into favour for the blood of Christ shed for us, to wit, on the Crosse; that is, for Christs whole humiliation applied unto us by faith. The Scriptures confirm this definition: Go and teach all Nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost; that is, testifying by the signe of Baptisme, that they are received into favour of God the Father through the Son, and are sanctified by his Spirit. John did baptize in the wilderness, and preach the baptisme of amendment of life, for remission of sins. He which beleeveth, and is baptized, shall be saved. Wherefore Baptisme comprehendeth, 1. The signe, which is water; and the whole ceremony, as the sprinkling of water, or the dipping into, and againe returning out of the water. 2. The things themselves signified by the ceremonies, which are the sprinkling of the blood of Christ: the mortification of the old man: the quickning of the new man into a certaine hope of the resurrection to come by Christ. 3. The commandment and promise of Christ, whence the signe hath authority and power of confirming.

Mat. 28. 19.

Marke 1. 4.

Marke 16. 16.

Three things
comprehended in
baptisme.

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Baptisme not a
bare signe only.The differences
betweene Bap-
tisme and the
washings of the
Old Testament.

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Mat. 28. 19, 30.

Object. 1. Baptisme is said to be an externall washing of water: Therefore Baptisme is a bare signe only. Ans. 1. This is a fallacy of division, dividing things which are to be joyned; because, when we say, that Baptisme is an externall signe, we joyn with the signe the thing that is signified. Ans. 2. There is no particle added in our definition which excludeth the thing. And Baptisme is in its owne nature, without the promise adjoyned, a bare signe; and to the unbelieving, who receive not the promise by faith, it is indeed an externall washing only with water: but the promise cometh thereto, and is joyned with this signe, when it is used aright. Object. 2. There were washings also in the Old Testament: Baptisme therefore is no Sacrament proper to the New Testament. Ans. There is a great dissimilitude and difference between the washings under the Law and our Baptisme. 1. The washings in the old Testament were not a signe of the entrance and receiving into the Church, as our Baptisme is. 2. They were instituted to wash away a ceremoniall uncleannesse; as when a man had defiled himselfe by touching a dead carcasie, or any such uncleane thing, his ceremoniall uncleannesse was to be purged with a ceremoniall washing: our Baptisme is ordained to wash away a morall uncleannesse; that is, sinne: And hence it is, that Baptisme is called in Scripture a laver, or washing; to wit, in respect of that washing of the morall uncleannesse, that is, in respect of that inward or spirituall washing, whereby we are washed or cleansed from our sins. 3. They signifie a washing by Christ which was to come: our Baptisme sealeth that washing which is by Christ already exhibited in the flesh. 4. They did bind the Jewes only: Baptisme extendeth and belongeth to all Nations, or to the whole Church. 5. Legall washings are taken away by Christ, because ceremoniall uncleannesse, and the ceremoniall Law ceased at the coming of Christ: contrariwise, our Baptisme is perpetuall; for it is said, Baptise all Nations, and lo, I am with you alway untill the end of the world. This argument therefore deceiveth by the ambiguity of the word washing. For those washings have nothing but a bare name, wherein they agree with our Baptisme.

2. What are the ends of Baptisme.

THe chiefe and proper end of Baptisme is, to be a confirmation of our faith; that is, a solemne testification, when Christ testifieth, that he washeth us with his bloud and spirit: that is, that he bestoweth on us remission of sinnes, justification; and regeneration. Or, the chiefe end of Baptisme is, To be the sealing of God, and also the sealing or obfignation of the promise of grace, that is, of our justification, and regeneration, and a testimony of Gods will, that he giveth the baptized these gifts at this present, and will give them ever henceforward. For he baptizeth us by the hands of his Minister, and by him signifieth unto us this his will. That baptisme is a testimony and confirmation of this will of God concerning his bestowing salvation on us, appeareth, 1. By the forme of Baptisme; namely, because we are baptized in the name of the Father, the Sonne, and the holy Ghost: that is, we are assigned and deputed to God the Father, the Sonne, and the holy Ghost, and are claimed to be his owne. 2. By the promise annexed to the rite: Because God hath promised salvation unto him, who shall beleve, and shall be baptized. 3. Testimonies of Scripture also confirme the same. *Why tarriest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the name of the Lord. He that shall beleve, and be baptized, shall be saved. Know ye not that all we which have beene baptized into Jesus Christ, have beene baptized into his death? We are buried then with him by Baptisme. According to his mercy he saved us, by the washing of the new birth, and the renewing of the holy Ghost. To the which also the figure that now saveth us, even Baptisme, agreeth.* By this end of Baptisme appeareth, why Baptisme is not re-iterated or used againe: namely, 1. Because Baptisme is a signe of our receivving into favour, and the Covenant, which is ever sure and ratified to them who repent: Therefore when we have fallen we need no Baptisme, but Repentance onely. 2. Moreover, Regeneration is wrought but once onely: we are borne but once, and we are regenerate but once. For he who is once truly ingrafted into Christ, is never cast out: *Him that cometh to me, I cast not away*; and therefore it is sufficient, that Baptisme, which is the washing and signe of regeneration, be received but once onely: chiefly, seeing regeneration, or salvation hath not a necessary dependance on Baptisme. Otherwise, as often as we sinne, we should be re-baptized. 3. Again, our Baptisme succeeded Circumcision, which Circumcision was but once received.

By this end also of Baptisme it appeareth, that the Baptisme of John is the same in substance with our Baptisme. For John preached the baptisme of repentance for remission of sinnes, saying unto the people, that they should beleve in him which should come after him, that is, in Christ Jesus. Such is our Baptisme also; only herein it differeth, that we are not baptized in the name of Christ to come, but of Christ already come in the flesh. Wherefore Johns Baptisme and ours are one and the same in nature and substance, howsoever they differ in the circumstance of signifying; whereas John baptized in the name of Christ, which should suffer, and be raised againe: the Apostles baptized, and we at this day are baptized in the name of Christ which hath suffered, and hath risen againe. For if it be not so, we cannot but say our Baptisme is not the same with Christs Baptisme. For Christ was baptized of John. Object. John saith, *I baptise you with water: Therefore his baptisme was onely a washing with water.* Ans. John in that his speech distinguisheth that his ministry from Christs efficacy in Baptisme: for, if he meant otherwise, it would follow, that Christ was only baptized with water, and that we also are only baptized with water, or have not that Baptisme which Christ had.

2. Baptisme is instituted to be a testification of our duty towards God, and a binding of us and the Church to thankfulness; that is, to faith and repentance. To faith; that we might acknowledge for very God this God alone, who is the eternall Father of our Lord Jesus Christ, the Sonne and the holy Ghost, into whose name we are baptized; that we worship him only, and receive the promised benefits with faith. To repentance; that our whole life time we being admonished by this rite how we

2. To confirm our faith.

Marke 16. 16.

Acts 22. 15.
Marke 16. 16.
Rom. 6. 3.
Tit. 3. 5.
1 Pet. 3. 21.

Why Baptisme may not be re-iterated.

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John 6. 37.

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How Johns Baptisme agreeth with our Baptism, and differeth from the same.
Acts 19. 4.
Marke 1. 4.

2. To bind us to be thankfull unto God, and to be a testimony of this our duty.

Mar. 1.4.
1 Cor. 6.12.
Rom. 6.3, 4.

What it is to be
baptized into
Christs death.

are washed with the blood of the Son of God, and regenerated by his Spirit, should, in witness of our gratefulness, walk in newness of life; according to those sayings of Scripture: *John preached the baptisme of amendment of life. And such were some of you, but ye are washed. How shall we that are dead to sinne, live yet therein? know ye not, that all we which have been baptized into Jesus Christ, have been baptized into his death? We are buried then with him by baptisme into his death, that, like as Christ was raised up from the dead by the glory of the Father, so also we should walke in newnesse of life.* To be baptized into the death of Christ is, 1. To be partakers of Christs death, no otherwise then if our selves were dead. 2. To die also our selves; which is to mortifie the lusts of the flesh, by the vertue and power of Christs death, and to rise againe with Christ unto newnesse of life. This mortification God promisseth us in baptisme, and bindeth us unto it.

3. To be a token
of our entrance
into the Church.
Act. 8. 38. & 10.
q8. & 26. 55, 53.

Mat. 28. 19.

John 4. 1.

4. To be a discern-
ing badge of
Christians.

Mat. 28. 19.

5. To advertise us
of the Crosse of
our preservation
and deliverance.

Mat. 30. 22.

1 Cor. 10. 2.

6. To signifie the
unity of the
Church

1 Cor. 12. 13.

Ephel. 4. 5.

7. To be a meane
of preservi g and
publishi g more
largely the do-
ctrine of Gods
free promise.

3. Baptisme is instituted to be a token and Symbole of our receiving and entrance into the Church. For these are opposed and contradictory, *To be, and, Not to be* in the Church: *To enter, and, Not to enter* into the Church. For God will have all the Citizens of his Church thus enfranchised; and those who are not baptized when they may, he will not have reckoned in the number of his Church. Hither appertaine all those places, in which those who were become Christians, as the Ethiopian Eunuch, Cornelius, the Jaylour of Philippi, Lydia the seller of Purple, Paul, &c. are said to have beene presently baptized. Wherefore the Supper also is given onely to them who are baptized: for they only are received into the Church. Of this end beare witness those words of Christ: *Go and teach all Nations, baptizing them, &c.* where the word μαθητεύετε, which Christ useth, properly signifieth, *Make Disciples*. Thus it is expounded by John: *The Pharisees heard that Jesus made and baptized more Disciples then John.* This end is also confirmed by the substitution of Baptisme in place of circumcision, which was in ancient times a Sacrament of receiving Disciples into the Jewish Church.

4. That it should be a mark whereby the Church may be discerned from all other Nations and Sects. This end followeth on the former. For they who by a publike Sacrament are received into the Church, are by the selfe same discerned, and as by a badge distinguished from the remnant, the filth of the world. *Go and teach all Nations, baptizing them:* as if he should say *Gather me a Church by the word, and whom ye shall make my Disciples, beleeving with their whole heart, all them, and them alone baptize, and separate unto me.*

5. That it should be a signification, or an advertisement unto us of the crosse, and of the preservation of the Church therein, and of the deliverance of the Church from it. For it signifieth that they who are baptized, are plunged as it were in affliction, but with assurance of escaping thence. Hence afflictions are termed by the name of Baptisme. *Are ye able to be baptized with the baptisme that I shall be baptized with?* Deliverance from the crosse the very ceremony it selfe of Baptisme doth shew: For we are dipped indeed, but we are not drowned or choaked in the water. Moreover, in respect of this end, Baptisme is compared to the flood. For as in the flood and deluge, Noah and his family were shut into the Arke, and were after much trouble and danger saved, the rest of mankind perishing; so in the Church, they who cleave unto Christ, although they be pressed with calamities, yet at length in their appointed time they are delivered, whilst the rest without the Church are overwhelmed with a deluge and gulf of sinne. Hither also belongeth the place of Paul, where he compareth the passing over the red sea to Baptisme, *All were baptized to Moses, in the cloud, and in the sea.*

6. To signifie the unity of the Church: and therefore it is a confirmation of this article, *I beleeve the Catholike Church: By one spirit are we all baptized. One Lord, one faith, one Baptisme.* This end neverthelesse may be contained under the fourth, because when Baptisme severeth the members of the Church from others, it doth also joyne and unite them among themselves.

7. To be a meane of preserving and propagating the doctrine of the promise of free salvation through the death of Christ; that the baptized may have occasion to teach and

and learne who is the author, and what is the meaning or signification and use of Baptisme.

Quest. 70. What is it to be washed with the blood, and spirit of Christ?

Ans. It is to receive of God forgiveness of sinnes, freely, for the blood of Christ, which he shed for us in his sacrifice on the Crosse: And also to be renewed by the holy Ghost, and through his sanctifying of us, to become members of Christ, that we may more and more die to sinne, and live holy, and without blame^b.

^a Heb. 12. 24. ¹ Pet. 1. 2. ^{Revel. 1. 5.} ^{Rev. 22. 14.} ^{Zech. 13. 1.} ^{Ezek. 36. 25.} ^b John 1. 33.

The Explication.

Here is a double washing in Baptisme: externall, which is by water: and internall, which is by the blood and spirit of Christ. The internall washing is signified and sealed by the externall, and in the lawfull use of Baptisme is joynd therewith. Now this internall washing is of two sorts: 1. The washing of blood, which is our remission of sinnes, and justification for the blood-shed of Christ. 2. The washing of the Spirit, which is our renewing by the holy Ghost. Both these are at once together performed. Wherefore, To be washed by the blood of Christ, is to be justified, and to receive remission of sins for the blood of Christ shed on the Crosse for us: To be washed by the holy Ghost, is to be regenerated by the holy Ghost; which regeneration is an alteration and change of evill inclinations into good, which is wrought by the holy Ghost in our will and heart, that we may have an hatred of sinne, and contrariwise, a purpose to live according to the will of God.

That this two-fold washing from sins, is signified by the Sacrament of Baptisme, is apparent by these places of Scripture: John preached the Baptisme of amendment of life, for remission of sinnes. But yee are washed, but yee are sanctified, but yee are justified in the name of the Lord Jesus, and by the Spirit of our God. Likewise, in that we are said by baptisme to die, and to be buried with Christ, and to put off the body of sinfull flesh, and put on Christ. Wherefore Baptisme is a Symbole and signe of both washings, or of both benefits (namely, both of remission of sinnes, and amendment of life) not only because this Sacrament hath some similitude and correspondence with both: but also because these two benefits are ever joynd together, and neither can be without the other. For except Christ wash us, we have no part in him; and, He which hath not the Spirit of Christ is none of his. Now, our justification, which is a washing by the blood of Christ, and our regeneration, which is a washing by the holy Ghost, differ in this; that justification is finished perfectly in this life by imputation; as it is said, There is no condemnation to them that are in Christ Jesus: but regeneration, or the mutation of our evill nature into good, is not perfectly accomplished in this life, but begun only; yet so, that the beginning thereof is truly in all the godly, and is felt of all that are turned unto God, even whilst they are in this life: because all the godly have a true desire in their will and heart to obey God; so that they are greatly grieved for their other defects.

Quest. 71. Where doth Christ promise us that he will as certainly wash us with his blood and Spirit, as we are washed with the water of Baptisme?

Ans. In the institution of Baptisme, the words whereof are these: Goe and teach all Nations, baptising them in the name of the Father, the Sonne, and the holy Ghost. He that shall beleieve, and be baptized, shall be saved: but he

a Mat. 16. 16.

b Titus 3. 5.

c Acts 22. 16.

he that will not beleewe, shall be damned. This promise is repeated again, whereas the Scripture calleth Baptisme, the washing of the new birth^b, and forgivenesse of sinnes^c.

The Explication.

Mat. 28. 19.
Mark 16. 16.

He confirmation of the definition and chiefe ends of Baptisme, is contained in the words of the institution, which are read in S. Matthew, and S. Marke. Go and teach all nations, baptizing them in the name of the Father, and the Son, and the holy Ghost. He that shall beleewe, and shall be baptized, shall be saved: but he that will not beleewe, shall be damned. These are briefly to be expounded and declared.

Teach all.) Teach all, and not some Nations, neither Abrahams posterity onely. Here is the difference of the Sacraments of the old and new Testament. For Christ did not institute this new Sacrament for the Jewes only, to whom properly did belong the old Sacraments: but to all others also succeeding.

Baptizing them.) That is, all, who by your doctrine come unto me, and are made my disciples. And among them are numbred the Infants also of such as come unto Christ, or are Christs disciples. For their Infants also are disciples, as being borne in the schoole of Christ. For, to be borne in the Church, serveth to the Infants in stead of their profession. The order here is to be noted and observed. He willet first, that they be taught; and after, that they be baptized. For he speaketh of men of yeeres, which should be converted unto the faith and Gospel of Christ. Wherefore he will not have the Sacraments to be dumb, but signifieth that the Word ought to go before, and then the Sacraments to follow.

The word is to go before the Sacrament.

Four things signified in these words, in the name of the Father, Son, and holy Ghost, uttered in Baptisme.

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1 Cor. 12.

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In the name of the Father, and the Son, and the holy Ghost. These words, in the name, signifie, 1. That Baptisme was instituted by the common commandment and authority of these three: and that these three persons doe command, that they, who will be members of the Church, be baptized. Wherefore, it is of like force, when the Minister baptiseth, as if God the Father, the Son, and the holy Ghost did baptize. And hereof also it is manifest, that these three persons are the three subsistents, or persons of the God-head, and are one true God, into whom we are baptized. 2. They signifie that these three persons confirme unto us by their owne testification, that they receive us into favour, and performe that unto us which is signified by baptisme; which is, salvation, if we beleewe, and be baptized: where is noted the principall end of Baptisme. 3. To be baptized in the name of the Father, the Son, and the holy Ghost, is, That he which is baptized be bound to the knowledge, faith, worship, trust, honour, and invocation of this true God, who is the Father, and the Son, and the holy Ghost. This is the second end of Baptisme, which Paul also in these words declareth: were yee baptized into the name of Paul? As if he should say: Ye ought to be his, to whom ye have given your name, and bound your selves in Baptisme. 4. Baptizing them in the name of the Father, the Son, and the holy Ghost, that is, baptizing them by invocation of the three persons, invoking the name of the Father, the Son, and the holy Ghost upon them. Which three persons, receive us into favour: And the Father verily receiveth us into favour, for the Sonne, by the holy Ghost, whom the Sonne giveth us from the Father.

He that shall beleewe.) This condition is added unto the promise. For they who are baptized, cannot receive that which is promised and sealed in Baptisme, but by faith: so that without faith neither is the promise ratified, nor the Baptisme available. And in these words is noted briefly the right use of Baptisme, in which right use the Sacraments are ratified to them which receive them with a true faith. But in whatsoever corrupt and unlawfull use and administration, the Sacraments are no Sacraments, but are Sacraments to them only, who receive them with a true faith. The right and lawfull use then of Baptisme is, when the converted are baptized with observation of that rite and end which Christ appointed: that is, 1. When the ceremonies or rites instituted by Christ in Baptisme are not changed. Whence it is manifest that the

What is the right and lawfull use of Baptisme.

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drosse

drosse and filth of Papists; as oyle, spittle, and exorcisme or conjuration, tapers, salt, and such like, wherewith the defile Baptisme, is to be thrown away. Object. But those appertaine and belong to order and comelinesse. Ans. The holy Ghost knew well enough, what did appertaine to order and comelinesse in Baptisme. Rep. But they appertaine to the signifying of something. Ans. It belongeth not to men to institute any signe of Gods will. This also we are to judge and think of other ceremonies of the same hatching. 2. The use of Baptisme is right, *When Baptisme is given to them, for whom it was instituted, which are all the converted or members of the Church; and, When of these it is received with a true faith; according to that, If thou beleevest with all thine heart, thou maist be baptized.* 3. *When Baptisme is used to that end, whereunto it was instituted: not to the healing of cattell; and such like abuses.* 4. *When Baptisme is administered by them, to whom Christ hath given it in charge; that is, the Ministers of the Church, whom Christ hath sent to teach, and to baptize: not by women, or any other which are not sent of God.*

And shall be baptized.) He would confirme us also by the outward signes: and therefore this is added, *and shall be baptized*, that we may know that not only by faith, but by the outward signe also we are assured, that we are of the number of them who shall be saved.

Shall be saved.) That is, let the baptized know that he hath those benefits which are signified by the ceremony or outward signe: that is, that he is justified, and regenerated, if he beleve: For without faith the promise is not ratified, neither doth Baptisme profit at all. Unto both, both unto faith, and unto Baptisme, the promise is adjoynd, but in a diverse manner; unto faith, as a necessary mean to apprehend salvation: unto baptisme, as a signe sealing the salvation we apprehend.

He that will not beleve, shall be condemned.) That is, though he be baptized. The use of the Sacrament without faith doth not save: therefore with faith it doth save. The want of the Sacrament doth not condemne: yet so, as that want of the Sacrament be without contempt. For not the want, but the contempt of the Sacraments condemne, as which cannot possibly be where faith is. And hence it cometh, that if we convert this proposition, *He that shall beleve, and be baptized, shall be saved*; we cannot retaine both necessarily. Now we convert it thus: *He that shall be saved, shall beleve, and be baptized*; this proposition is not necessary, because some may be saved, which are not baptized: but none can be saved, which doe not beleve. Wherefore there is not the same necessity of faith and the Sacraments: The Sacraments are then necessary, when they may be had according to the ordinance and institution of God. For the contempt of the Sacrament, when it may so be had, is repugnant unto faith. Object. Christ attributed salvation both to faith, and to baptisme: Therefore in converting the proposition, we must affirme both of it; and so affirme of him that is to be saved, that he is also to beleve and be baptized. Ans. Christ attributeth salvation to both, but not to both alike: to Faith, as the meane; to Baptisme, as the sign whereby salvation is sealed to us.

The drosse, which the Papists blend with the simplicity of Christs institution in baptism, is to be rejected.

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Act 3. 37.

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Quest. 72. Is then the outward Baptisme of water the washing away of sins?

Ans. It is not: For the blood of Christ alone cleanseth us from all sin.

The Explication.

As it is true of the Sacraments in general, that some forms of speech concerning them are proper, some improper, which are termed Sacramentall phrases: So also the forms of speaking of Baptisme in speciall, are either proper, or improper. Proper formes of speaking are these; 1. When they who take the signe, are said to take the thing signified: as, *He which shall beleve, and be baptized, shall be saved.* 2. When the signe is said to signifie the thing: as, *Baptisme is a signe of the washing away of sinne.* He gave unto them circumcision to be a signe of the covenant.

ON THE
27. SABBATH
a Mat. 3. 11.
1 Pet. 3. 21.
Ephes. 5. 2.
b 1 John 1. 7.
1 Cor. 6. 11.

Proper and unproper formes of speaking of baptism.

Heb. 9. 13.
 Heb. 9. 14.
 1 Cor. 6. 11.
 b Mar. 16. 16.
 Gal. 3. 17.

covenant. Unproper or figurative kinds of speaking are, 1. When the signe is said to be the thing it selfe thereby signified: as, *Baptisme is the laver or washing of regeneration.* 2. When the Sacrament is said to give the thing signified, or other things by consequence belonging to the thing signified: as *Baptisme saveth us.* The three latter rules and formes of speech proportioned by them are equivalent with Christs promise: *He which shall beleve, and shall be baptized shall be saved:* And all of them signifie this one speech: *Baptisme is a certaine signe or token of remission of sinns and everlasting salvation unto beleivers.* For these and the like figurative speeches of the Sacraments are to be interpreted like as the figurative speeches of the Sacrifices. The Sacrifices are called oftentimes an *expiation* or *doing away of sinns*: and yet the Apostle affirmeth, that it is *unpossible* that the blood of Bulls and Goats should take away sinns. So when it is said: *Baptisme saveth us*; or, *it is the washing of the new birth*, or *it is the washing away of sinnes*: it is all one, as if it were said, Baptisme is the signe or token of all those.

Quest. 73. Why then doth the holy Ghost call Baptisme the washing of the new birth, and forgiveness of sinnes?

Ans. God speaketh so not without great cause: to wit, not only to teach us, that as the filth of our body is purged by water; so our sinns also are purged by the blood and spirit of Christ: but much more to assure us by this divine token and pledge, that we are as verily washed from our sinnes with the inward washing, as we are washed by the outward and visible water.

The Explication.

Three causes there are why the Scripture speaketh after this sort, mutually changing the names of the signes and things. 1. *In respect of an analogy or proportion between the signe and the thing signified.* For such a manner of thing is the thing signified in his kinde, as the signe is in his kinde. For as water, that is, the signe, washeth away all filth: so also the blood of Christ, that is, the thing signified, washeth and cleanseth us from sin. And as the signe is applied outwardly by the Minister: so God will bestow and apply inwardly the thing signified by the vertue of his spirit unto them, who receive the signe with a true faith. For as the Ministers work without, so God doth work within. 2. *For confirmation of faith in us.* For the signes testify Gods will towards us: which they testify by reason of the promise adjoynded, as is this; *He that shall beleve, and shall be baptized, shall be saved.* But why speaketh the Scripture thus for our confirmation? Because in the lawfull and right use of the Sacraments there is a joynt-exhibiting and receiving both of the signes, and of the things. Wherefore to teach us what the Sacrament giveth, being received aright; and to confirme unto us, that it giveth us: for this cause the Scripture changeth the names, attributing that to the signe, which pertaineth to the thing, and that to the thing, which pertaineth to the signe. This is the third cause depending on the second; namely, this *joynt-exhibiting of the things with the signes.*

Quest. 74. Are infants to be baptized also?

Ans. What else? For seeing they belong as well unto the Covenant and Church of God, as they who are of a full age; and seeing also unto them is promised remission of sinnes by the blood of Christ, and the holy Ghost the worker of faith, as well as unto those of full growth,

a Gen. 17. 7.
 b Mat. 19. 14.

growth, they are by Baptisme to be ingrafted into the Church of God, and to be discerned from the children of infidels, ^d in like sort as in the old Testament was done by Circumcision, in the place whereof is Baptisme succeeded in the new Testament f.

c Luk. 1. 14, 15.
Pſl. 22. 11.
1ſt. 44. 13, 13.
Aſs 2. 39.
d Aſs 10. 47.
e Gen. 17. 14.
f Col. 2. 11, 12, 13.

The Explication.



Or the more easie understanding of this Question, let us first positively define in generall, *Who are to require baptisme: and, Who are to be admitted unto it.* 1. *They who are not as yet the disciples of Christ,* (that is, of the number of them which are called, neither agreeing unto the doctrine, nor obedient unto the ministry) *are not to be admitted unto baptisme.* 2. *Neither ought they to desire baptisme, who feel themselves not to be as yet the disciples and scholars of Christ.* The reason of both these is, because Christ saith, first, *Teach all nations; that is, make all nations my disciples:* and then he willeth them to be baptised. Wherefore all they, and they alone are to be baptised, according to the commandment of Christ, unto whom the covenant doth belong: namely, such as are, and so ought to be accounted, members of the visible Church; whether they be of understanding, professing faith and amendment of life, or infants born in the womb of the Church: for all the children of the faithfull are in the covenant and Church of God, except they exclude themselves. Or, All they are to be baptised, who are to be accounted for the disciples and scholars of Christ: but for the disciples of Christ are to be accounted all those of understanding, who profess faith and repentance; neither they only, but their infants also which are born in the Church, that is, in the school of Christ; which also teacheth and instructeth them by his holy Spirit, according to their capacity, or as the condition of their age will bear. Out of this generall position thus concluded, we may easily determine of this speciall; *Whether infants are to be baptised.* For, if they be disciples of Christ, and part of the Church, they are to be baptised: But such they are: Therefore they ought to be baptised. The Major is the flat precept of Christ: The Minor is most evident out of the form of the covenant, and other places. The reasons alledged in the Catechism for the baptism of infants are four.

They are not to be baptised, who be eene not this doctrine.

All that are the scholars of Christ are to be baptised.

Baptism of infants consist in d by four arguments.

1. All that belong to the covenant and Church of God are to be baptised: The infants of Christians (as well as the aged) belong to the covenant and Church of God: Therefore the infants of Christians are to be baptised as well as the aged. The Major is proved, because the whole Church is to be baptised, according to Christs commandment, *Go and teach all nations, baptising them:* and according to that of S. Paul; *By one Spirit are all baptised into one baptisme.* The Minor is cleer out of the form of the covenant; *I will be thy God, and the God of thy seed:* and out of Christs commandment; *Suffer little children to come unto mee, for of such is the kingdom of God.*

Mat. 28. 19.
1 Cor. 12. 13.
Gen. 17. 9.
Matth. 19. 14.

2. Unto whom belongeth the benefit of remission of sins and regeneration, they may not be forbidden baptisme: But unto the infants of the Church belongeth the benefit of remission of sins and regeneration; that is, remission of sins by the blood of Christ, and the holy Ghost, the worket of faith, is promised to infants, as well as to the aged: Therefore the infants of Christians ought to be baptised. The Major is confirmed out of those words of Peter; *Amend your lives, and be baptised every one of you in the name of the Lord Jesus Christ: For the promise is made unto you, and to your children.* Again, *Can any man forbid water, that these should not be baptised, who have received the holy Ghost as well as wee?* This is also proved by manifest reason: For, unto whom the things signified belong, unto them also doth the signe belong, except some condition in the manner of using it hinder, or except there be some expresse circumstance of the institution hindering and letting the use of the rite and ceremonie: as in ancient times, the women were excluded and debarred circumcision in regard of their sex: and at this day the shewing forth of the Lords death,

Aſs 1. 38, 39.
& 10. 47.

Gen. 17. 7.
Mark. 16. 14.

Act. 2. 39. & 3. 35.
1 Cor. 17. 14.
Rom. 11. 16.

and the proving of themselves, which infants cannot perform, excludeth them from the Sacrament of the Supper. The Minor is apparent out of the form of the covenant, *I will be thy God, and the God of thy seed*: and out of the promise, *Suffer little children to come unto me, for of such is the kingdom of God*: and out of these sayings, *To you, and to your children is the promise made. Ye are the children of the Promise, and of the covenant which God hath made unto our fathers. Your children are holy. If the root be holy, the branches also are holy.* So also John Baptist was sanctified in the womb. If a man diligently weigh these testimonies of Scripture, he shall perceive doubtlesse, not only that it is lawfull, but also that this Sacrament of baptism must and ought to be given to infants, because the infants are holy: The promise is made unto them, theirs is the kingdom of God: And God saith also, that he is their God; who certainly is not the God of the wicked. Moreover, there is no condition or circumstance in the infants hindering the use of Baptism. Can any man then forbid water, that those should be baptised, who are partakers of the same benefits with the whole Church?

3. A Sacrament, which is instituted of God to this end, that it may be a solemn receiving into the Church, and a severing or signe of distinguishing the whole Church from all other sects, must be communicated to all ages whereunto the covenant, and receiving into the Church, and distinction from infidels agreeth: But baptism is such a Sacrament: Therefore it must needs be administered to all ages, and by consequent hereof, to infants also. The consequence is good, being drawn from the proper finall cause to the effect: For to whomsoever the finall cause agreeth, to them the effect is rightly and necessarily attributed.

4. Circumcision in the old Testament belonged both to aged, and to infants: Baptisme in the new Testament succeedeth circumcision, and indeed so succeedeth, as it hath the same use which circumcision had in the old Testament: *Ye are circumcised in Christ with circumcision made without hands, by putting off the sinful body of the flesh, through the circumcision of Christ, in that ye are buried with him through Baptism, in whom ye are also raised up together*: Therefore baptism is our circumcision, that is, a Sacrament whereby the same things are confirmed and conferred, and that unto as many now in the new Testament, which were confirmed and conferred, and to as many as they were confirmed and conferred in the old Testament by circumcision. Wherefore the Anabaptists, denying baptism to infants born in the Church, not only *spoil them of their right*; but also *obscure the grace of God*, who will that the seed of the faithfull should, from their birth-day, yea, and from their mother womb, be reckoned for members of the Church: yea further, they *derogate manifestly from the grace offered in the new covenant*, and scandle it lesse then the grace of the old covenant, seeing they deny that baptism is now extended unto those infants, to whom circumcision was extended: they *weaken the comfort of the Church and faithfull parents*: they *cancell the solemn bond, whereby God will have the seed of his people from their first infancy bound unto him*, and discerned and severed from the rest of this world: they *impair and make faint, in parents and children, the study of thankfulness, and keeping their bond*: they *impudently contradict the Apostles, affirming, that they cannot be forbidden water, who are endowed with the holy Ghost*: they *sancily restrain and keep back the infants from Christ, who biddeth them to be brought unto him*: lastly, they *profanely detract from Christs generall precept of baptising all*. All which absurdities manifestly prove, that the impugnation of infants baptisme (whereon they are consequent) is no light error, but an impious profane heresie, contrary to Gods word, and the comfort of the Church. Wherefore this, and the like follies of the Anabaptists sect, is with the more circumspection and warinesse to be avoided, which doubtlesse have been inspired by the divell, and is an execrable monster, composed and made of divers heresies and blasphemies.

Objections of Anabaptists against the baptizing of infants.

Object. 1. No opinion is to be received, whereof wee have neither expresse commandment, nor apparent example in the Scripture: But there is no commandment or example extant in Scripture of baptizing infants: Wherefore the baptisme of infants is not to be permitted in the Church. Answ. The Minor is an open falshood: For we reade

a ge-

a generall commandement to this purpose, *Baptise all nations.* To these all the infants of the Church appertain. There are famous examples of whole families baptised by the Apostles, without excluding the infants belonging to those families. *Lydia a seller of purple, and her whole household, was baptised. The jailour of Philippi was baptised, with all that belonged unto him, straightway. I baptised all the house of Stephanus.* Rep. 1. *Christ doth not expressly command that infants should be baptised.* Ans. Neither doth he expressly command that any of ripe yeers, men, women, citizens, country-men, suters, threshers, and other base artificers, such as (for the most part) Anabaptists are: hee commandeth that all be baptised, of what age, sex, condition, or state soever; which pertain to the covenant and the Church; and in generall precepts and lawes, the rehearfall of each particular is not required, because lawes passe on the whole kind; and will that the like censure take place in particulars of any generall, which is of force in the generall it self. The Anabaptists themselves forbid not women to come to the Supper; yet have they no expresse commandement or example in Scripture for this fact. Touching baptism we have a generall precept; *Teach all nations (saith Christ) and baptise them.* His commandement is, that all be baptised who are disciples: but infants are disciples, because they are born in Christs school, and are taught in their kind. Peter also enjoineeth the same, saying, *The promise is made to you, and to your children: therefore be baptised every one of you.* Can any man forbid water, that these should not be baptised, which have received the holy Ghost as well as wee? And Paul prescribeth the same baptism, teaching us, that we are circumcised in Christ, and buried with him through baptism. Our baptism therefore was appointed in place of circumcision; which deputation or appointment standeth for a precept. Repl. 2. *They who are to be baptised must first be taught; Teach all nations, baptising them, &c. Infants cannot be taught: Therefore they cannot be baptised.* Ans. The Major is true of men of ripe yeers and full growth, capable of instruction, of which the first gathering of the Church was: these Christ commandeth first to be taught, then to be baptised, so to be distinguished from others. It is false of infants either born in the Church, or entering into the Church with their faithfull parents in their conversion; because Christ speaketh not of infants, but of men of competent age to be taught, that they ought not to be received into the Church, except they be first taught the principles of faith and christianity. But infants are comprehended under the form of the covenant; *I will be thy God, and the God of thy seed,* even before they are capable of instruction: therefore they ought to be baptised ere they can be taught. Repl. 3. *In the examples of baptising whole households, a figure Synecdoche is implied, taking the whole households for parts of the households; and it is meant, that they onely were baptised who beleaved, and confessed their faith: Wherefore baptising of infants is not clearly proved out of those examples.* Ans. The Antecedent is false, seeing the Apostles history maketh no such exclusion; and wee need not run to a figure, when there is no reason why the proper sense should not be retained. Repl. 4. *Yes, there is a two fold reason of this Synecdoche: One, that the Apostles did not infringe Christs commandement and appointments: Another, that the circumstances of those examples exclude infants: For it is there said, They preached the word of the Lord to all that were in his house; when yet (by your grant) they preached not to infants. Again, the whole house rejoiced. The whole house of Stephanus ministered unto the Saints. Wherefore infants are excluded.* Ans. To the first exception we answer, denying that infants baptism is repugnant to Christs institution, who will that all who pertain to him, and to his Church, have the cognisance of baptism, as hath been sufficiently proved. It is untrue therefore that they say the Apostles abstained from the baptism of infants by Christs institution. To the second exception we answer, denying, that out of the circumstances alledged there followeth a Synecdoche in the phrases of baptism. For the infants might be baptised with their parents, though themselves heard not the word, nor ministered to the Apostles, but their parents onely, and other aged in the house; seeing infancy might exclude them from hearing the word and ministering, but not sequester them from baptism, no more then from salvation it selfe. Therefore it is said to Cornelius; *He shall speak words unto thee;*

Act. 16. 33.
1 Cor. 14.

Act. 2. 39.
Act. 10. 47.

Col. 2. 11, 12.

Act. 16. 31.

1 Cor. 14. 15.

Act. 11. 14.
thee;

Lib. 2. cap. 27.
cont. Dicitur.

Mark 16. 16.

Infants beleeve
by an inclination
to faith, and there-
fore are to be
baptised.

Jerem. 1. 5.

Act 10. 47.

Mat. 18. 16.

thee, whereby both thou, and all thine household be saved. Wherefore, setting aside such frivolous cavils, we must hold fast this doctrine, That baptism of infants was commanded by Christ, and alwayes practised by the Apostles and the whole Church. Augustine saith, The whole Church holdeth by tradition the baptism of infants. Where he also concludeth; What the whole Church holdeth, being no decree of any Councell, but perpetually observed, that wee justly beleeve to have been delivered and confirmed by Apostolick authority.

Object. 2. They who beleeve not are not to be baptised; for it is said, Hee that shall beleeve, and shall be baptised: But infants doe not beleeve: Therefore they are not to be baptised. For unto the use of baptism faith is necessarily required: for whosoever shall not beleeve shall be condemned: But unto those that are condemned, the signe of grace must not be given. Answ. 1. The Major holdeth not generally. Wee might, for instance, oppose unto them the example of circumcision, which was given to infants who could not yet beleeve. It is true therefore of those who are of understanding, that of them none are to be baptised, but such as beleeve. Neither yet are they able to pronounce of those who are of understanding, that they do beleeve. Wherefore, if infants are not to be baptised because they have no faith: neither are they then, who are of age and understanding to be baptised, of whom it cannot be known whether they do beleeve or no: as Simon Magus was baptised, and yet was an hypocrite. But (say they) profession of faith is sufficient for the Church. We confesse that this is true; and we adde further, that to be born in the Church is to infants in stead and in place of profession. 2. Where they say, that unto the use of baptism faith is required; we grant it: but yet distinguishing of faith; so that we say, Actual faith is required in those of understanding; but in infants is required an inclination only to this actual faith. So unto the use of circumcision was required actual faith in those of understanding; but in infants an inclination thereto only. There are then four terms in their Syllogism, or there is in it a fallacy of taking that to be spoken but in part, which is more generally spoken. They which beleeve not, to wit, simply, neither in profession nor in inclination, are not to be baptised. But the infants of the faith full beleeve in inclination. 3. We deny the Minor proposition, which denieth that infants do beleeve: for infants do beleeve after their manner, that is, according to the condition of their age, whereby they have an inclination to beleeve, or doe beleeve by inclination; for faith is in infants potentially, and by inclination, albeit faith be not in them actually, as in those who are of age and understanding. And wicked infants, which are without the Church, have no actual impiety and wickednesse, but an inclination onely to wickednesse: so godly infants, which are in the Church, have not actual piety and godlinesse, but an inclination onely to godlinesse; not by nature indeed, but by the grace of the covenant. Furthermore, infants also have the holy Ghost, and are regenerated by him, as John was filled with the holy Ghost, when as yet hee was in the womb: and it is said unto Jeremy, Before thou camest out of the womb I sanctified thee. If infants have the holy Ghost, then doubtlesse he worketh in them regeneration, good inclinations, new motions, and all those other things which are necessary unto salvation, or at least he himself supplieth all these things, and sufficeth for their baptism: as Peter saith, Who can forbid water from them who have received the holy Ghost as well as we? Wherefore Christ numbered little children amongst the faithfull; Hee that offendeth one of these little ones which beleeve in me. Wherefore, infants do not profane baptism, as the Anabaptists shamefully slander us.

Object. 3. If the signe of the covenant pertain unto all to whom the promise of the covenant pertaineth, then the sacrament of the Lords Supper must be administered to infants, because the Supper also is a signe of the covenant: But the Supper (as you grant) is not to be administered to infants: Therefore neither baptism. Answ. This objection proceedeth against the Major of our first and second reasons before expressed, where wee conclude not thus, Therefore every signe: but thus, Therefore some signe is to be tendered and given to infants; to wit, that signe, 1. Which hath no conditions excluding infants. 2. Which is an initiating or entering of them into the Church. And in the new covenant,

Baptism

baptisme alone is such a signe. Which we prove thus: Baptism only requireth the holy Ghost, and faith, whether *actmall* or *potentiall*, that is, in inclination: as appeareth by *Peters* words: *Can any man forbid water, that they should not be baptised, who have received the holy Ghost?* Again, Baptism onely is a receiving into the Church: Therefore it alone is such a signe as is afore specified. If they thus urge their argument: *If infants are to be baptised, they are also to be admitted unto the Supper; for the Supper is to be given to the whole Church as well as baptisme: But they are not to be admitted to the Supper, as your selves confesse: Therefore neither to baptisms.* *Ans.* This reason doth not follow, because there is a great difference between baptisme and the Supper: For, 1. Baptism is a Sacrament of entrance and receiving into the Church: whence it cometh, that the Supper is to be granted to none, except he be first baptised. But the Supper is a signe of our abode in the Church, or a confirmation of our receiving into the Church. For the Supper is instituted for our confirmation, to be a signe, whereby God might confirm and seal unto us, that he, having once received us into the Church, will also evermore preserve us in it, that we never fall from it or forsake it; and also that hee will continue his benefits once bestowed upon us, and will cherish and nourish us by the body and blood of Christ. This confirmation, they who are of age and understanding, stand in need of, as who are diversly tempted. 2. Unto baptism, regeneration by the holy Ghost and faith, or an inclination to faith and repentance sufficeth: but in the Supper conditions are added and required, which hinder the use thereof to be granted unto infants: for in the Supper it is required, 1. *That they who use the signe shew forth the death of the Lord.* 2. *That they try themselves whether they have faith and repentance or no.* And seeing the age of infants cannot do these things, it is manifest, that infants are for good cause excluded from the Supper, and yet not from baptism. And therefore, although they are to be baptised, yet they ought not to be admitted unto the Supper: for unto those Sacraments onely are infants to be admitted, which are signes of receiving into the Church and covenant, and which have no such condition adjoynd whereby their age is excluded: Such a Sacrament is Baptisme in the new Testament; not the Lords Supper.

Infants are not to be admitted to the Supper, although they are to be baptised. Two reasons hereof.

Obj. 4. If baptisme succeeded circumcision, then now also only the male children should be baptised, and in the eighth day: But this is not so: Therefore baptism succeeded not circumcision. *Ans.* The Major is denied: for baptism succeeded circumcision, not in every circumstance, but in the thing signified, in the end, and use: And in these the two Sacraments accord, though the circumstances of sex and age be not common to both. For God expressly restrained circumcision to the males, and spared the females: howbeit he comprehended them in the males; inasmuch as, To be born of circumcised parents, was to them in stead of circumcision. The women therefore were circumcised in the men; that is, were reputed circumcised, because they sprung of them: whence Christ calleth a holy woman, a daughter of Abraham: and the sons of Jacob oppose these two between themselves, *our sister*, and *an uncircumcised person*, when they said, *Wee cannot give our sister to an uncircumcised man.* Wherefore God excepted the woman in times past from circumcision, and determinately set down the circumstance of the eighth day: but in baptism, these circumstances of sex and age are not expressly mentioned; but there is a generall commandment, that all the children of the godly must by this symbole be ingrafted into the Church, whether that be done on the eighth day, or presently after their birth.

Luke 13. 16.
Gen. 34. 14.

OF CIRCUMCISION.

THe two last Questions touching baptism, before proposed, have relation to the doctrine of circumcision; and whatsoever can be said of circumcision, is fitly annexed to the doctrine of baptism. It remaineth therefore that we briefly discuss those Questions which are especially to be observed concerning circumcision.

1. What circumcision was.
2. Why it was instituted.
3. Why abolished again.
4. What succeeded in place thereof.

5. How baptisme and circumcision agree, and how they differ.
6. Why Christ was circumcised.

1. What circumcision was.

Gen. 17. 10.

Rom. 14. 1.

Deut. 10. 6.

Three estates of men in the old Testament.

1. Israelites.
2. Proselytes.

3. Religious men.

Acts 2. 5.
See the fourth
Objection of the
Anabapt. p. 743.

Circumcision was a rite and ceremony whereby all the males among the children of Israel were by Gods commandement circumcised, that this rite might be a seal of the covenant made with Abrahams posterity. Or, It was a cutting off of the fore-skin from all the men-children of the people of Israel, enjoined by God to be a signe of the covenant entered with Abraham and his posterity, signifying and sealing unto them the cutting off of the fore-skin of their hearts by the promised seed which should be born; distinguishing them from other nations, and binding them to faith and obedience towards God: This is my covenant, which ye shall keep between me and you, and thy seed after thee: Let every man-child among you be circumcised. He received the signe of circumcision, as the seal of the righteousness of faith. The Lord thy God will circumcise thine heart, and the heart of thy seed, &c. Circumcision therefore bound the Jewes only: other nations had free choise, if they perhaps imbraced the Jewish religion, and repaired to their Church, to be circumcised, or not circumcised. Wee must here observe, that they of the old Testament were of three sorts: 1. There were *Israelites*, which were of *Abrahams* posterity, and were necessarily bound by the law to observe circumcision and other ceremonies. 2. There were *Proselytes*, that is, out-comers, who came from out of the Gentiles to enter the Jewish religion; and for confirmation of their faith, they yielded themselves to circumcision, and to the whole ceremoniall law. Of these mention is made, *Acts* 2. 10. *Mat.* 23. 15. 3. There were *religious men*, converted from Gentilisme to the Jewish religion, who beleaved the doctrine and promises of God; but were not circumcised, nor observed the ceremoniall law; because it was lawfull for the Gentiles to submit, or not submit themselves to circumcision and the ceremoniall law: Such were *Naaman* the Syrian, the *Ethiopian eunuch*, and others specified in the *Acts*: There were dwelling in *Jerusalem Jews*, men that feared God. Object. The men-children onely were circumcised: Therefore the women, it seemeth, were excluded from grace. Ans. No: for the women were comprehended in the circumcision of the men; and sith God spared their weak sex, it sufficed that they should be reckoned for the seed of *Abraham*, and have interest in the covenant, in that they came of circumcised parents.

2. What were the ends of circumcision.

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Deut. 10. 16.

Jerem. 4. 4.

6

Gen. 22. 18.

Circumcision was instituted, 1. That it might be a signe of the grace of God towards *Abrahams* posterity, and that doubly: First, That God would receive into the covenant the beleivers, by the *Messias* who was to come: Secondly, That he would give them the land of *Canaan*, and grant his Church a certain place there, untill the coming of the *Messias*. 2. That it might be a bond, to bind *Abraham* and his seed unto thankfulness, or to faith and repentance, and so to keep the whole law. 3. That it might be a mark to distinguish the Jewes from other nations and sects. 4. That it might be a sacrament of initiating and receiving them into the visible Church. 5. That it might be an accusation, and a signification of uncleanness by naturall propagation in all men: Or, That it might be a remembrance unto them of naturall uncleanness, and of casting from them the masse of sin, especially of uncleanness, rebelling against the law of chastity. Circumcise the fore-skin of your hearts, and be not any more stiffe-necked. Be circumcised unto the Lord, and take away the fore-skins of your hearts. 6. That it might be a signe, which should shew and signifie, that the means of their deliverance through *Christ* which was to come, should not come else whence then from the blood of *Abraham*: In thy seed shall all nations be blessed.

3. Why

3. Why circumcision is abolished.

Circumcision is abolished, 1. *Because the thing signified is exhibited*: for, among other things, it signified, that the Messiah promised unto the Fathers should come at length in his appointed time, and should in our behalfe take our nature. 2. *Because circumcision was instituted for the severing of the Jewes from all other nations: but now the Church (that difference being abolished) is collected and gathered out of all nations.* Wherefore, the Messiah being exhibited, and the difference of that people from other nations being revoked, the type of circumcision was likewise to be cancelled: For it is a point of a wise Law-giver, when the causes are changed, to alter such lawes and decrees also as depend on them, and concern them. And now the Sacrament of baptism performeth the same unto us, which circumcision did unto them. Moreover, as circumcision was a signe unto them of their receiving into the people of God; so is baptism unto us the first mark which severeth the Church from the wicked.

4. What succeeded in place of circumcision.

Baptism in the new Testament succeeded in place of circumcision. One Sacrament succeedeth another, when one being abolished, another is substituted in the room thereof; and that so, that under divers rites and ceremonies the same thing be signified; and so, as to have the same use and end which the former Sacrament had. That baptism thus succeeded circumcision, is proved, 1. By the authority of Paul the Apostle: *In whom also ye are circumcised with circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision of Christ: In that ye are buried with him through baptism, in whom ye are also raised up together through the faith of the operation of God, which raised him from the dead: And you which were dead in sins, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses.* Here the Apostle by two reasons proveth, that there is no fruit or use of externall circumcision: or, that circumcision is now no longer to be retained in the new Church: first, because wee have circumcision *not made with hands*, that is, *spirituall* in Christ; a signe whereof was the corporall circumcision: that is, because that is now accomplished and fulfilled in Christ, which was by circumcision prefigured and shadowed. Again, hee proveth it, because baptism now hath the same signification and use which heretofore circumcision had: this only is the difference, that baptism is the signe of the thing exhibited, which circumcision prefigured, when it was yet absent and not exhibited. Wherefore wee are taught by this place of Paul, that baptism is the same to Christians, which circumcision was before to the Jewes. 2. That baptism was substituted in the same place of circumcision, the end common to both these Sacraments convinceth; because both these Sacraments are a signe of our adoption into the people of God, and a Sacrament of our admission and receiving into the Church. For as the infants of the Jewes and Proselytes, as born citizens of the Church, were forthwith circumcised on the eighth day; but those who were of elder yeers, were then first admitted into circumcision, when they professed Judaisme: so also the infants of Christians are presently baptised; but the elder sort are not, untill they have made profession of true Christian doctrine; in stead of which profession, it serveth the infants that they were born in the Church.

5. How baptism agreeth with circumcision, and how it differeth from it.

Circumcision and baptism agree; 1. *In the chiefe and principall end*: whereas in both is sealed the promise of grace by Christ, which is alwayes one and the same. 2. *By both of them is signified regeneration*, and a promise is made on mans part of faith and obedience towards God. 3. Both of them is a Sacrament of our entry, admission, and ingrafting into the Church. Circumcision and baptism differ,

Baptisme succeeded circumcision. What the succeeding of one Sacrament in place of another is.

Col. 2. 11, 12, 13.

They agree, 1. In end, Rom. 4. 11, Tit. 3. 5. 2. In signification, Colos. 2. 11, Deut. 10. 6, Jerem. 4. 4, Mark 1. 4. 3. In effect, Rom. 6. 3. 1. In

They differ :

1. In rites.
2. In circumstance
of sex and age.
Gen. 17. 10.
Mat. 28. 19.
3. In the manner
of signifying.

4. In a particular
promise.
Gen. 17. 8.

5. In manner of
binding.

6. In objects and
continuance.

1. *In rite or ceremony* : For the same are not the rites of circumcision and of baptism.
2. *In circumstance of sex and age* : For circumcision was enjoined the males alone on the eighth day ; but baptism pertaineth to both sexes in the Church presently after their nativity and birth. 3. *In the manner of signifying* : Circumcision (on Gods behalfe) promised grace for the Messias to come ; Baptisme for the Messias exhibited. The circumcised were received into favour for Christ which was to be exhibited ; the baptised are received for Christ exhibited. 4. *In a particular promise* : For circumcision had a promise also of a corporall benefit ; that is, it was a testimony also that God would give a certain place for the Church in the land of Canaan, untill the coming of the Messias : Baptism hath no promise in particular of any temporall benefit. 5. *In manner of binding* : Circumcision (on our behalfe) did bind the Church to observing of the whole law, ceremoniall, judicall, and morall : Baptism bindeth us only to the morall law ; that is, to faith and amendment of life. 6. *In their objects and continuance* : Circumcision was instituted only for *Abrahams* posterity, and it was to continue but untill the coming of Christ : Baptism was instituted for all nations that are desirous and willing to come unto the society of the Church, and it shall continue unto the end of the world.

6. Why Christ was circumcised.

1 **T**Here was no cause of circumcision in Christ ; for nothing could be sealed or bestowed on him, neither did any uncleanness cleave unto him, the pruning whereof should be sealed unto him : howbeit, he would be circumcised ; 1. That he might signifie, that he was also a member of that circumcised people ; as also he would therefore be baptised, that he might testifie, that he was a member of those which are baptised. He would therefore be sealed with the initiatory Sacrament of both Churches, to intimate and signifie, that he was the Head, Saviour, and cornerstone of both, and would one day make one of both. 2. That he might shew, that he received and took all our sins on himself, that he might satisfie for them, and cleer us from all guilt : *He hath made him to be sin for us, which knew no sin, that wee should be made the righteousness of God in him. The chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid upon him the iniquity of us all.* 3. That he might testifie, that for our sakes he was made subject to the law, and that he did intirely and fully fulfill the law on our behalf, deriving the curse thereof on himselfe, so to redeem us from the same. 4. The circumcision of Christ was a part also of his humiliation and ranfome paid for our sins.

Gen. 5. 21.

Iſa 53. 5, 6.

3

4

Certain conclusions of baptism.

Baptism is a Sacrament of the new Testament, whereby Christ testifieth unto the faithful, which are baptised in the name of the Father, and the Son, and the holy Ghost, remission of all their sins, the giving of the holy Ghost, and their ingrafting into the Church and his body : and they of the other side profess, that they receive those benefits from God ; and therefore will and ought hereafter to live unto him, and to serve him. And further, the same baptism was begun by *John* Baptist, and continued by the Apostles, because he baptised into Christ who should suffer and rise again ; and they into Christ who had suffered and was risen again.

2. The first end of baptism instituted by God, is, that God might thereby signifie and testifie, that he cleanseth, by his blood and the holy Ghost, them which are baptised, from their sins, and so ingrafteth them into Christs body, and maketh them partakers of his benefits. 2. That baptism might be a solemn receiving, or matriculating and admitting of every one into the visible Church, and a distinguishing mark of the Church from all sects. 3. That it might be a publick and solemn profession of our faith in Christ, and our bond whereby we are obliged to faith and obedience towards him. 4. That it might advertise us of our sinking into afflictions, and of our rising out of them again, and deliverance from them.

3. Baptism

3. Baptisme hath this force and power, to testify and seal by the commandement of God, through the promise of grace adjoined by Christ unto this rite rightly used. For Christ baptiseth us by the hand of his Ministers, as he speaketh unto us by the mouth of his Ministers.

4. Wherefore there is in baptism a double water; an externall, visible water, which is elementary: and an internall, invisible, celestiall, which is the blood and spirit of Christ. So also there is a double washing; an externall, visible, and signifying washing, namely, the sprinkling or pouring of water, which is corporall; that is, perceived by the parts and senses of the body: and an internall, invisible, and signified washing, namely, remission of sins for the blood of Christ shed for us, and our regeneration by the holy Ghost, and our ingrafting into his body, which is spirituall: that is, is perceived and received by faith and the spirit. Lastly, there is also a double administration of baptism; an externall, of the externall baptism, which is the Minister of the Church baptising us by his hand and water: an internall, of the internall baptism, which is Christ himselfe, baptising us by his blood and spirit.

5. Neither is the water changed into the blood or spirit of Christ, neither is the blood of Christ present in the water, or in the same place with the water: Neither are their bodies, who are baptised, washed therewith visibly; neither is the holy Ghost, by his substance or vertue, more in this water then else where: but in the right use of baptism, he worketh in the hearts of them who are baptised, and spiritually sprinkles and washeth them with the blood of Christ; and hee useth this externall symbole or signe as an instrument, and as a visible word or promise, to stay and stir up the faith of them who are baptised.

6. When as then baptism is said to be the washing of the new birth, to save us, or to wash away our sins; it is meant, that the externall baptism is a signe of the internall, that is, of regeneration or our new birth, of salvation and spirituall washing: and this internall baptism is said to be joyned with that externall baptism in the right use and administration thereof.

7. But notwithstanding, so is sin in baptism abolished, that we are delivered from being obnoxious to the wrath of God, and from the condemnation of eternall punishment; and further, newnesse of life is begun in us by the holy Ghost: but yet the remnants of sin remain in us untill the end of this life.

8. Now all they, and they alone receive baptism to the right use, who are renewed, or renewing; and are baptised to those ends whereto baptism was by Christ instituted.

9. The Church doth rightly administer baptism to all them, and to them alone, whom she ought to repute in the number of the regenerate, or members of Christ.

10. Seeing also the infants of Christians are of the Church, into which Christ will have all those received and inrolled by baptism who belong unto him; and therefore baptism was substituted in the place of circumcision, whereby (as well unto the infants, as unto the elder sort, which did belong unto the seed of Abraham) justification, regeneration, and receiving into the Church was sealed; and therefore no man can forbid water, that they should not be baptised, who have received the holy Ghost purifying their hearts: those infants then must necessarily also be baptised, who either are born in the Church, or come together with their parents to it.

11. As the promise of the Gospel, so baptism being received unworthily, that is, before conversion, is ratified and profitable unto salvation to them that are penitent; and the use thereof, which was before amisse and unlawfull, is now become unto them right and lawfull.

12. Neither doth the wickednesse of the Minister make baptism void, or of no effect and force unto them, so that it be ministred into the promise and faith of Christ: and therefore also the true Church doth not baptise them who have been baptised of hereticks; but only must inform and instruct them with true doctrine concerning Christ and baptism.

13. And as the covenant once made with God, is also afterwards, after sins committed, perpetually firme and of force to the repentant; so also baptism, being

once

once received, confirmeth and assureth the repentant all their life time of remission of sins: and therefore neither ought it to be re-iterated, neither to be deferred untill the end of our life; as if it so only cleansed men from sins, if no sins be committed after it is once received.

14. Neither yet are all those who are baptised with water (whether they be of understanding or infants) partakers of the grace of Christ: for the everlasting election of God, and his calling unto the kingdom of Christ is free.

15. Neither are all who are not baptised excluded from the grace of Christ; for not the want, but the contempt of the baptism shutteth men out of the covenant of God, made with the faithfull and their children.

16. And seeing the administration of the Sacraments is a part of the Ecclesiasticall Ministry, they who are not called unto this, and especially women, may not take upon them the power and authority to baptise.

17. Rites, which are patched by men to baptism; as hallowing of the water, rapers, exorcisms, chrisme, salt, crosse, spittle, and such like, are worthily reputed in the Church as a corruption of the Sacrament.

OF THE LORDS SUPPER.

ON THE 28. SABBATH. *Quest. 75. How art thou in the Lords Supper admonished and warranted, that thou art partaker of that onely sacrifice of Christ offered on the crosse, and of his benefits?*

Mat. 16. 27,

28.

Mark 14. 22,

23, 24.

Luke 22. 19,

20.

1 Cor. 10. 16,

17. & 11: 23,

24, 25. & 12: 13.

Aus. Because Christ hath commanded me and all the faithfull to eat of this bread broken, and to drink of the cup distributed, in remembrance of him, with this promise adjoynd: ^a First, that his body was as certainly broken and offered for me on the crosse, and his blood shed for me, as I behold with mine eyes the bread of the Lord broken unto me, and the cup communicated to me: and further, that my soul is no lesse assuredly fed to everlasting life with his body, which was crucified for us, and his blood which was shed for us, then I receive and taste by the mouth of my body the bread and wine, the signs of the body and blood of our Lord, received at the hand of the Minister.

The Explication.

The chiefe Questions concerning the Lords Supper, are:

- | | |
|---|--|
| 1. What the Supper of the Lord is. | Supper, and the Papists Masse, and why the Masse is to be abolished. |
| 2. What are the ends thereof, or wherefore it was instituted. | 6. What is the right use of the Supper. |
| 3. What it differeth from Baptisme. | 7. What the wicked receive in the Supper. |
| 4. What is the sense and meaning of the words of the institution. | 8. Who are to come to the Supper. |
| 5. What is the difference between the Lords | 9. Who are to be admitted to the Supper. |

The three former of these belong to the 75. and 76. Questions of the Catechism: the fourth to the 77, 78, 79. the fifth to the 80. the sixth, seventh, eighth and ninth to the 81. and under them they shall be placed and handled.

1. What the Supper of the Lord is.

The names given to this Sacrament, and the reason of the names.

First, we will see by what names the Supper of the Lord is called: then we will in few words define what it is. This action, or ceremony, or rite instituted by Christ

Christ, a little before his death, is called, *The Lords Supper*, from the first institution of it: that is, in respect of the originall or first beginning of this rite, or in respect of the time wherein this ceremony was instituted; which circumstance of time the Church (for her liberty in case of this quality) hath changed. For it was a matter of casualty, that this ceremony was instituted of Christ rather in the evening at supper time, then in the morning, or at noon day: to wit, because of the eating of the Paschal Lamb, which by the law was to be celebrated in the evening, and was afterwards to be abolished by this new Sacrament. It is called of S. Paul, *The Table of the Lord*. It is likewise called *Synaxis*, that is, a covenant, in respect of the assembly and convent of the Church; because some, either few or many, must assemble and meet together in celebrating of the Supper: for in the first celebration the disciples were present; to them it was said, *Take this, and divide it among you*: Wherefore it must needs be, that there was some number there; which also appeareth by the Apostle repeating the first institution, where in the end he addeth, *When ye come together to eat, tarry one for another*. And further, that mee ought to come together to celebrate the Supper, this end of the Supper doth evidently enough shew, in that it was instituted to be a token, and even a bond of love; For wee that are many, are one bread, and one body. It is called also the *Eucharist*; because it is a rite and ceremony of thanksgiving. Last of all, it is called also a *Sacrifice*, not propitiatory or meritorious, (as the Papists dream) but *gratulatory*; because it is the commemoration of Christs propitiatory sacrifice. And at length it was also called *Missia*, from the offering, or from the dismissing of the rest who might not communicate, after the Sermon, which went before the celebration was finished. We retain the name left in Scripture, and call it *The Lords Supper*. Now let us come to define the Lords Supper: *The Lords Supper is a ceremony or Sacrament instituted and appointed of Christ unto the faithfull for a memoriall of him; whereby Christ doth certainly promise and seal unto me, and all the faithfull, first, That his body was offered and broken on the crosse for mee, and his blood shed for me, as truly as I see with mine eyes the bread of the Lord to be broken unto me, and his cup distributed: And moreover, That hee doth as certainly, with his body crucified, and his blood shed, feed and nourish my soul unto everlasting life, as my body is fed with the bread and the cup of the Lord, received from the hand of the minister, which are offered to me as certain seals of the body and blood of Christ*. It may be also more briefly defined on this wise: *The Lords Supper is a distributing and receiving of bread and wine commanded of Christ unto the faithfull, that by these signes he might testifie, that hee hath delivered and yielded his body unto death, and hath shed his blood for them, and doth give them those things to eat and drink, that they might be unto them the meat and drink of eternall life, and that thereby also hee might testifie, that hee would dwell in them, nourish and quicken them for ever*. And again, *That of the other side, he might by the same signes binde them to mutuall dilection and love, seeing Christ spareth not to give his body and blood for us*. This is confirmed, not only by Christ in the Evangelists; but also by Paul, who expressly saith, *The cup of the blessing which wee blesse, is it not the communion of the blood of Christ?* Moreover, the signes in the Sacrament are bread and wine; bread broken and eaten, wine distributed and taken. The things signified are, 1. *The breaking of the bodie, and the shedding of the blood of Christ*. 2. *Our union and conjunction with Christ by faith*; so that wee draw life everlasting from him, and are made partakers, as of Christ himselfe, so also of all his benefits, as the branches are made partakers of the life of the vine. Wee are advertised of this our union and communion with Christ, 1. By the proportion which the signes have with the things. 2. By the promise which is adjoynd. And the proportion doth chiefly propose and shew two things unto us: 1. *The sacrifice of Christ*. 2. *Our communion with Christ*; because the bread is not only broken, but is also given us to eat: Now the breaking of the bread is a part of the ceremony, because unto it a part of the thing signified doth answer; namely, the breaking of Christs body: of which signification of this signe Paul doth testifie, when he saith, *This is my body which is broken for you*. Here receiving and eating is part of the ceremony, whereunto doth answer the thing signified; to wit, the eating of Christs body. Now this divine and spiri-

It is called,
1. The Lords Supper.

2. The Lords Table.
3. A covenant of assembly.

1 Cor. 11. 26, 35.

1 Cor. 10. 19.
4. The Eucharist.
5. A Sacrifice.
6. Missia

The definition of the Lords Supper.

The signe and things signified in the Lords Supper.

Breaking of the bread a part of the ceremony.

1 Cor. 11. 24

tuall thing, namely, the breaking and communicating of Christs body, is signified and confirmed by this ceremony, which is the breaking and receiving of bread, for two causes: 1. Because Christ commandeth these rites, unto which we ought to give no lesse credit, then if Christ himself did speak with us. 2. Because he annexeth a promise, that they who observe these rites with a true faith, must be assured and certain, that they have communion with Christ. Wine is added, that wee should know the perfection and accomplishment of our salvation to be in his sacrifice; and that there was nothing which could be further desired. The wine is severed from the bread, to signifie the violence of his death, because the blood was sundered from his body.

2. What are the ends of the Lords Supper.

1. Confirmation of our faith.

John 4. 1.

2. Distinction of Christians from Infidels.

3. Testification of our faith.

Luke 22. 19.

1 Cor. 11. 26.

4. To be a bond of the Churches assembly.

* Synaxis.

Mat. 25. 27.

1 Cor. 11. 33.

5. To be a bond of love among men.

1 Cor. 10. 17.

The Lords Supper may not be celebrated by one onely.

* An objection against that end which before was alledged to be principall in the Lords Supper.

The ends for which the Lords Supper was instituted, are: 1. *That it might be a confirmation of our faith*; that is, a most certain testification of our communion and union with Christ: because Christ testifieth unto us by these signes, that hee doth as verily feed us with his body and blood unto everlasting life, as wee receive at the hand of the minister these the Lords signs; and this testification is directed to every one who receiveth the signes with a true faith: For wee so receive the signes at the ministers hand, as that rather the Lord himself giveth them us by his ministers. Wherefore, *Christ is said to have baptised more disciples then John*, when yet he did it by his Apostles, and other disciples. 2. *That it might be a publick distinction or marke, discerning the Church from all other nations and sects*: For the Lord instituted and appointed his Supper for his disciples, and not for others. 3. *That it might be our testification to Christ, and the whole Church*; which is a publick confession of our faith, and a solemn thanksgiving and binding our selves to perpetuall thankfulness, and the celebration of this benefit: both which are proved by these words of Christ; *Doe this in remembrance of me*. This remembrance is taken, first for faith in the heart; then for thanksgiving and our publick confession. 4. *That it might be a bond of the Churches assemblies and meetings*: because the Supper was instituted, that it should be done and celebrated in a congregation, and that either great or small. Therefore the Supper (as was said before) is called a "Convent"; and Christ expressly commandeth, *Drink ye all of this*. Likewise Paul, *When ye come together to eat, stay one for another*. 5. *That it might be a bond of mutuall love and dilection*: because the Supper testifieth, that all who receive it aright, are made the members of Christ under one head: as also Paul saith, *For wee that are many, are one bread and one body, because we are all partakers of one bread*. Now the members of one body mutually love one another.

Of this which hath been spoken, we gather, that the Lords Supper ought not to be celebrated by one onely: 1. *Because it is a communion, and the signe of our communion*; and a private supper is no communion. 2. *Because it is a solempne thanksgiving, and all ought to give thanks unto God*: and by consequent, hee that thinketh himself unworthy to communicate with others in the Lords Supper, doth withall confesse himselfe not to be fit to give thanks unto God. 3. *Because Christ, together with his benefits, is not proper to any, but common to all*: wherefore a private Supper maketh that good private, which should be publick. 4. *Christ called all his household unto it, even Judas himselfe*: Therefore a private Supper is contrary to Christs institution. 5. *That some abstain from coming to the Supper, it cometh of a certain evill and corrupt motion, either because they will not communicate with others, or because they think themselves not worthy enough to approach unto this Table*. But all are worthy, who beleve themselves to be delivered by Christ from eternall damnation, and desire to profit and goe forward in godlinesse. In summe, if the Supper be received by one onely, that is done against the use, appellation, institution, and nature of the Sacrament.

Object. * *Christ, in the words of the institution of the Supper, putteth, as the principall end of his Supper, his remembrance*: Therefore the confirmation of faith must not be made the principall end of his Supper. Ans. The reason followeth not to the deniall of a part, by

by putting the whole. For the remembrance of Christ is the whole, wherein is comprised both our confession, and our solemn bond to thankfulness, and also the confirmation of our faith. Wherefore, rather by inverting the reason, I thus inferre and conclude; because the remembrance is the Supper, therefore it is the confirmation of our faith: and because also Christ proposeth unto us that ceremony or rite which must be unto us a remembrance of him, hee doth verily propose also a confirmation of our faith, which is nothing else but a remembrance of Christ and his benefits. Ob. *The holy Ghost confirmeth our faith: therefore the Supper doth not.* Ans. The reason followeth not to the removing of an instrumentall cause, by the putting of a principall cause: as if a man should say, *God feedeth and nourisheth us; therefore bread doth not.* For the holy Ghost confirmeth indeed our faith, but by the word and sacraments; as God feedeth and nourisheth us, but by bread.

3. What the Supper differeth from Baptisme.

Although the same benefits are imparted and sealed unto us both in the Lords Supper, and in Baptism, to wit, a spirituall ingrafting into Christ, and a communion with him, and the whole benefit of salvation, whereof the Apostle speaketh, saying; *By one spirit are we all baptised into one body, and have been all made to drink into one spirit:* Yet many and manifest are the differences of these sacraments; for the Supper differeth from Baptisme, 1. *In ceremonies or externall rites.* 2. *In the signification of the ceremonies.* For albeit it is the same participation of Christ; namely, both the washing away of sins by the blood of Christ, which is represented in baptism; and eating and drinking of the body and blood of Christ, which is confirmed unto us in the Supper: yet notwithstanding that signification of our new birth is sealed by the dipping of our body into the water of baptism; and this of our maintenance and preservation is depainted and sealed by the eating and drinking of bread and wine in the Supper. And therefore the thing signified of the sacraments is not divers; because it is the same, To be washed with the blood of Christ, and, To drink the blood of Christ. But the manner of signifying one and the same thing is divers. 3. *In their proper ends:* Baptisme is a covenant made betweene God and the faithfull; the Supper is a signe of the continuing of that covenant. Or, Baptisme is a signe of regeneration, and of our entrance into the Church and covenant of God; the Supper is a signe of their fostering, abiding, and preservation, who are once entered into the Church. The new man must first be born by the spirit of Christ, and the signe of this renewing or regeneration is baptism; afterwards, when he is once renewed and born again, hee must be fostered and nourished by the body and blood of Christ, the signe of which nourishing is the Supper. Briefly, in baptism God confirmeth us of our receiving into the Church; in the Supper, of his continuing and increasing his benefits unto us. In the mean time, it is one and the same Christ who both regenerateth, and nourisheth us to eternall life. 4. *In the manner of using them.* To the lawfull use of baptism regeneration sufficeth: therefore it agreeth to allwhom the Church reputeth regenerate; as, all elder persons professing faith and repentance, and infants born in the Church. But the Supper requireth farther the triall of the faith of the receivers, the remembrance of the Lords death, and thanksgiving. *Doe this in remembrance of me. Shew forth the Lords death till he come. Let a man examine himself.* Baptism therefore is due to the whole Church, that is, as well to infants as elder persons; the Supper only to elder persons, who can prove themselves, and shew forth the Lords death. 5. *In the order of receiving them:* For baptism must goe before, and the Supper follow: that is, the sacrament of the Supper must not be given, but to them who are baptised; and not to them neither presently after baptism, but after they have made confession of their faith and repentance. Whereupon, in the ancient Church, after the sermon, were dismissed such as were excommunicated, likewise those that were possessed or troubled with an evill spirit, and the *Catechumens*, that is, such as did not yet understand the grounds and principles of religion, or were not as yet baptised.

1 Cor. 12. 13.

1. In ceremonies.
2. In signification of ceremonies.
The same thing is sealed in baptism and the Supper; but the means of sealing is diverse.

3. In ends.

4. In manner of using.

Luke 22. 19.
1 Cor. 11. 28.

5. In order of receiving.

6. In order of receiving it selfe: which of baptism is but once, of the Supper often,

So of old, they who were not yet circumcised, were not admitted to the sacrifices or ceremonies. Now, if they who were baptised, before they have made confession of their faith and repentance, are not as yet to be admitted unto the Supper: much lesse are they, who, being baptised, live after the manner of swine and dogs. 6. *In the receiving it selfe:* Wee must often celebrate the Supper, because we must often shew forth the Lords death; for it was therefore instituted, that in it should be made publick remembrance, recounting, and shewing of Christs death: also the confirmation of our faith concerning the eternall continuance of the covenant (which confirmation is by the Supper) is often necessary; and therefore the Supper is often to be reiterated, as also the eating of the Paschal lamb, prefiguring this Supper, was for this cause yearly reiterated. But baptism is not to be reiterated, but once only to be received in our life time; even as circumcision of old was but once received: and baptism is therefore not to be reiterated, both because wee have no commandement to this purpose, and also because it is a signe of our receiving into the Church and covenant of God; for the covenant once made, is not againe undone or made void to those that repent, but remaineth ratified and firme for ever: *For the gifts and calling of God are without repentance:* and wee by repentance after our falls enter not a new league with God, but renew and restore an old. Hereof it is that Christ himselfe saith of the Supper; *Doe this, as often as yee shall drink it, in remembrance of me.* And the Apostle, *As often as ye shall eat this bread, and drink this cup, ye shew the Lords death till hee come.* But of baptism the same Apostle teacheth, *As many as have been baptised into Christ Jesus, have been baptised into his death.* And Christ pronounceth, *He that shall beleve and be baptised, shall be saved.*

Luke 22.19.

1 Cor. 11. 26.

Rom. 9.3.

Mark 16.16.

Quest. 76. *What is it to eat the body of Christ crucified, and to drink his blood that was shed?*

a Joh. 6. 35, 40, 47, 48, 50, 51, 53, 54.

b Joh. 6. 55, 56.

c Col. 3. 1.

Acts 3. 21.

1 Cor. 11. 26.

d Ephes. 5. 30.

& 3. 16.

1 Cor. 6. 15.

1 John 3. 24.

and 4. 13.

e Joh. 6. 57. &

15. 1, 2, 3, 4, 5, 6.

Eph. 4. 15, 16.

Ans. It is not only to imbrace by an assured confidence of mind the whole passion and death of Christ, and thereby to obtain forgiveness for sins and everlasting life ^a: but also by the holy Ghost, who dwelleth both in Christ and us, so more and more to be united to his sacred body ^b, that though he be in heaven ^c, and we in earth, yet nevertheless are we flesh of his flesh, and bone of his bones ^d: and as all the members of the body are by one soule, so are we also quickned and guided by one and the same Spirit ^e.

The Explication.

What it is to eat the flesh of Christ.



His question expoundeth and declareth the thing signified in the Sacrament. The eating of Christs flesh, and drinking of his blood, is not corporall, but spirituall; and compriseth, 1. Faith of Christs passion and death. 2. An apprehension of remission of sinnes and eternall life through faith. 3. Our union with Christ by the holy Ghost dwelling in Christ and in us. 4. The benefit of his quickning by the same spirit. Wherefore, to eat the flesh of Christ, and drink his blood, is, to be received into favour with God for Christs merit, to receive remission of sinnes, and be reconciled to God by the same faith, to have the Sonne of God, who assumed mans nature, and united it personally unto him, dwelling in us, and coupling us unto himselfe and his assumed nature, by pouring into us his Spirit, through whom he regenerateth us, and restoreth light in us, righteousness and life eternall, such as is eminent in his assumed manhood. More briefly, to eat, is, 1. To beleve. 2. To receive remission of sins by faith. 3. To be united to Christ. 4. To be made partakers of the life of Christ, or to be made like, and conformed unto Christ by the holy Ghost, who worketh the same things in us and in Christ. This eating is our communion

nion with Christ, which the Scripture teacheth, and which we professe in the Creed: namely, a spirituall union with Christ, as members with the head, and branches with the vine. Christ teacheth us this eating of his flesh, *John 6.* and confirmeth it in the Supper by externall signes. Thus did the ancient Fathers, *Augustine, Eusebius, Nazianzen, Hilary,* and others expound the eating of Christs body, as hereafter shall appeare. Wherefore the opinions of Papisticall Transubstantiation, of a corporall presence, and of eating Christs body in the bread with the mouth (which many defend) are not grounded on the words of the Supper, which promise the eating of Christs body.

Quest. 77. *Where hath Christ promised, that hee will as certainly give his body and bloud so to be eaten and drunken, as they eat this bread broken, and drink this cup?*

Ans. In the institution of his Supper, the words whereof are these ^a; *Our Lord Iesus Christ, in the night that hee was betrayed, took bread: and when he had given thanks, hee brake it, and said, Take, eat; this is my body which is broken for you: this doe you in remembrance of me. Likewise also hee took the cup, when he had supped, and said, This cup is the new Testament in my bloud: this doe, as often as ye shall drink it, in remembrance of mee. For as often as ye shall eat this bread, and drink this cup, ye shew the Lords death till hee come. This promise is repeated by S. Paul, when he saith ^b; This cup of thanksgiving wherewith wee give thanks, is it not the communion of the bloud of Christ? For we that are many, are one bread, and one body, because we all are partakers of one bread.*

^a 1 Cor. 11. 23,
24, 25.
Math. 26. 26,
27, 28.
Mark 14. 22,
23, 24.
Luk. 22. 19, 20.

^b 1 Cor. 10.
16, 17.

The Explication.

The institution of the Lords Supper doth confirme unto us by evident reasons, what is the true and saving communion of Christs body and bloud: and therefore the true sense and meaning of the words of the institution is diligently to be considered. The holy Evangelists, *Matthew, Marke, and Luke,* do most especially of all others describe the institution of the Lords Supper: and besides them, the Apostle so declareth it no lesse plainly in his Epistle to the Corinthians. The words of them all are these:

Matthew, Chap. 26. 26. &c.

As they did eat, Iesus took the bread, and when hee had given thanks, hee brake it, and gave it to the disciples, and said, Take, eat, this is my body. Also hee took the cup, and when hee had given thanks, he gave it to them, saying; Drink ye all of it: For this is my bloud of the new Testament, that is shed for many for the remission of sins.

Mark, Chap. 14. 22. &c.

As they did eat, Iesus took the bread, and when hee had given thanks, he brake it, and gave it to them, and said, Take, eat, this is my body. Also hee took the cup, and when hee had given thanks, gave it to them, and they all drank of it: and hee said unto them, This is my bloud of the new testament, which is shed for many.

Luke, Chap. 22. 19. &c.

And hee tooke bread, and when he had given thanks, he brake it, and gave it to them, saying, This is my body which is given for you; doe this in remembrance of mee. Likewise after supper hee took the cup, saying, This cup is the new Testament in my bloud, which is shed for you.

Paul, 1 Cor. II. 23, &c.

I have received of the Lord that which also I have delivered unto you ; to wit, that the Lord Jesus, in the night that he was betrayed, took bread : And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you : this do ye in remembrance of mee. After the same manner also he took the cup, when he had supped, saying, This cup is the new Testament in my blood ; this doe as oft as ye drink it, in remembrance of me : For as often as ye shall eat this bread, and drink this cup, ye shew the Lords death till he come.

The words of the Apostle wee will briefly expound, and then wee will demonstrate our opinion in this point by true and firm arguments in the Question of Catechisme immediatly following.

Lib. 2. Epist. 3.

The Lord Jesus.] This is the Authour from whom it is intituled the Lords Supper : wee must therefore observe what the Lord did, said, and prescribed, as Cyprian well warneth us : *If Christ alone be to be heard, wee must not attend or regard what any man before us hath thought meet to be done, but what Christ (who is before all) first did perform.*

In the night that hee was betrayed.] This circumstance is specified by the Apostle, to give us to understand, that Christ would at the last Supper of the Pascheover institute this his Supper, to shew, 1. *That now an end was made of all the old sacrifices, and hee did substitute a new Sacrament which should succeed, and should from henceforth be observed (that Paschal Sacrament being finally abolished) and which should signify the same thing, difference onely of time excepted.* For the Paschal lamb signified Christ which should come, and should be sacrificed : The Supper, Christ already sacrificed. *Object.* But when the Supper was instituted, Christ was yet to be sacrificed. *Ans.* But then was at hand the offering up and sacrificing of Christ : For, a few houres after hee was sacrificed, and the Supper was from that time forward to signify Christ sacrificed. 2. *That hee might stirre up in his disciples and in us greater attention and marking of the cause for which hee did institute it, and that wee might understand how earnestly Christ would have this Supper to be commended unto us : seeing hee did nothing before his death, but that which was of most weight and moment.* Therefore did hee in the very point or instant before his death institute it, to be as it were the testament and last will of our Testatour. Briefly, this clause *Paul* addeth, that we may know, that Christ instituted this Supper for a memoriall of himself now ready to die.

He took bread.] That is, unleavened or not leavened bread, which then they did eat of at the table in that feast of the pascheover, which admitted no leavened bread. The institution of the Supper and unleavened bread did concur then together, and fall out by an accident ; and therefore this circumstance properly pertaineth not to the Supper (as neither the evening doth, at what time it was instituted) neither can a necessity of unleavened bread for this use be hence enforced, neither would Christ hereon prescribe any certain manner of baking bread for the Lords Supper. Yet notwithstanding, the bread of the Lords Supper differeth in use from common bread, because this is taken for the nourishment of the body ; but that for the food and nourishment of the soul, that is, for the confirmation of our faith and union with Christ. And here we are to note, that hee is said to have taken bread from the table ; to wit, with his hand : hee took not his body therefore, neither took hee his body in the bread, with the bread, or under the bread, save only sacramentally : for his body lay not on the table, but sate down thereat.

Blessing and thanksgiving are all one in the Supper.

When hee had given thanks.] Matthew and Mark say of the bread, *When hee had blessed* ; of the cup, *When hee had given thanks* : Luke and Paul say of the bread, *When hee had given thanks* : Wherefore, To *blesse*, and to *give thanks*, both signifie one thing : neither can the mystery of Popish magicall consecration be cloaked under these termes. Christ therefore *blessed*, that is, he gave thanks ; namely, to his Father (not to the bread) for spirituall blessings, I meane, for the satisfying of soules : that his office being now performed and finished on earth (his last act yet remaining to be done

done) the time of his dying for the redemption of the elect was at hand: that thus it had pleased the Father to redeem mankind; or that the typicall Passeeover was abolished, and the signified Passeeover was now exhibited, and a memoriall of him was to be signed to the Church: or lastly, hee gave thanks for the admirable and wonderfull gathering and preserving of the Church.

Hee brake it.] That is, hee brake the bread which hee took from the table, and distributed the same, being one among many: not any other invisible thing hidden in the bread. He brake not his body, but the bread, as Saint Paul saith, *The bread which hee brake, &c.* Now he distributed the bread, being one, among many; because wee that are many are one body. But the cause for which he brake this bread, was to signify, 1. His passion, and the separation of his body from his soule. 2. The communion of many with his own body, and their bond of union and mutuall love. *The bread which we breake, is it not the communion of Christ? For wee that are many, are one bread, and one body.* Wherefore, the breaking of bread is a necessary ceremonie, both in respect of the signification, and in respect of the confirmation of our faith: and therefore is this ceremony also to be retained, 1. Because Christ hath commanded it; *Do this.* 2. Because of the authority and example of the Church planted in the Apostles time, which from the rite of *breaking*, termed the whole action, *Breaking of bread.* 3. For our own comfort; that we may know the body of Christ to have been as certainly crucified for us, as we see the bread to be broken unto us. 4. That the opinions of *Transubstantiation* and *Consubstantiation* may be pulled out of mens minds.

Two things signified by the breaking of the bread, 1 Cor. 10. 16.

Four causes why this ceremony is to be retained.

Take, eat.] This commandement belongeth to the disciples, and to the whole Church of the new Testament: Whence it is cleer and manifest, 1. That the Popish Masse, wherein the priest giveth nothing to the Church to be taken and eaten, is not the Supper of the Lord, but a private supper of him that sacrificeth, and a meer stage-play. 2. That wee must not be idle beholders of the Supper, but religious receivers of it. 3. That the Lords Supper is not to be celebrated but in an assembly or congregation where there are such as receive and eat. 4. That the Supper is a signe of grace in respect of God, reaching out unto us his benefits to be apprehended with a strong faith, even as we receive the signe with our hand and mouth.

This is my body.] *This*, that is, this bread. Object. *Then should it have been said, * ὅτι, not τὸτο.* Ans. *τὸτο* is as much as if he had said, This thing which I have in my hand: now that was bread. And that it is so to be understood, is proved by these reasons: 1. Christ took nothing but bread: he brake bread, and gave bread to his disciples to eat. 2. S. Paul saith expressly, *The bread which he brake, is it not the communion of the body of Christ?* 3. Of the wine it is said, *This cup is the new Testament in my blood.* Wherefore, after the same manner it is said, *This*, that is, this bread is my body, which is broken and delivered unto death for you. The literall sense, if it be properly taken, can be no otherwise understood then thus; The substance of this bread is the substance of my body. But so to understand it is an undoubted absurdity: for bread is a masse without life, baked of corn, and not united personally to the Word: but the body of Christ is a living substance, born of the Virgin, and united personally to the Word: Christ therefore calleth the bread his body, meaning, the signe of his body, by a sacramentall Metonymie attributing the name of the thing signified to the signe, because he appointeth this bread to be a signe and sacrament of his body, as Augustine himself interpreteth: *The Lord doubted not to say, This is my body, when he gave the signe of his body.* Wherefore, far be it from us, that we should say, that Christ took bread visibly, and his body invisibly in the bread. For it is to be observed, that he saith not, *In this is my body:* Or, *This bread is my body invisible:* But, *This bread is my body, true, and visible, which is given for you.* Moreover, these are the words of the promise added to this sacrament, to teach us what the bread is in this use, to wit, the body of Christ; that is, what Christ exhibiteth and imparteth to the receivers of this bread, and beleivers of this promise; even his body, or that flesh which in the Gospel hee promised to give for the salvation

* These Greek pronouns cannot be expressed with the like English particles, because the words, BREAD and BODY, being of divers genders in Greek, the Greek pronouns also are divers, when as in English our particle THIS serveth for words of all genders. Cant. Adim. c. 13.

John 6. 51.

The union of the
signe & the thing
signified in the
Sacrament.

of the world. For this is no diverse promise from that hee delivered in the sixth of *John*, but every way the same concerning his flesh quickning us, and the eating thereof profitable to salvation: Only here the *sacramentall rite* is adjoined, where-with the promise is adorned and sealed; as if he should say, In the Gospel I promised life eternall to all that eat my flesh and drink my blood; now I confirme and ratifie this my promise with an outward ceremony, that henceforth they which beleeve this promise, and feed on this bread, may undoubtedly be perswaded and assured, that they verily eat my flesh, which was given for the salvation of the world, and have life eternall. By this promise therefore this bread is made the sacrament and *signe* of Christs body, and Christs body is made the *thing signified* by this sacrament: and these two (I mean, the *signe*, and the *thing signified*) are united in this sacrament, not by any *naturall copulation*, or *corporall and locall existence* one in the other; much lesse by *transubstantiation*, or changing one into the other: but by signifying, sealing, and exhibiting the one by the other; that is, by a *sacramentall union*, whose bond is the promise added to the bread, requiring the faith of the receivers. Whence it is cleer, that these things in their lawfull use are alwayes jointly exhibited and received, but not without faith of the promise, viewing and apprehending the thing promised, now present in the Sacrament: yet not present or included in the *signe*, as in a vessell containing it; but present in the *promise*, which is the better part, life, and soul of the sacrament. For they want judgement, who affirme, that Christs body cannot be present in the sacrament, except it be *in*, or *under* the bread: as if (forsooth) the bread alone, without the promise, were either a sacrament, or the principall part of a sacrament.

Which for you] my disciples; that is, for your salvation, and the salvation of the whole Church.

Is broken.] Object. But Christs body neither is, nor was broken. Answ. Paul hath a respect to the signification which the breaking of the bread did import: now this breaking signifieth the pains and renting of Christs body, and the violent sundering of his soule and his body one from the other: For, as the bread is broken, and parted into divers parts; so the soul and body of Christ were separated and parted from each other. Wherefore the property of the *signe* is here attributed to the thing signified.

Doe this.] These words are a commandement to observe the ceremony which Christ instituted. *This*, to wit, this which ye see me do, do you also henceforth in the Church: that is, being gathered and assembled together, take bread, give thanks, break it, distribute it, eat it, &c. He understandeth the whole action which he commandeth, and that to us which beleeve, and not to the Jewes, who were ready to crucifie him.

The end of the
Supper is the re-
membrance of
Christs benefits,

In remembrance of me.] That is, thinking and meditating of my benefits, which I have done for you, and which are by these rites recalled into your memory; and further verily feeling and finding in heart, that I give you these my benefits; and therefore celebrating them by publick confession before God and Angels. yea before men also, and so giving mee thanks for them. Wherefore the end of Christs Supper is *remembrance*: which is not a meer meditation on the history, but a calling to mind the death and benefits of Christ, and a faith whereby we apply Christ and his merit unto us, and gratefulnesse or a publick confession of his benefits. *This remembrance* is the whole: whose parts are the memory of Christs benefits; faith, whereby we apply Christ and his merit unto us, thankfulnesse or publick confession of his benefits. Whence it is manifest, that the Supper was instituted to this end, to be unto us a memoriall of Christ, putting us in mind what and how great blessings he hath purchased for us, and with what and how exquisite torments and bitter death hee obtained them, confirming in us also our faith whereby wee apprehend them. Wherefore it followeth not; *Christ did institute his Supper for a remembrance of him*: Therefore hee did not institute it for confirmation of our faith. For this objection is no lesse frivolous, then if I should say, *The holy Ghost confirmeth our faith*: Therefore the Supper doth not. For (as it hath been said before) the reason followeth

followeth not to the removing of the instrumentall cause, by the putting of the principall cause; as neither doth it follow to the deniall of a part, by the putting of the whole: for remembrance compriseth the remembring of Christs benefits, faith, and thanksgiving. For by his sacraments Christ remembreth us of himselfe and his benefits, and by his sacraments hee raiseth and establiseth in us our trust and confidence in him; and further, of that remembrance of Christs benefits it must follow, that we also yeeld thanks unto him therefore publikely. So then, the Supper is not only to admonish us of our duty, as some think; but it must first represent unto us Christs benefit, and then afterwards our duty: for where no benefit is, there we cannot be thankfull.

Drink ye all of this.] This commandement of Christ we oppose against the sacrilege of the Pope, who bereaveth the Laity of the cup; and against that sophistical figment of *concomitancie* of the blood with the body under the form of the bread. Christ biddeth all eat, and all drink: The Pope will not permit all to drink, but the Priest only; the Lay-men he suffereth to eat only, because (saith he) they drink it eating. This shametull dealing is reprov'd and confuted by Christs commandement, *Drink ye all of this*. Here the Popes Sophisters cavill with us; telling us, that this commandement, which we urge and presse on them, pertaineth only to the disciples then present, who were no Lay-men, but Priests. But we answer, 1. *That they fondly imagine Christs disciples to have been Masse-mumming Priests.* 2. *There is no such difference in Scripture, as they put of Priests and Lay-men, seeing the Scripture intituleth all the faithfull priests of God: He hath made us kings and priests unto God, even his* Rev. 1. 6. 1 Pet. 2. 9. 5. *Father. Ye are a royall and holy priesthood, to offer up spirituall sacrifices acceptable to God by Jesus Christ.* 3. *Under this pretext and colour the whole Supper might be taken away from the Laity; especially from women, if it were true that such men only were to be admitted to the Supper as were at the first Supper.* Their tale of *concomitancy* is an impious and sacrilegious pretext, which Christ confuteth and discovereth to be false, when he calleth the bread by it self his body, and the cup by it self his blood, and reacheth both apart to his disciples to be eaten and drunk, and commandeth them henceforth to be so ministred apart.

This cup is the new Testament.] Or, the Covenant, as both the * Greek and * Διαθήκη. Hebrew word admitteth. Now, it is called the new covenant; that is, renewed, or (so speak in a word) fulfilled. And this new covenant is our reconciliation with God, the communion and participation of Christ and all his benefits by faith in the sacrifice of Christ now fulfilled and finished, without any observation of the ceremonies of the old Pascheover. *The Supper is called the new Covenant, because it is a signe and a seale of this covenant, signifying and sealing unto us our reconciliation with God, and our conjunction with Christ, which is wrought by faith.* Now Christ, in calling the Supper the new Covenant, 1. *Comprehendeth both the promise, and the condition which is expressed in the promise; namely, our faith and repentance: whereof also it followeth, that the Supper was for this cause also instituted, that it might be a bond to bind us to lead a Christian life.* 2. *He maketh an opposition between the new Covenant, and the old Covenant, which was the Pascheover; together with the rites thereof: For the Supper signifieth Christ offered; the Pascheover signifieth Christ who should be offered.* There is notwithstanding no small similitude and agreeing of both; for both signifie our reconciliation with God, and conjunction with Christ. Hence also we conclude, that the drinking of Christs blood is not corporall: for the new Testament is but one, and all the elect before Christs birth appertain thereunto.

In my blood, which is shed for you for remission of sins.] The blood of Christ is his death. In the blood of Christ, is as much as to say, In the death, or for the death of Christ. The shedding of Christs blood is the merit for which, being apprehended of us by faith, we receive remission of sins.

For as often as ye shall eat.] The Supper therefore is often to be iterated and celebrated, 1. Because of the words of the institution. 2. In respect of the end and purpose of the institution; because it must be done in remembrance of Christ.

Show

Against Popish
administ'ring the
communion under
one kind.

How the Sacra-
ment is called the
new Covenant.

Shew the Lords death.] That is, beleeve that Christ dyed, and that for you, and then professe it also publickly before all.

Till he come.] Therefore it must be observed unto the worlds end: neither is any other externall form to be looked for untill the day of judgement.

1 Cor. 10. 16.

The words of the institution which have been hitherto expounded, may be made more plain and cleer by these words of the Apostle; *The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?*

The cup of blessing.] That is, the cup of thanksgiving, which is received; namely, to this end, that we may yeeld thanks to Christ for his death and passion.

John 15. 2.
Ephes. 5.
1 John 1. 6.

The communion of the body, likewise the communion of the blood, is, to be made, through faith, partakers of Christ and all his benefits, the same spirit being in us which is in Christ, and working the same in us which he worketh in Christ. Or, it is a spirituall fellowship of the faithfull with Christ, as of members with the head, and branches with the vine. Bread and wine is the communion; that is, it is the signe and testimony of our communion with Christ: But this our communion, as the Apostle briefly declareth, consisteth in this, that wee who are many, are but one body: Whence it is most easie to collect, That this communion of Christ is not a corporall eating. For it is wrought only by faith and the holy Ghost. Christ is the head, and we the members: and all wee who are members have also a communion of all Christs benefits: Therefore the head is common, the benefits common, and so the members also common among themselves; wherefore their love and dilection is common and mutuall.

ON THE
29. SABBATH.

Quest. 78. *Are then the bread and wine made the very body and blood of Christ?*

a Matt. 26. 29.
Mark 14. 24.

b Ephes. 5. 26.
c 1 Cor. 10. 16.
& 11. 26.

d Gen. 17. 10,
11.

Exod. 12. 11, 13. & 13. 9. Titus 3. 5. 1 Pet. 3. 21. 1 Corinth. 10. 4.

Ans. No verily^a: But as the water of baptism is not turned into the blood of Christ, but is only a signe and pledge of those things that are sealed unto us in baptism^b: so neither is the bread of the Lords Supper the very body of Christ^c; although, according to the manner of Sacraments, and that forme of speaking of them, which is usuall to the holy Ghost^d, the bread is called the body of Christ. :

The Explication.



He Papists Transubstantiation (under which also Consubstantiation, maintained by the Ubiquitaries and others, is comprehended) is in this Question of the Catechisme confuted and rejected; and the sacramentall kind of speech which we use, with the true sense of those words of Christ, *This is my body*, examined and unfolded. We will first intreat of that forme of speech which we use, and of the true meaning of Christs words: then will wee handle the controversie of Transubstantiation and Consubstantiation. That therefore which hath been heretofore spoken in generall of sacramentall phrases and termes, must be restrained to this Sacrament: For thus Augustine himself descendeth from the generall rule of sacramentall termes, unto a particular instance of eating Christs flesh: *This* (saith he) *is the only way to find whether a phrase be proper or figurative; That whatsoever in Gods word cannot properly be referred to some point of morall duty, or to the truth of faith, you may be assured, that it is figuratively spoken.* And a little after hee produceth this example; *Except yee eate the flesh of the Sonne of man, and drink his blood, yee have no life in you. Hee seemeth, saith Augustine, by these words to injoyne us some heinous crime. It is therefore a figurative speech, instructing us, that wee are to partake of Christs passion, and joyfully and fruitfully to recall to mind how his flesh was crucified and wounded for us.* Wherefore, as of Baptism

Epist. 23. and Boissac.

Baptisme (as hath been already declared) so of the Lords Supper also the Scripture speaketh sometimes properly, and sometimes figuratively. The speech is figurative, when Christ saith of the bread, *This is my body*: and of the cup, *This is my blood*. Likewise when Paul saith, *This cup is the new Testament in my blood*. For in these the name of the thing signified is attributed to the signe: Paul also then speaketh figuratively, when he saith, *This is my body which is broken for you*; because he attributeth the property of the signe (which is, to be broken) to the thing signified. Thus Cyprian must be understood: *When we drink of the cup, we cleave to the crosse, wee suck Christs blood, and lay our tongues in our Redeemers wounds*. Thus Chrysostome is to be interpreted, when he saith, *Christs blood is in the chalice; Christs body, which is in heaven, is presented on earth to our view; and is not only seen, but touched of us; nor touched only, but eaten also: he is held, bitten, and eaten of us, in token of love, as sometimes wee bite at him whom we love, and touch his flesh with our tongue*. These sentences are not truly spoken or understood of the body of Christ, but by a trope and figure usuall in sacraments. Now the speech is proper, when Christ saith, *Doe this in remembrance of me*: and when the Fathers every where say, *The breaking of bread is a memoriall, a lively shadow of Christs sacrifice: The bread signifieth the body of Christ: It is a figure, a signe, a sacrament of the body of Christ*.

Serm. de Cena.
Hom 24. in 1 Cor.
10. & Hom. 27.

Of the controversie concerning the words used in the Supper.

NOW, whereas our adversaries, the Papists and others, deny that Christs words are sacramentally spoken, and say we are to keep the letter; wee must here adde something touching the controversie of the letter, and meaning of the letter. The Papists bear us in hand, that by the vertue and force of consecration there is made a *transubstantiation*, or changing of the bread into the body of Christ, the accidents only remaining. Others tell us of a *consubstantiation*, or co-existence of Christs body in, or with the bread. The Transubstantiaries, together with the Consubstantiaries, doe boast and glory, that they understand the words of Christ simply and aright: But neither perform that which they brag and boast of; for that is the true simplicity and property of the word, whereunto, for the just understanding and interpretation thereof, nothing is to be added, neither ought to be taken from it, neither any thing altered. But as many as hold that the body of Christ is *with*, in, or *under* the bread, they adde unto the words of Christ, and depart from true simplicity: For if that which Christ said is simply to be retained, and that not to be admitted which he said not; then may we not say, *The bread is both bread and the body of Christ*: but simply this only, *The bread is the body of Christ*. For he said not, *My body is with, or in, or under the bread*; or, *The bread is both bread, and my body together*: neither addeth he, as these adde of their own, really, substantially, corporally; but he uttereth these bare words of the bread, *This is my body*. Neither have the Transubstantiaries their opinion drawn from the words of Christ simply understood, namely, that *of the bread is made the body of Christ*, or *the bread is changed into the body of Christ*: for this is their own forgery and invention. For Christ said not, that the bread was now made, or was a making, or should be made; but simply said, *The bread is my body*, where no change could come between: so that the words of Christ be simply understood. Therefore falsly do they perswade the people that they simply rest on the propriety of Gods word, when as manifoldly and most farre they swerve and depart from it.

The Transubstantiaries and Consubstantiaries rely not on the simple meaning of Christs words.

We Protestants retain the words of Christ without adding or altering; to wit, that *the bread is the body of Christ*, and indeed, the true and visible body which was given for us. But because these words literally taken, would admit a sense repugnant to the truth of Christian faith (for if bread were properly Christs body, it would follow, that bread was crucified for us) therefore we affirm, that in Christs words a convenient meaning must be inquired after; that is, Christs words must be understood sacramentally: namely, that the bread is called *Christs body*, because it is a signe of Christs body; the cup, or wine in the cup is called *Christs blood*, because

The true interpretation of Christs words.

because it is a sign of Christs blood; the cup is also called the new Testament, because it is a signe of the new Testament; even as baptism is termed a washing away of sins, and a laver of new birth, because it is a signe of both these, which are wrought properly by the blood and spirit of Christ. The true sense therefore and naturall interpretation of Christs words is, *This is my body which is given for you*: that is, This bread broken by me, and given to you, is a signe of my body delivered to death for you, and an authentick seal of your conjunction with me; so that he which shall beleve, and eat this bread, he truly and really after a sort eateth my body. Here therefore to the signe is attributed the name of the thing signified, both for the conjunction which the thing signified hath, in the right use of the Supper with the signe: and also for the proportion which the signe hath with the thing signified.

Three rules
whereby we may
judge of the in-
terpretation of
Scripture.

In this exposition we are not led and over-ruled by Philology and humane reason (as our adversaries traduce us, and bear the world in hand we are) but we observe those rules by which, in the joint consent of all sound wise men, wee are to censure the interpretation of any Scripture whatsoever: namely, *by the analogie and rule of faith: by the nature of the thing or subject: by the testimonies of Scripture which teach the same thing.* For by help of these three rules, the naturall sense of Scripture is wont to be examined, as often as necessity driveth us from the letter to the sense and meaning. 1. *That no interpretation be received dissimulant from the rule of faith, or repugnant to any article thereof, or any commandment of the Decalogue, or any express testimony of Scripture*: for the spirit of truth is not contrary to it self. 2. *That the sense derived out of words signifying any thing, have a congruity with the nature of the thing signified by the words*, as in this present subject of the Supper whereon wee insist; when any question or doubt is moved therein, we are to enquire, seeing it is a Sacrament, how the Scripture else-where speaketh of Sacraments, and of the Supper it selfe. 3. *That other like places be weighed and considered, by which it is either manifest and granted, or may be demonstrated by some circumstance, that they contain the same doctrine concerning the same thing, which is contained in the place in controversie.* For if we be fully resolved of the meaning of any clearer and uncontroversed place, we shall also be resolved of the sense of the place in controversie, if the same thing be delivered in both. So then it is out of doubt, that that meaning of the words of the Supper which is agreeable with these rules, is true: and those untrue which disagree from them. But this our construing and interpretation (which indeed is not ours, but the doctrine of Christ himself, his Apostles, and all orthodox or right-beleiving antiquity) doth every way suite with these rules: wherefore undoubtedly it is most true, and best becoming the truth of the Gospel. Now let us come to the arguments by which wee prove our interpretation to be true: they are of four sorts; 1. *Some are taken out of the text it self, and circumstances of the institution of the Lords Supper.* 2. *Some are taken from the nature of the thing or subject*; that is, by understanding the speech, as the thing it self doth bear and suffer: namely, according to the nature of all Sacraments. 3. *Some are drawn from an analogie of the articles of our faith, or from a conference of places or parts of Christian doctrine.* 4. *Some are taken from other like places of Scripture, where the same thing is delivered in such words as are manifest, and whereof there is no controversie.*

1. *The first sort of arguments taken out of the text, and circumstances of the institution of the Lords Supper.*

He sate down.

1. **C**HRISTS humane nature, at the first celebrating of the Supper, by a corporall kind of placing, sate in his proper place at the table, and now is in heaven: wherefore then it was not, neither is it now corporally in the bread, or in the place of the bread.

He took bread.

2. Christ at the first Supper took not into his hands, nor brake his body, but bread: wherefore bread is not properly and really the very body of Christ.

This is my body.

3. Christs body was born of a virgin: But bread is made of meal: therefore it is not really Christs body.

4. Christ

4. Christ said of the visible bread being broken, *This is my body*; and of the visible cup being distributed unto his disciples, *This cup is the new Testament in my blood*: Therefore the Papists retain not the letter, when they say, *My body is contained under the forms of bread and wine*: nor the Ubiquitaries, when they thus speak, *My body is in, with, under this bread*: and much lesse when both of them say, *My invisible body, contained under this form, or under this bread, is my body*. For both of them do not only manifestly decline from the letter to a glosse of their own; but shamefully pervert Christs words in the former glosse, as if it were written, *My body is under this*: and in the later they father on Christ a childish *tautologie*, or repetition of the same thing; as if he had said, *My body is my body*.

5. Christs body which we eat in the Supper was delivered to death, and crucified for us: But bread was not given and crucified for us: Therefore bread is not properly and really the body of Christ. Which was given for you.

6. As the cup is the new Testament, so the bread is the body of Christ: The cup is the new Testament *sacramentally* (as before hath been shewed, and now may be farther proved by this reason; The new Testament properly is not drunk with the mouth, but beleaved with the heart: but the cup is drunk with the mouth: therefore the cup cannot properly be the new Testament.) Therefore the bread is Christs body in the same sense, to wit, *sacramentally*. This cup is the new Testament.

7. If the bread be properly Christs body, and the cup his blood, it must needs be, that in the first Supper the blood was separated from Christs body, and that now both of them be given us apart, as they are signes apart: But neither in the first Supper was the blood then without the body, neither is the body now given without blood (for then Christ was not yet dead, and now he dieth no more:). Therefore the bread is the body, and the cup the blood of Christ, not properly, but *sacramentally*.

8. That which Christ himself did eat and drink, was not properly his body and blood; else should hee have eaten and drunken himselfe: But hee did eat of that bread, and drink of that cup; for he saith, *I will drink no more of the fruit of the vine*: Mark 14. 23. and Chrysostome commenting hereon, saith, *Hee also drank of the cup, lest hearing those words, they should say, What? Doe wee then drink blood, and eat flesh? and so be troubled. For when hee first made mention of this kind of eating and drinking, many took offence for the words sake onely: Therefore, lest this should then also happen, hee himselfe first did eat and drinke, that so hee might lead them with a quiet reposed mind to the communion of the mysteries*. The bread therefore and the cup are not properly Christs body and blood, but *sacramentally*. Hom. 83. in Mark.

9. Remembrance is not of things corporally present, but of things absent: Christ intituted this sacrament to be celebrated in remembrance of him: Therefore Christ is not corporally present in the bread or sacrament. Doe this in remembrance of mee.

10. Either Christ with his body is not substantially in the bread or forme of bread, or the Supper is not to be any more celebrated: (For the Apostle biddeth us eat of this bread, and drink of this cup, and shew forth the Lords death till he come:.) But questionlesse, the celebration of the Supper is not yet to be intermitted, but ought to be continued unto the end of the world: Christ therefore is not yet come, neither is he corporally in the bread, or form of bread. Doe this.

11. As the bread was the body of Christ in the first Supper, and the disciples did eat Christs body: so and no otherwise the bread is now Christs body, and wee eat Christs body; for our Supper is no other then the Supper of the disciples was: But in the first Supper the bread was not essentially Christs body, neither did the disciples eat Christs body with their mouthes in the bread, or in the form of bread; for Christ corporally and visibly sate at the table with his disciples, and suffered no change the whole action throughout: Therefore now also the bread is not essentially Christs body, neither do we eat Christs body with our mouthes in the bread, or in the form of bread.

2. The second sort of arguments which are taken from the nature of the Sacraments.

1. **T**He very manner and form of speaking yeeldeth us a firm and strong argument. *Bread is the body of Christ*: But bread is not in his own proper substance his body (for by reason hereof have they invented Transubstantiation and Consubstantiation): Therefore it is a figurative speech, even such a one as is usuall unto Sacraments, and is afore declared in the institution of the Supper.

2. In all sacraments, when the name or properties of the things signified are attributed unto the signes, there is not signified the corporall presence of the thing in the signes; but first, a *similitude* of the things with their signes; and a *sealing* of them by their signes; then a *conjunction and union* of the things with their signes in the right use: But in this Sacrament Christ attributeth the names of the things signified (his body and blood) to the signes (the bread and wine) saying, *This is my body: This is my blood*: Therefore there is not thereby signified a corporall presence of his body.

3. The nature of all sacraments is, that the *signes* be understood and taken *corporally*, that the *things signified* must be understood and taken *spiritually*; and that the visible things be not the things signified, but only signes and pledges of them.

4. Sacramentall phrases and termes are *sacramentally* to be understood: These words of the Supper, *This is my body, This is my blood*, are sacramentall phrases; for they signifie the Sacrament, and attribute the names of the things signified to the signes: Therefore they are to be understood *sacramentally*. Object. *There is no figurative speech expressed in the words of the Supper: Therefore wee may not so interpret them.* Answ. The Antecedent is false: for Christ himselfe adjoined a sacramentall declaration immediately on them, saying, *Doe this*; that is, eat this bread, and drink this cup: *in remembrance of me*; that is, that thereby ye may be certified and assured, that my body was given, and my blood was shed for you, and given to you to be meat and drink unto life eternall. Again, *This cup is the new Testament in my blood*; that is, the seale of the new Testament, and promise of grace now fulfilled in my blood.

5. Whatsoever is not promised in the Gospel, that cannot be sealed unto us by the Supper; for sacraments confirm, exhibite, promise, seal no other thing then the word doth; whence they are termed *visible promises*, and *visible words*: In the Gospel is promised no corporall eating; nay, it is peremptorily reprov'd and condemn'd by Christ in the Gospel by two arguments: 1. *Because not long after hee would exalt his body into heaven, and remove it far from the Jews mounthes.* 2. *Because the corporall eating of his flesh profiteth nothing.* Neither doth he there distinguish the eating of him into a *grosse* and a *finer* manner; but simply rejecteth all eating of his flesh with the bodily mouth: We may not therefore forge any corporall eating in the Supper contrary to the Gospel.

6. The conceit of a corporall presence and feeding on Christs flesh under the bread, is wholly different and diverse from the formall consideration of a Sacrament: Therefore it is to be rejected. The Antecedent is proved; because it cannot be accounted either for the *signe*, or the *thing signified*, of which two every Sacrament wholly consisteth. *It is not the signe* or sacrament, because it is not object to the senses; and if it were, there is nothing which it might signifie. And further, it hath no proportion or similitude with the thing; that is, with the spirituall eating. *Neither can it be said to be the thing signified*, seeing the Scripture no where speaketh of an essentiall transfusion, and reall commixtion of Christs flesh with our bodies, neither can there be any, except wee entertain the follies and dreams of Eurychians, and Swenckfeldians: For the sacraments testifie of those blessings only, and them onely doe they, seale unto us, which are contained in the promise of the Gospel. Again, *it is not the thing signified*; because this eating may be without faith, and is common to the godly and ungodly: But the things signified in the sacraments are received

received by faith alone, and of the faithfull and godly alone. Besides, if it were the thing signified, none had ever beene saved, or at any time should have beene saved without it. For, in all Sacraments the things signified are the same, and are given to all that are to be saved; because they are the benefits of the Messiah, comprehended in the promise of the Gospel: which benefits are the same unto all, and without them no man is saved: Therefore no place is left for a substantiall presence, and mouthy eating of Christs body under the bread, or under the forme of bread; and this substantiall presence, and mouthy eating, is indeed nothing but a vaine name, and Idoll in the world. Object. *The corporall eating is a signe of the spirituall eating, and a singular confirmation of faith: Therefore Christs body is also a Sacrament or signe; and invisible grace is the thing signified.* Answer. The Antecedent is denied: 1. Because Christs flesh under the bread is invisible: Therefore it cannot signifie another invisible thing, or strengthen faith. For Sacraments or signes ought to be visible; so that it deserveth not (saith Erasmus) to be called a Sacrament, which is not accomplished by an externall signe. For to this end and use are they given of God, that they may (as it were) effectually shew to our outward senses, that which is promised in the Word, and performed by the holy Ghost in our hearts, that they may be visible testimonies and pledges of the promise of grace exhibited and applied. Whence is that saying of *Austine: a Sacrament is a visible word: And, it is a visible forme of invisible grace.* And, *A signe is a thing besides that forme which is presenteth to our senses, causing something else by it selfe to come into the knowledge.* And, *the signes indeed of divine things are visible, but the things themselves are invisible.* And that of Prosper; *The sacrifice of the Church consisteth in two things: in the visible forme of elements, and the invisible flesh and blood of our Lord Jesus Christ: in the Sacrament or signe, and in the thing of the Sacrament; that is, the body of Christ.* Therefore nothing or action which is invisible, insensible, and not naturall, can make the nature or appellation of a Sacrament. And consequently they, who will have Christs flesh in, under, or with the bread to be a Sacrament, or wil have the bread to be transubstantiated into his flesh, let them shew us a visible or sensible eating of it in the Supper, lest they seeme to dissent from the ancient Fathers. 2. There must be an analogy and proportion betweene the signe or Sacrament, and the thing signified, or the thing of the Sacrament. For, *Except the Sacraments (saith Austine) had some similitude of those things, whereof they are Sacraments, they were not verily any Sacraments.* Now, if Christs flesh be also a Sacrament, and the thing of those Sacraments be invisible grace; what proportion then and similitude shall there be between the two Sacraments? but seeing there can be none, it followeth, that Christs flesh may not be called a Sacrament; as being no lesse the thing it selfe of the Sacrament, then eternall salvation signified, by way of proportion, by visible bread, as by a signe. Wherefore the sacramentall eating, which is done naturally by the mouth, doth not belong unto the body of Christ, considered by it selfe, in any physicall or naturall respect: because unto this sacramentall eating the externall signes only are object in their owne nature. S. *Austine* demanding how bread is the body of Christ, and wine his blood: *These (saith he) brethren, are therefore called Sacraments: because in them one thing is seene, and another thing understood. That which is seene, hath a corporall forme; that which is understood, hath a spirituall fruit.* If then thou wilt understand the body of Christ, here the *Apostle* speaketh to the faithfull, *Yee are the body of Christ and his members.* If then yee be the body of Christ, and his members, your mystery is set on the table, &c.

7. The communion of Christ, which is promised in his Word, and sealed in his Sacraments, is not corporall, but spirituall. But the communion of Christ, which is given in the Supper, is the same with that which is promised in the Word. and sealed in all other Sacraments: Therefore the communion of Christ in the Supper, is not corporall, but spirituall. The Major is manifest. For, in the Gospel, no other communion is delivered or specified, but that which is spirituall. The Minor also is evident, because the same benefits are proposed in all the promises of the Gospel, which are presented and offered in the Sacraments. For the Sacraments are the visi-

Lib. 10. cap. 18.
cont. Paul. &
lib. 2. cap. 1. De
Doct. Christ. & de
Catech. rud. ca. 20.
Prosop. in sentent.

Epist. 1. ad Boni-
facium.

Serm. ad Infant.

ble word; because they promise that which the Word promiseth, by visible signes, and are seales of the promise of the same grace.

8. There is one and the same signification of all the Sacraments of the Old and New Testament; and in them, one and the same communion of Christ. But the signification of all other Sacraments, and their communion is spirituall onely: Therefore there is no other in the Supper. The Minor is granted on all sides. The Major is demonstrated by the Apostle in these words; *By one spirit we are all baptized into one body: And, All were baptized unto Moles in the cloud and in the sea, and did all eate the same spirituall meate.* Object, There is not the same thing signified of all Sacraments. For, in Baptisme, the thing is, *The washing by the blood of Christ; in the Supper, The body and blood of Christ.* Ans. The thing is not diverse: because it is the same, To be washed by the blood of Christ, and, To drink the blood of Christ: as we have heretofore proved. But the manner of the signifying one and the same thing is diverse: that is, there is a diverse similitude of one and the same thing signified by the signes, or one and the same thing hath a diverse similitude or proportion: Therefore, as in Baptisme, so in Circumcision likewise and the Pascheover, is promised a spirituall thing, not a corporall; and so also here in the Lords Supper.

3. The third sort of Arguments, which are deduced from the analogie of faith.

1. Firme and strong reasons are drawne from the Article, which is concerning the truth of Christs humane nature. Christ took a humane nature, like unto us in all things, sinne only excepted, and retaineth the same through all eternity, for our comfort and safety: but humane nature is neither infinite, neither can it be in moe places at once, nor visible and invisible both together. For, it is proper unto the Deity only, which is unmeasurable, to be essentially in many, or in all places at once, according to that saying of Scripture: *Am not I he which fill heaven and earth?* and by this very attribute or property God is distinguished from all creatures. Now, the God-head it selfe cannot at the same time be both visible and invisible, finite, and infinite, but in its own substance remaineth alwayes invisible, incomprehensible, and infinite, else could it not be unchangeable. We may not therefore imagine, that when Christ said, *This is my body*, his body then sate both visible to them at the Table, and yet was invisible also in the bread: or that now it is both visibly convertant in heaven, and invisibly contained in the bread.

2. From the Article of Ascension: Christ ascended truly; that is, was in his body visibly and locally taken up into heaven, so that his body remained not, nor now remaineth on earth, but in heaven, whence he shall visibly returne to judgement. He is not therefore in the bread. Or thus we may urge the reason: Christs body is finite, as being a true body. But it is now in heaven: Therefore Christs body is not in the bread. The Major is proved out of the Article of his Ascension into heaven. *While they beheld him, he was taken up. Seek the things which are above, where Christ is.* The Major also is evident. For if the true and very body of Christ be infinite, it is also invisible and insensible: Therefore that which was seen, suffered and wrought on earth, was no true body of Christ, but apparent and phantasticall: because it cannot agree, no not to the God-head it selfe, to be at one time finite and infinite, sensible and insensible: and so all those things which are spoken of Christ in the Articles of our Beliefe, should not have been done indeed, but only should have seemed and appeared to be done; and so we should as yet remain in death. Now here are two things to be noted: 1. That by the argument drawn from the ascension, Christs body is not cleane taken out of the Supper, as some cavill, but only out of the bread. For the distance of heaven and earth only hindereth the exsistence of Christs body, both in heaven and in the bread together, but not his presence in the Supper to be spiritually eaten by faith. For our faith in the word of the promise, annexed to the bread and wine, beholdeth and imbraceth the body and blood of Christ, and all his benefits there present. 2. That the Argument of the Ascension (not alone, but together with the former Argument

1 Cor. 12. 13.
& 10. 2.

Jerem. 23. 24.

Act. 1. 9.
Colos. 3. 1.

*Argument of the truth of his humane nature) overthroweth the opinion of a corporall presence of Christ in the bread. For if Christs humane nature might be every-where, or present in many places; his Ascension could not hinder, but that he might at once be both in heaven and in the bread. But whereas the humane nature is finite, not present in many places, nor every-where: hence it is, that the Argument, borrowed from the Article of his Ascension, presseth most powerfully; and, as in the first Supper, the consequence derived from the property of his humane nature thus; Christs body sits at the Table, Therefore it is not in the bread, or in the mouth of his Disciple, is sound and good: so now we necessarily conclude out of the truth of his Ascension thus; Christs body is in heaven, Therefore it is not in the bread, or elsewhere on earth. Object. It is humane reason alone that judgeth Christs corporall presence in the bread, contrary to these Articles of faith: Therefore they are not indeed contrary. Answ. We deny the Antecedent. For not reason onely, but the Christian faith, and Gods Word teacheth us, that Christs body is a true humane and finite body, and not conversant at once in all, or many places; and that now, since it ascended into heaven, it is not in the earth, but remaineth and abideth in heaven, untill he returne thence to judge the quick and the dead. That Christs body then should be present at once in heaven and in the bread, is repugnant not to humane reason only, but also to Gods Word. This indeed is a principle uncontroversed, That mans reason in divine matters, opposing Gods Word, is not to be regarded, but ought to be subjected therunto. Notwithstanding, it is not simply to be cashiered or discharged, no not in controversies of Divinity, as if we were to bring a meer brutish and blockish sense to the sifting of the truth of Gods Word: but we are to use reason aright, to discern thereby truth from falshood. For to this end was reason given to us men, that we should discern by the light of understanding contradictory opinions; and fully conceiving what is consonant with Gods Word, and what jarreth therewith, should applaud and embrace the one, and reject the other. If this be not grounded and settled in us, there will be no opinion so absurd and impious, there will be nothing in the polluted sinks of all Hereticks so filthy and monstrous, which may be confuted by holy Scripture. For Hereticks and Deceivers will alwayes except against us, that their opinions impugne not the truth of Gods Word, but that they seeme onely in mans reason so to doe. Repl. The Scripture attributeth to Christs body many properties and prerogatives supernaturall, or above and beyond nature, which are not incident to our bodies: as, to walke on the waters, to be transfigured, to be carried up into heaven, to pierce and passe through a stone and closed doores, to be united to the God-head personally, to be made a sacrifice for our sinnes, &c. Therefore it is no absurdity to attribute unto it presence in heaven and in the bread both at once, or even ubiquity it selfe. Answ. In the Antecedent are many untruths mingled with some truths. For the penetration of Christs body through the stone, and through the doores, is no where expressed in Scripture: and therefore we deny it. The rest of the prerogatives are there expressed indeed, but they abrogate not the truth of humane nature. For Peter also walked on the waters; and we shall be transformed, and lifted up: but ubiquity and presence of Christs flesh in all, or many places, is no where extant in Scripture, and it suffereth not Christs flesh to be any longer a creature, much lesse a true body. For, to be every-where, or in divers places at once in its owne substance, is the property of the unmeasurable Deity alone: but every creature is finite, and by his finitenesse is discerned from his Creatour. Now that which is finite, cannot be in moe places then one. Hence it is, that the Scripture and and Doctors of the ancient Church produce this property of presence in many places, as a certain argument of true and sole Divinity: as Christ himselfe, speaking of himselfe, saith: *The Son of man*, which is in heaven. And *Dydymus* saith: *The holy Ghost himselfe, if he were a creature, should at least have a circumscribed or limited substance, as all things else which are made: For although the invisible creatures be not circumscribed in places, yet they are finite in the property of their substance. But the holy Ghost being in many, hath no circumscribed or limited substance.* Tertullian also saith: *If Christ be man only, how then is he present where so ever he is called on? sith this is not the nature of man, but of God, To be present in every**

How faire forth we are not to listen to mans reason in divine matters.

God only is every where: because he is infinite.

John 3.13.

Lib. 1. cap. 1. de Spiritu sancto.

Lib. de Trin.

place. Our adversaries therefore thus reasoning, that those prerogatives are the cause of his presence every-where, or in many places, which verily are no causes hereof, commit the fallacy of alledging a false cause. For indeed the reason of those prerogatives, and the ubiquity, are very diverse.

1 Cor. 10. 3, 4.
Ephes. 4. 9.
Rom. 8. 9.
1 Cor. 6. 17.
1 John 4. 13.
John 15. 5.
Ephes. 1. 22.
Ephes. 4. 15.
1 Ephes. 3. 30. 31.
Ephes. 4.
1 Cor. 10.
Rom. 8.

John 6. 56.

John 14. 23.

1 John 4. 13.

Ephes. 3. 17.

John 15. 5.

3. *From the Article of the communion of Saints*: 1. Such is the communion of Saints with Christ now, as it was of old ever since the beginning, and shall be ever hereafter; as well of those who use the Sacraments, as of them who are by necessity excluded from them. For there is but one only communion of Saints with Christ, because we are all one body with Christ. But this communion of Saints with Christ was alwayes spirituall: as the Apostle doth shew; *He that is joynd to the Lord, is one spirit. Hereby know we, that we dwell in him, and he in us; because he hath given us of his spirit. He is the Vine, we are the branches: He is the Head, we are the members: He is the Bridegroom, and we (with the whole Church) are his Spouse.* Or the argument may be thus formed: All the Saints have the same communion with Christ, both in the Old and New Testament (as well they, who have power to approach and partake of the Supper, as they who have not;) and we cannot eat Christ any otherwise, then his Disciples did eat him in the first Supper. But they did eat him *spiritually*: Therefore we eat him also *spiritually*. Out of the selfe same Article we thus argue: 2. Such is our eating of Christ, as is his abiding in us. But this is spirituall: Therefore our eating of him is spirituall. The Major is out of question, because he is therefore eaten, that he may remaine in us, and we in him; not that being once eaten, he should forthwith vanish away; *He which eateth my flesh, and drinketh my blood, abideth in me, and I in him.* The Minor, namely, that Christs abiding in us is spirituall, is sufficiently proved and perceived by this, in that such is his abiding in us, as is his Fathers: *If any man love me, he will keep my word, and my Father will love him, and we will come unto him, and will dwell with him.* But how doth the Father dwell in us, or abide with us? Truly by his holy Spirit: Therefore Christ also so abideth with us, or dwelleth in us. Hereunto belong those sayings: *By this we know that he dwelleth in us; and we in him; because he hath given us of his Spirit. That Christ may dwell in your hearts through faith. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.* 3. Christ abideth in us perpetually: Therefore that abiding or presence is not corporall; because, as touching his humane nature, he saith, *Me ye shall not have alwayes*: Therefore he is not eaten of us corporally; nay, he cannot be eaten of us corporally, except he be in us corporally, and that also perpetually.

4. *From the Article of remission of sinnes*. If Christ be corporally in the bread, and be reached out and delivered unto us by the hand of the Minister, then we are to crave remission of sinnes at Gods hands, for his sake, who is in the bread, and whom the Minister handleth, whether the bread still remaine together with him, or no. For remission of sinnes is most especially to be craved then, when we celebrate the Supper. So then every communicant must thus pray: *I beseech thee, O heavenly Father, to be gracious and mercifull unto me for this thy Sonnes sake, who is here present in this bread, and whom the Minister handleth, and whom I eat with my mouth*: But this is that horrible Idolatry, which is practised in the Popish Masse, which without doubt is so abominable in the sight of God, that it were better for us to suffer a thousand deaths, then once commit the same. For the Gospel teacheth us to begge of God remission of sinnes, not for that Christs sake, who is in the bread, and is carried about in the Ministers hands, and eaten with mens mouths: but for that Christs sake, who suffered and died for us, who is now in heaven at the right hand of his Father, and maketh intercession for us. So then thus we reason, *That which establisheth the horrible Idolatry of the Masse, is to be avoided of the true professors of the Gospel: But the corporall presence of Christ, and the eating of him with our mouths in the bread, establisheth the horrible Idolatry of the Masse: Therefore it is to be avoided by all true professors of Christs Gospel.*

5. Unto the former may be adjoynd also arguments taken from the sacrifice and adoration of Christ. Wheresoever Christ is present corporally, whether it be after a visible,

visible or invisible manner, there he is so to be adored, to wit, by our minds, and the motions of our bodies converted and turned thither. But he is not thus to be adored in the Supper: Therefore he is not present in the Supper corporally, either in the bread, or in the place of bread. The Minor, *That he is not to be adored in the Supper*, is easily proved: because in the New Testament since Christs ascension it hath not been, nor is lawfull to tie and binde invocation to any certaine place or thing, without the expresse command and permission of God, except we will commit open Idolatry. For all adoration, bound and restrained to any certaine place or thing on earth, is abrogated and cancelled by Christ. *The houre cometh, when ye shall worship in this mountaine, nor in Jerusalem worship the Father. Ye worship that which ye know not; we worship that which we know: for salvation is of the Jews. But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: For the Father requireth even such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and truth.* Againe, if Christ be so to be adored and worshipped in the Supper, by our minds and motions of body converted unto the bread, that whole oblation and sacrifice should consist in the hands of sacrificing Masse-Priests, because they offer the Sonne unto the Father, to obtaine remission of sinnes: and so were his crucifying to be re-iterated. Object. *Christ commanded not himselfe to be offered or adored, but to be eaten: Therefore we establish not the Papists offering up of Christ to his Father, or their worshipping of him in the bread, by that corporall presence which we uphold.* Ans. This their reasoning is two waies faulty: First, they begge that which is in question, whilest they say, that Christ commanded us to eate him in the bread: for this is no where found in Scripture. 2. They shift and seek to slide from the question, in averting, that Christ commanded not himselfe to be adored: for we have a generall precept of adoring Christ in these words; *He is the Lord thy God, and thou shalt worship him. And let all the Angels of God worship him.* This generall precept, without any speciall exception or expectation of any particular injunction, should no lesse binde us all unto obedience, and to the adoring of Christ in the bread, if we had any evident proofe of his invisible existence therein, than if we beheld him present with our eyes. Thus Thomas expecteth not some speciall expresse warrant, but doth well in worshipping towards the place where he seeth Christ standing, saying; *My Lord, and my God.* Wherefore, as long as the opinion of corporall presence standeth, so long the Papists idolatrous adoration and oblation, and their whole Masse must needs stand also. For the Papists themselves will not have, that we understand their offering of Christ in the Masse of any slaughtering or murthering him, but only of a publique shewing him being there corporally present, and of a craving and obtaining remission of sinnes for his sake, whom the Priests beare in their hands, and present unto God the Father.

John 4.21, 22, 23, 24.

Psal. 45. 13.
Psal. 97.
Heb. 1. 6.

John 20. 28.

4. The fourth sort of Arguments drawne from like places of Scripture, where namely the same thing is delivered in words, whereof there is no controversie.

1. Like phrases have a like sense and interpretation. But all these phrases are accounted for like; namely, for sacramentall formes of speech, wherein the names or proper effects of the things signified, are attributed to the signe: as, *Circumcision is the Covenant of God. The Lamb is the Paschever of the Lord. The Sabbath is the Covenant of the Lord. The Leviticall sacrifices are an expiation or doing away of sinne. The blood of sacrifices is the blood of the Covenant. The covering of the Arke is the mercy seate. The Rock was Christ. The bread is the body of Christ. The cup is the New Testament. Baptisme washeth away sinne. Baptisme is the washing of the new birth. Baptisme saveth us, &c.* Therefore their interpretation is alike. Now God himselfe interpreteth some of them thus; *Circumcision is a signe of the Covenant. The Lamb is a signe and memoriall of the Paschever. The Sabbath is a signe of the Covenant: Therefore we may justly interpret the rest on the same manner. The Leviticall sacrifices signifie the attonement for sinnes, made by the Messiah. The blood of sacrifices is a Sa-*

Gen. 17. 10, 11.
Exod. 12. 11. &
31. 16.
Levit. 1. 4.
Exod. 24. 18.
Exod. 26. 34.
1 Cor. 10. 3.
Marke 2. 26.
Luke 22. 20.
Acts 22. 16.
Titus 3. 5.
1 Pet. 3. 21.
Gen. 17. 11.
Exod. 12. 13, 14.
& 13. 9. & 31. 17.

crament or signe confirming the Covenant; or a signe of Christs blood, whereby the Covenant was established. The covering of the Arke signifieth the Mercy-seate. The Rock signifieth Christ. The bread is a Sacrament of the body of Christ. The cup is a Sacrament sealing the new Covenant. Baptisme is a Sacrament of the washing away of sins, and of our regeneration and salvation.

2. As the cup is the New Testament, so is the blood of Christ the New Testament. The cup is the New Testament Sacramentally; that is, it is a signe of the New Testament: Therefore Christs blood is a signe of the New Testament. The Major is apparent, because without doubt the words of *Luke* and *Paul*, *This cup is the New Testament in my blood*; and the words of *Matthew* and *Marke*, *This is my blood of the New Testament*, have all one meaning. The Minor is proved before in the first argument, and cannot be taken otherwise. For the New Testament is no external thing or ceremony, but a free reconciliation with God, promised in the Gospel, through the blood and death of Christ. The cup then is either the thing promised, or the seale of the promise; but it is not the promise, nor the thing promised: Therefore it is the seale of the promise.

3. *The bread which we breake* (saith the Apostle) *is it not the communion of the body of Christ*? As bread is the communion of the body of Christ, so also it is the body of Christ. The reason is cleere, because *Pauls* words and Christs have both one meaning; seeing *Paul* interpreteth Christ. But the bread is the communion of the body of Christ sacramentally; that is, it is a Sacrament or signe of our spirituall communion with Christs body. For properly and literally, bread cannot be termed a communion: Therefore, bread also is Christs body sacramentally; that is, it is a Sacrament or signe of Christs body. Now that the communion or communication of Christs body is spirituall, is thus proved: 1. *Paul* speaketh of such a communion, as whereby we being many, are made one bread, one body. But we being many, are one body spirituall: Therefore the communion mentioned of *Paul* is spirituall. 2. The communion of Christ, whereof he speaketh, cannot stand with the communion of Devils: *Ye cannot* (saith he) *drink the cup of the Lord, and the cup of the Devils: ye cannot be partakers of the Lords Table, and of the table of the Devils*. The argument is not deduced from an inconvenience or an undecency, as some fondly tell us, but from an impossibility: as that of Christ, *Ye cannot serve God and Mammon*. Where the words *δύνασθαι*, ye are not able; or, ye have no possibility, are likewise used, as well as in this place: and as that of the same Apostle else-where; *What concord hath Christ with Belial? or what part hath the Beleever with the Infidell*? 3. This communion of the Saints with Christ, and Christ with the Saints, is spirituall expounded in Scripture. *Our fellowship is with the Father, and with his Son Jesus Christ. If we say, that we have fellowship with him, and walke in darkenesse, we lye, and do not truly. But if we walke in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sinne*. Neither doe we in the Creed beleeve any other communion of the Saints with Christ, and Christ with the Saints, but that which is spirituall. 4. Lastly, *Chrysostome* interpreteth *Pauls* words of a spirituall communion. *Why said he not participation? That he might manifest unto thee somewhat more excellent then it, to wit, the strongest and mightiest union that can be*. And a little after, *Why call I it communion? Yea, we are the selfe-same body of Christ. What is the bread? even the body of Christ. What are they made, who receive the body of Christ? not many bodies, but one body. For as the bread is kneaded of many graines, so we also are joyned with Christ*.

4. Out of the words of Christ: *What then if ye should see the Sonne of man ascend up where he was before? It is the Spirit that quickneth, the flesh profiteth nothing: the words that I speake unto you are spirit and life*. In these words Christ expressely rejecteth all eating of his flesh with our mouths, and overthroweth by two arguments, which wee have heretofore declared: and on the other side he approveth and confirmeth our spirituall eating his flesh. Wherefore we may not forge any corporall eating of Christs body in the Supper, when such a kinde of eating is precisely reprov'd in the Gospel. Object. *The sixth chapter of John treateth not of the Supper: Therefore*

1 Cor. 10. 21.

Mat. 6. 24.

2 Cor. 6. 15.

1 John 1. 6, 7.

Rom. 14. in
1 Cor. 10.

John 6. 62.

Therefore this testimony maketh nought against the eating of Christs body with our mouths instituted in the Supper. *Ans.* Here our Adversaries deceitfully argue from the deni-
 all of a part, to the deni- all of the whole. This Chapter, we grant, pertaineth not to
 the Ceremony of the Supper: But hence it followeth not, that simply it pertaineth
 not to the Supper. For it concerneth the promise; *This is my body, which is given for*
you: because this promise is defumed out of this Christs Sermon registred in this
 sixth of *John*, and is ratified and confirmed by the signes of bread and wine. Where-
 fore it cannot be understood of any other eating of Christs body in the Supper, then
 of that which is delivered in the sixth of *John*, which is spirituall. For, bodily
 eating is in that Sermon condemned. *Repl.* It is not simply the eating with the mouth
 that is there condemned, but a Capernaiteall eating. *Ans.* All eating with the mouth
 is Capernaiteall. For, a Capernaiteall eating is not a bloody renting onely and
 eating of Christs flesh, and chewing it between the teeth, but simply any eating
 with the mouth. For the Capernautes say not among themselves: *How can this man*
give us his flesh to devoure, to gnaw on with our teeth, to rend asunder? &c. But they
 say: *How can this man give us his flesh to eat?* Neither doth Christ re-call them from *John* 6. 53.
 a grosse eating with the mouth, to a subtile kinde of eating with the mouth: but to
 his ascension into Heaven, which should shortly come to passe, and thereby his bod-
 dy should be far removed from their mouthes, and trained them to a spirituall
 eating, which is with the heart by faith.

5. Out of the same sixth Chapter of *John*, To eat Christs flesh, and, To drinke
 his blood, signifieth, *To beleve in Christ, To dwell in Christ, and, To have Christ dwell-*
ing in us: as appeareth, because he attributeth the same effect of eternall life to
 both; namely, to the eating of his flesh, and to faith in him: But in the Supper this
 eating is authorised: (For no other purpose besides this can be shewed in the whole
 Gospel, for sealing whereof the Supper was instituted.) Therefore, To eat Christs
 body, and, To drink his blood, is, To beleve in Christ, To dwell in Christ, and, To
 have him dwelling in us. Verse 54, 56.

6. *By one spirit are we all baptised into one body, whether we be Jews or Grecians, whe-*
ther we be bond or free, and have beens all made to drink into one spirit. Hence we draw
 two arguments: 1. Such as is the drinking of Christ, such is the eating of him in
 the Supper. The drinking of him is spirituall: Therefore the eating of him is spiritu-
 all. 2. The eating of Christs body, and drinking his blood, is common to all the
 faithfull, even to the Fathers of the Old Testament. *For we have all bin made to drink*
into one spirit. But the eating with the mouth is not common to all the faithfull:
 (For the Fathers before Christs birth could not, and at this day Infants, and many of
 ripe yeeres, having not liberty to partake of the Supper, cannot eat his flesh with
 their mouthes.) Wherefore, this mouthy eating of Christs flesh, urged by our Adver-
 saries, is not that true eating which the Gospel promisseth, and which the Supper
 sealeth. 1 Cor. 12. 13.

The testimonies of Fathers in this point.

Unto these arguments drawne out of the sacred Scripture, and the ground of
 our faith, may be added testimonies of the Fathers, and the purer Church; who,
 if we looke into their writings, we shall finde, that they plainly teach the same do-
 ctrine touching the Lords holy Supper, which we do. Among many we will pro-
 duce onely some few notable and cleere in this point. *Irenaeus* saith, *The earthly*
bread, taking his name from the word of God, is no longer common bread, but becometh
the Eucharist or Sacrament, which consisteth of two things; an earthly, and an heavenly
thing. *Tertullian*, *The bread which he tooke and distributed among his Disciples, he made*
it his body, saying, This is my body; that is, The figure of my body. *Clemens of Alex-*
andria, *This is to drinke Christs blood, to be partaker of Christs immortality.* *Cyprian*,
Neither can his blood, wherewith we are redeemed and justified, seeme to be in the Chalice,
when the wine faileth in the Chalice, wherein Christs blood is shewed, which is spoken of in
every Sacrament and testimony of Scripture. Againe, the same Father saith, *As often as*
we

Lib. 4. cap. 34.

Lib. 4. contra
 Marcion. Prædica-
 lib. 1. cap. 2.
 Lib. 1. Epist. 3.
 Serm. de Cæna.

- we doe this, we sharpen not our teeth to bite withall, but we breake and part the sanctified bread with a sincere faith, whilst we distinguish and separate that which is divine, from that which is humane, and joyning them againe after their separation, confesse one God and man: yea, we our selves are made his body by this Sacrament, and knit and united to our head by the thing signified by the Sacrament. The Canon of the Nicene Councell : *Againe*, here also is the Lords Table : Let us not childishly cleave to the bread and wine set before us, but lifting up our minds on high, by faith, let us consider, that on that Table is set the Lamb of God taking away the sinnes of the world, which is offered of the Priests without killing: and let us, truly receiving his precious body and blood, beleve that they are **SIGNES** of our resurrection. For therefore we receive not much, but little; thereby to acknowledge that it is not received to satisfie, but to sanctifie us. Basil : We have set on the Table the figures of the sacred body and blood. Hillarie : The bread and wine received, and drunke, effect and worke that both we are in Christ, and Christ in us. Gregory Nazianzene : The figures of the precious body and blood of Christ. Ambrose : Because we are delivered by our **LORDS** death; being mindfull thereof, in eating, and drinking wee Signifie, (or Represent) the flesh and blood that were offered up for us. *Againe*, This oblation is the **FIGURE OF THE BODY AND BLOOD** of our LORD Jesus **CHRIST**. Augustine : Our Lord doubted not to say, *This is my body*, when he gave a **TOKEN** of his body. *Againe*, The Lord admitted Judas to that banquet, wherein he ministred and gave to his disciples the **FIGURE** of his body and blood. The same Father saith : *Unlesse Sacraments had a certaine likenesse of the things, whereof they be Sacraments, without question they were no Sacraments. And in consideration of this likenesse, oftentimes they beare the names of the things themselves. As therefore the Sacrament of the body of CHRIST is AFTER A CERTAINE MANER the body of Christ: and the Sacrament of Christs blood is his blood: so the Sacrament of faith is faith. Againe, As then the celestiall bread, Christs flesh, is IN SOME SORT called Christs body, whereas indeed it is a Sacrament of Christs body; namely, that visible, palpable, and mortall body which was nailed on the Crosse, and the sacrificing of his flesh, done by the hands of the Minister, is called Christs Pasion, death, and crucifying, NOT IN THE TRUTH OF THE THING, but in a mysterie SIGNIFYING it: So the Sacrament of faith, by which is meant Baptisme, is faith. Also: These, my brethren, are therefore called Sacraments, because in them one thing is seene, another understood. That which is seene hath a bodily forme: that which is understood, hath a spirituall fruit or benefit. Chrysostome : This is my blood, which is shed for the remission of sinnes; which Christ said, to shew that his Pasion and Crosse was a mysterie, and to comfort his disciples. Theodoret : Our Saviour verily changed the names of the signes and the things signified, and gave the same name to the body, which is proper to the signe; and that to the signe which is proper to the body. The cause of this change is manifest to them that are entred into the first principles of divine mysteries. For he would that they who use the Sacraments should not bend and set their minds on the nature of the things which are seene, but, for the alteration of the names, should beleve that alteration which is made through grace. For he who tearmed that by name of corne and bread, which is by nature a body, and called himselfe a vine, he honoured the signes, which are seene, with the title and name of his body and blood, not by changing the nature, but by adding grace to the nature. Macarius the Monke hath a famous saying to this purpose : Bread and wine are a correspondent type of his flesh, and they who receive the bread which is shewed, eat the flesh of Christ spiritually. Other testimonies for briefenesse sake we omit.*
- De divina mensa
Et quod.
- In Litur. de Trin.
l. 8. Orat. de pat.
- In 1 Cor. 11.
- De Sacr. l. 4. c. 5.
Cont. Adim. cap.
13. In Pla. 3. Epist.
33. ad Bonifac.
- In senten. Pro-
fper. de auct.
dist. 3. c. Hoc est.
- Serm. ad infant.
- In Mat. Hom. 83.
- Dialog. 1.
- Hom. 17.

Of Transubstantiation.

NOW it is easie to see what we are to think of *Transubstantiation*, even that it is an impious invention and device of the Papiſts: which also we will shew and prove briefly by divers reasons. But first we must declare in a word what the Papiſts properly meane by their *Transubstantiation*. They suppose that by force of *Consecration*; that is, of uttering these words upon the creatures of bread and wine, *This is my body, This is the cup of the new Testament in my blood*, the bread and wine is sub-
stantially

stantially converted or turned into the body and blood of Christ, the formes onely or accidents of bread and wine remaining; namely, the shape or figure, the heat, the taste, the weight, &c. They therefore call these words of *Consecration, operatorie, and effective*, able to work and effect the conversion and change: and they say, that the change is fully accomplished in the very last instant of uttering the syllable *DR, This is my boDR*: and then there is no longer bread and wine, but the body and blood of Christ is present, and is contained under the forms of bread and wine, and is eaten and drunk in the Eucharist or Supper by the mouth of the Communicants. Concerning the manner of the change, it is not agreed on by all. Some say, that the substance of bread and wine is by *Transubstantiation* changed into the substance of Christs body and blood: so that the bread and wine is essentially made the very body and blood of Christ, the externall formes only remaining; and this they terme a *substantiall change*, or change of the substance. Others are of opinion that the substance of bread and wine is not changed, but vanisheth by *annihilation*, or by being brought to nothing; and that then the substance of Christs body and blood succeedeth in place thereof; so that the substance of Christs body and blood after the consecration, cometh under these formes and accidents, under which before was the substance of the bread and wine. And this they call a *formall change*, or a change of formes. Lombard in his Sentences expoundeth both these opinions, and seemeth to approve the former alone. Howbeit they call both these changes by the name of *Transubstantiation*. They affirm also that the particle *This*, in the words of consecration, doth note some indeterminate substance in generall (as they use to speak) without quantity or quality, contained under those accidents, so that it demonstrateth unto us neither bread, nor Christs body, but only something contained under the formes and accidents, which before Consecration was bread, but by vigour and force of the words of Consecration, began to be the body of Christ: so that the meaning is on this wise; *This is my body*, that is, *that which is contained under this, or these formes, is my body*. Touching the accidents, where they are grounded and seated, whether in the body of Christ, or in the aire, or in the surface of the bread and wine, or in nothing, they curiously and diversely dispute; and the common received opinion is, that they are existent without any subject. This is the doctrine of the Schoole-men and all Papists, whereof (as we see) there are two maine heads: one of *Transubstantiation*, another of *eating Christs body with the mouth*. But each of them is a false profane forgery, utterly repugnant with the words of Christ. As for the later of these, it is overthrownd and refuted by the same arguments whereby we have already proved the spirituall eating of Christs body; and *Transubstantiation* is thus oppugned:

1. *That which is Christs body in the Supper, remaineth and is not therein transformed, nor reduced to nothing*: else Christs body should not remaine, nor be present in the Eucharist: But in the bread is Christs body, namely, sacramentally, as before we have made evident demonstration: Therefore bread remaineth in the Supper, and is not transformed, or reduced to nothing. The Minor is already proved, and is confirmed, 1. By the authority of Luke and Paul, in these words: *This cup is the new testament*: and, *The bread is the communion of the body of Christ*. 2. Farther proofes are deduced also out of these words thus: *What Christ brake, that he called his body*: But he brake bread, not some uncertaine substance, nor the meere accidents of the bread. Therefore the bread is the body of Christ. Again, The Article *THIS* demonstrateth and pointeth out either the bread, or the meere accidents, or the body of Christ, or some determinate thing or substance whatsoever. But it concerneth not any indeterminate substance; Because Christ brake not any underminate thing, that is, I know not what: but determinately and precisely it is said, *He brake bread*, it concerneth not Christs visible or invisible body; for his visible body sate and talked with his Disciples: and an invisible body Christ never had: and moreover the Papists themselves confesse, that Christs body is not yet present under the forme of bread, when the Priest beginneth to pronounce the particle *THIS*, but then, when once the change is made; the change (say they) is made in the last instant of consecration, at the pronouncing of this last

* The Latine particle was *hunc*, hoc est corpus meum, which I chose rather to resemble by the English forme of Consecration.

What the Papists call a substantiall change.

What they call a formall change. Li. 4. di. 11. Theop. Aquin. p. 1. q. 78. a. 3.

Their vaine questions where the Accidents in Transubstantiation may be grounded.

I Arguments against Transubstantiation.

Proofes that the bread in the Sacrament is Christs body.

last syllable *dy*, in these words, *This is my boDY*. Lastly, it concerneth not the accidents only of the bread; For Christ brake not bare and meere accidents. Wherefore, the Article *THIS* intimateth nothing else but the bread; and Christs words *This is my body*, have no other meaning then this, *This bread is my body*.

2. Christ brake bread : but he did not then break his body : therefore the bread is not really his body.

3. Christs body was given for us : The bread was not given for us : Therefore the bread is not really Christs body.

4. Christ saith not, as the Transubstantiaries say, *Under these formes is my body*, or, *My body is contained under these formes* : Therefore the Transubstantiaries retaine not, but pervert Christs words.

5. Christ said not, *Let this be made*, but, *This is my body*. Therefore Christs words turne not the bread into the substance of his body; but they teach onely that the bread in this use is Christs body, to wit sacramentally.

6. Paul exprefly calleth that which is taken, bread, both before and after the eating: Therefore the bread is not reduced to nothing, nor changed into the substance of Christs body, but continueth bread.

7. Two things there are in every Sacrament : the signe, and the thing signed : or, as *Irenaeus* spea keth, the earthly, and the heavenly thing; and without these two, no Sacrament can consist or stand. But Transubstantiation taketh away the signe or earthly thing, namely bread and wine from the Eucharist. Therefore it taketh away the whole fence or nature of a Sacrament.

8. A bare imagination of bread and wine cannot confirme the faith of heavenly things, but will mock and deceive it, as being a vaine thing, and not that which it seemeth. But the signe in the Lords Supper must confirme the faith of heavenly things, to wit, that we are as certainly fed with the body and bloud of our Lord, as we are sure we receive the bread and wine. For Sacraments were instituted to confirme faith by visible signes. Farewell Transubstantiation, which transformeth the signe into a shadow and imagination.

9. Transubstantiation taketh away the analogie or proportion of the signe and the thing signed; whereof Saint *Augustine* saith, that *The body so feedeth the soule, as the bread nourisheth the body: and as corn bread, is one masse made of many grains; so many are made one bread and one body, which partake of one bread*. For, the bare accidents of bread and wine cannot uphold and beare this Analogie, seeing they nourish not; neither can you say, *As the accidents of the bread and wine nourish the body, so the maintenance of this life; so Christs body nourisheth my soule to life eternall* : for then the comparison will be betweene a true and a false thing : wherefore the very Analogie of the signe, and the thing, doe sufficiently refute Transubstantiation.

Of Consubstantiation.

THE Papiſts feigned that two great miracles were wrought in the Eucharist by the vertue of Consecration, namely, the changing of the substances of bread and the Lords body, and the subsisting of Accidents without any subject: of which two, the former subverteth the Analogie of the whole Christian faith; the later contradicteth all sound Philosophy. And that force of Consecration they boast of, is nothing else but a magicall device of the Devill, and an invention of mans brain. This, when of ancient some Doctors espied, to avoid these so absurd miracles, in stead of Transubstantiation they coined Consubstantiation: that is, *The co-existence of two substances in one place; or, the presence of Christs body and bloud, not under the formes of bread and wine, but under the bread and wine it selfe*. These therefore were of opinion that the signs were not transubstantiated, that is, changed nor their substance, but consubstantiated, that is, that the bread and wine remained, but with, in, and under the bread and wine : Christs body and bloud were really and substantially present, and eaten and drunken with the mouth of the Receivers. This opinion *Lombard* relateth, and testifieth that it was before his time maintained by some; but he calleth it a Paradox, a strange or wonderfull opinion. *Guilmund* fathereth it on *Berengarius*, after his recanta-

9
Epist ad Bonifac.

What Consubstantiation is.

Lib. 4. Dist. 11. c.
Quidam.
The age and parentage of Consubstantiation.

recantation, and termeth it *Impanation*: Others impute it to one *Walrame*, against whom *Anselme* hath two books extant. Some fasten it on *Rupert Abb. Tuis*, who lived not long after *Guistmond*, about the year of the Lord 1124. *Petrus de Aliaco*, Cardinall of *Cambray*, saith, that he had rather defend *Consubstantiation* then *Transubstantiation*, unless the Church of *Rome* had defined the contrary. He lived about the year of our Lord 1416. At length *Luther* approving the judgement of this Cardinal of *Cambray*, as himself witnesseth, first thought it no article of faith to beleieve that the substance of bread remaineth, or remaineth not; but either point might be held without heresie. Afterwards it seemed more probable unto him, that the bread should remaine, and the body of Christ should be *under, in, and with* the bread. And this is now their opinion, who name themselves *Lutherans*. Wherefore they interpret Christs words, *This is my body*, thus: *In this, with this, under this bread is my body*: and they glory and boast no lesse then the Papists, that they retain the letter without any trope or figure. And so have they ranked themselves, that, if they combat with Papists, then the particule *This*, noteth with them *bread only*, and the bread it self is the body of Christ: If they bend their forces against us, whom they call *Sacramentaries*, then the particule *This*, shall not signifie bread only, but *bread with the body of Christ lodged invisibly therein*; and the sense shall be, *This is my body*, that is, *This bread, and my body lying hid in this bread, is my body*. They illustrate this their glosse with vulgar similies, as they call them; that Christ, when he gave his invisible body in the bread, in like manner said, *This is my body*; as the Country-man saith of the graine in his sacke, *This is corne*, pointing at the sack: or the Merchant, of the money in his purse, *This is money*, pointing at his purse: or the Mother, of the Infant in his cradle, *This is my child*, shewing the cradle only: or the Vintner, of his wine, *This is Rhenish wine*, when he reacheth out the Goblet. These formes of speech are noted and observed out of their books and disputations. But (good men) they have that luck which the Poet alloteth unto fooles: *Fooles when they seeke to avoid an inconvenience, fall into an evill*. For in place of that absurd miracle, of the subsisting of accidents without any subject, they have induced another more absurd, of the penetration of two bodies: and, whether we respect the letter or the sense, they have wandred & departed farther from Christs words, then the Papists. For the letter thus lieth; *This, that is, This bread is my body*: The sense standeth thus: *The visible bread broken and distributed is my true and essentiall body, given for you*. It is my true body, not by any change of essence and nature, as the Papists would have it (for bread was not assumed by the Word for us; neither was bread given and crucified for us): but it is my true body in a mylticall sense and Sacramentall kind of speech, according to the interpretation of the founder antiquity, of *Paul*, yea, and of Christ himselfe. The *Transubstantial* glosse is farre wide of this the letter, and meaning of Christs words. As then the Papists retain not the letter, when in stead of Christs words, *This is my body*, they annex this seraphicall or super-angelicall glosse: *This thing or substance whatsoever, undeterminate, contained under these formes, is my body*: so much lesse doe these reserve enire the letter and sense of Christs words, when, instead of them, they place their own, saying: *My body is in, with, under the bread*: or, *The bread, and the body lying hid invisibly in the bread, is my body*: For neither is the bread alone, nor the bread with the body inclosed therein, properly Christs body; as an empty or full purse, is not properly, and without all figure of speech, termed *money*. Now, the phrased they use, are too improper, and too much unfitting that they would expresse. For as for the instances produced by them, we know as soone as the Countrey-man, Merchant, Mother, or Vintner speaketh, that graine is in the sacke, money in the purse, an infant in the cradle, and wine in the goblet. But when these men tell us, *This is Christs body*, we know not forth-with that Christs body is in the bread: neither can it be proved; because an Article of the Christian faith testifieth, that it is in heaven.

In lib. 4. Sentent.
q. 6. art. 2.

Lib. de Ca. Babyl.

Horat. Ser. lib.
1. sat. 3.

Of the Schisme of the Consubstantialis.

Luthers foundation and maine ground, at first, was those words onely of Christ, *This is my body*. Afterwards in a disputation had with the adversaries of this opinion

Three sorts of
Lutherans.
1. Simplicis.

2. Multipresen-
tarii, Omnipoten-
tarii.

3. Omnipresen-
tarii, Ubiquitarii.

The two princi-
pal grounds of
Consubstantiation

Consubstantiation
overthrowne by
Christ's very
words.

Schmidline his
argument in the
conference at
Mulbr. Lat. Pag.
159.

pinion the 27. and 28. yeere he retired and fled to the Ubiquity, and for that one foundation or ground afore-named be assumed four other: 1. *The personal union of the natures in Christ. The right hand of God, which is every where.* 2. *The truth of God, which cannot lie.* 3. *The threefold manner of the existence of Christs body in any place.* But being at length repulsed from these holds, he betook himselfe againe to Christs words, and desired that all disputation of Ubiquity should quite be revoked. Notwithstanding, since his times, some, Lutherans by profession, finding no sufficient warrant for their cause in Christs words, have set Ubiquity on foot againe, and at this day account it the best stake in their hedge; though others utterly disclaime it. Hence arose a faction and division among the Consubstantialists: some are * *simply Lutherans*, who by Christs words only defend the being of Christs body in the bread, and the eating it with the mouth: some are * *multipresentialis and omnipotentiaris Lutherans*, that is, such as think Christs body to be present at once in many hosts, by reason of the omnipotency really communicated therewith. Lastly, some are * *omnipresentialis Lutherans*, who, to assaile the presence of Christs body in the bread, lay hold on the shield of Ubiquity, and teach that Christs body is every where present by vertue of the union with the Word, and therefore is present in the bread, both before and after the use thereof in the Supper; and that the right of consecration doth effect only that it be eaten in the bread. Of this our young Divines, for the understanding of this controversie, may not be ignorant. For hereby they perceive, that at this day there are two maine columnes or pillars erected to under-prop Consubstantiation, namely, 1. *The Ubiquity.* 2. *The words of Christ.* The Ubiquity hath bene at large discoursed of before in expounding the Articles of the personal union of the two natures in Christ, of his ascension into heaven, and of his sitting at the right hand of God the Father, and the difficulties therein discussed, fully resolved, and Ubiquity it selfe confuted. Christs words (witness the Papists themselves) neither intimate Consubstantiation, neither can beare that interpretation. Which the Ubiquitaries also in their writings dissemble not: and have therefore devised and invented the Ubiquity because they saw that the ground and foundation of their opinion, if it were laid on Christs words only, were too ruinous, and like to have a speedy down-fall. Christ said, *This is my body, which is given for you;* which words the Consubstantialists retaine not, neither literally, nor according to their sense and meaning. We need not therefore any argument to refute Consubstantiation, but Christs very words, whereunto we recall them, and thus reason against them: Christ said not, *In this bread is my body; but, This is my body: neither is the sense of both these propositions all one; seeing the former declareth what is in the bread, and where Christs body is; the later, what the bread it selfe is in the Eucharist: Therefore the Consubstantialists who teach, that in the bread is Christs body, retaine neither the letter, nor the meaning of Christs words.*

A refutation of objections framed to confirme Consubstantiation.

OBJECT. 1. *It is an usuall kind of speech when two things are joyntly given, the one apparent, the other in covert, that that onely be named, which appeared not: as we say of purses fraught with money, This is money: of a cask of wine, This is wine. But Christ in his Supper delivering in the same manner two things joyntly at once, namely, the bread and his body, named that onely, which appeared not, under the bread, saying: Take, this is my body: Therefore Christs manner of speech is most usuall and proper, neither needeth it any explication at all.* *Ans.* To the Major we answer, that it is a forme of speech most usuall, &c. but with this limitation, when it is certaine that the thing which is named, though it be not apparent, yet it is contained in that thing which is apparent; as it is certaine, that money is in the purse, and wine in the cask. Otherwise it is no usuall, plaine, or true forme of speech, to say of an empty purse, *This is money.* But hitherto it is not cleere, neither have the Consubstantialists as yet proved, that Christs body lay hid in the bread, when Christ said thereof, *This is my body;* as it ought to be evident, that money is in the purse, and wine in the vessell, when it is said, *This is money, This is wine.* Yes, and we avouch the contrary, to wit, that Christs body

body in the first Supper lay not hid in the bread, but sate at table, and now is in heaven, untill it thence returne in judgement: Therefore this forme of reasoning, is a begging of that which is in controversie betwixt us. *Ans.* 2. The Minor also is false. For Christ, delivering unto his Disciples, not his body, but bread, taken from the table, and broken, said, *Take, eat, This (that is, this bread) is my body.* Which exposition is proved: 1. Because it is said of the cup, *This cup is the New Testament.* 2. Paul expoundeth the particle *This*, of the bread, saying: *The bread which we break, is the communion of Christs body.* 3. Because the bread and body of Christ (both together) are neither properly, nor figuratively Christs very body: and hereby a *Tautologie*, or a vaine and childish iteration of the same thing should be fathered on Christ, in saying: *My body is my body.* 4. We deny also the consequence, because their conclusion compriseth more then their premises in force. For they conclude, that it is a most *usual* and *proper* speech. But these two, *usual* and *proper*, are not in force and signification alike. For the most usual form of speech may be figurative, as those very triviale, and yet *Synecdochicall* speeches urged by them, *This is money*, *This is wine*: who is so mad, as to think the purse alone, or the purse with the mony, is properly money? So was that Sacramentall speech of the Pascheover frequent, and well knowne unto the Disciples of Christ: *Where wils thou that we provide the Pascheover?* Yet spake they not properly, but figuratively, attributing to the signe the name of the thing signified, by a sacramentall Metonymie or change of names. That which followeth therefore out of the premises, is only this, That Christs words were triviall, plaine, and known to the Disciples; but not that they were understood properly, literally, and without all *Trope* or *Figure*.

Object. 2. *Christ said, This is my body. But Christ is true: Therefore we must beleve him, setting apart all Philosophicall subtilty and sharpnesse; and so by consequent, bread is not a signe of his body, but his body, as the words lie; which are simply and literally to be understood.* *Ans.* Here they alledge us that for a canie, which is indeed no cause of the matter in hand. For Christs truth is a cause onely that his words are true; yea, most true: to which we ought to give credence, setting apart all Philosophicall subtilty: but it is no cause why his words should be proper, and literally taken. For he which speaketh figuratively, may also speak truly: as Christ himselfe was no lesse true, yea truth it selfe, when he said, *I am the light of the world, the doore of the shep-fold, the good Shepheard, the true Vine, my Father is an Husbandman, ye are the branches;* then when he said, *This is my body.* And they deserve to be hissed out of Schooles, who presume to terme figurative speeches by the name of lies. 2. We retort their Minor thus; *Christ is true: Therefore he said not, that his body lay hid in the bread, when all his Disciples saw that it sate at Table.* 3. We retort their conclusion on them thus; *Christs words must be understood simply: Therefore yee may not cloake and colour them with your glosse, which perverteth the letter, when ye say, that In, With, Under the bread is Christs body; or that the bread is the closet of Christs body.*

Object. 3. *Christ is omnipotent: Therefore he can effect that his body should be really in the bread.* *Ans.* The reason is of no force, which will conclude a thing to be done, because it may be done. The question is not, What Christ can doe, but what he will. He no where promised the presence of his body in the bread, or in the presence of the bread: Therefore we derogate nothing at all from his omnipotency, when we beleve no such presence. *Repl.* *Bread is present in place of the Supper. Bread is Christs body: Therefore Christs body is present in place of the Supper.* *Ans.* The Minor of this Syllogisme is figurative, by the confession of the adversaries themselves. For *Jacobus Andreas* in a disputation held at *Mulbr.* when he could no wayes else escape, expressly confessed, that this proposition is figurative; *Bread is the body of Christ.* The same *Andreas* afterwards wrote, that this phrase, *Bread is Christs body*, is proper, and to be understood, without any trope or Figure. Is not this to blow hote and cold out of the same mouth? to say one thing, and to unsay it againe?

Object. 4. *Christs words are not to be changed. Christ used the word IS: This IS my body: Therefore there may not be put in place thereof the word SIGNIFIETH.* *Ans.* We grant the whole. For we place not the word *signifieth* instead of the word

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is;

Protoc. lat.
pag. 160.

Behold the spirit
of contradiction

Tertul lib. 4.
Cont. Marc.

Lib. 4. cap. 4. 5.
de sac.
Con. Adim. ca. 13

us; neither doe we change Christs words; but retaine them as they were pronounced by Christ. But we say, that this is the true and naturall sense of those words; namely, that the bread is the body of Christ symbolically: that is, as a symbole or token of it, or that it signifieth Christs body: For so Christ himselfe construeth them, saying; *Doe this in remembrance of me*: So Paul interpreteth them; *This cup is the New Testament in my blood*. And Tertullian saith, *The bread which he took and distributed among his Disciples, he made it his body, saying: This is my body; that is, the figure of my body*. And Ambrose; *This oblation is the figure of the body and blood of our Lord*. And Augustine; *Our Lord doubted not to say, This is my body, when he gave a token of his body*. 2. We retort the argument on our adversaries, thus *Christs words are not to be changed: Therefore the Transubstantials glosse is false, averring thus: Under these forms is, or is contained my body: and likewise the Consubstantials glosse, in, with, under this bread is my body invisibly present*. 3. The words are not to be changed, to wit, into another sense then Christ will have: but otherwise, they are often to be changed; that is, interpreted aright: as when it is said, *Pluck out thine eye. To him that taketh away thy coat, give thy cloake also*. For words are to be understood according to the nature of things.

Object. 5. *The words of Testaments are to be understood properly, lest occasion of striving about the will of the Testator fall out: the Supper is the New Testament: Therefore the words therein are properly to be understood*. Ans. To the Major we make answer, that the words of Testaments are properly to be understood, if they be properly spoken; and figuratively, if they be figuratively uttered. If they say, *All words of Testaments are properly to be understood*, we deny the Major: For it is sufficient, that the words of Testaments be cleere and plaine, though oftentimes they be not proper, but figurative. For when we are sure of the Testators will, what it is, in vaine doe we then dispute of the letter. So God in the old time spake figuratively of Circumcision, of the Paschall Lamb, of the Sacrifices. And Christ in the New Testament spake by a figure, *Take, drinke; This cup is the New Testament in my blood*. For here is a double figure: 1. A Synecdoche, when he biddeth them *drink of the cup*; that is, of the wine in the cup. 2. A Metonymie, when he calleth the cup *the New Testament*; that is, the reconciliation of mankind with God, sealed by his blood.

Object. 6. *The eating of bread is done by the mouth: but the eating of the body, is the eating of bread: Therefore the eating of the body is done by the mouth*. Answ. The Minor is either figurative, or false: It is figurative, if you understand it thus, *The eating of the body is the thing signified and sealed by the eating of bread*. And so, the manner of predication or affirmation being changed, nothing is proved. If it be properly understood, it is false. For the eating of the bread is externall, corporall, and visible: but the eating of the body is internall, spirituall and invisible. Wherefore they are not properly one kind of eating; but as the thing signified is distinguished from the signe, so the receipt of both of them is distinct, though both be at once in the lawfull use of the Sacraments.

Object. 7. *That which quickeneth and nourisheth, must needs be received into us. The body and blood of Christ doe quicken us; Therefore they must needs be received into us; that is, be eaten and drunken with the mouth*. Ans. The Major is but meerly particular; and therefore false in generall: for, not whatsoever quickeneth and nourisheth us, must necessarily be received into us. That onely must be received into us necessarily, which quickeneth and nourisheth naturally; that is, by a joynt-touching of our body. This meate, which so nourisheth us after a naturall manner, doth not nourish us, except thereby the substance of our body be increased. But we speak farre otherwise of the nourishing of the soule, which is spirituall. Christs body doth not at all nourish us naturally: for it doth not, being received in us, quicken us, by working in us new corporall qualities, like as a medicine doth: but the body of Christ nourisheth and quickeneth us after a manner diverse from that naturall nourishing: and accordingly as this manner of nourishing and quickning us requireth, so receive wee Christs body. *The manner, whereby Christs body and blood nourish us, is, 1. The respect of his merit*: For, for us Christs body is given, and his blood shed for

The manner how
Christs body and
blood nourish us.

for us, and for the body and blood of Christ, we have eternall life given to us. After this manner then the body and blood of Christ quickneth us, as it is a merit deserving for us this blessing. 2. *His body or blood quickneth or nourisheth us when we receive that merit of Christs body and blood*: that is, when we beleve with a true faith, that for it we shall have eternall life. This faith resteth and hangeth on Christ, hanging on the Crosse, not corporally dwelling in us. 3. *It nourisheth us, when the same spirit uniteth us by faith unto Christ, and worketh the like in us, which he doth in Christ*. For, except we be grafted into Christ, we doe not please God. For he will on that condition receive us into favour, and pardon us our sinnes, so that by faith, through the working of the holy Ghost, we be joyned with Christ, and ingrafted into him. Seeing then this is the manner, whereby the body and blood of Christ quicken and nourish us, there is no need of any descending of the body and blood of Christ into our bodies to quicken us.

Repl. *Not onely our soules, but our bodies also are fed with Christs body and blood unto eternall life*: Therefore our bodies must eate as well as our soules. But our bodies eate and drinke by the mouth. *Ans.* The Major here omitted, proceedeth thus: *Whatsoever is fed with Christs body, eateth it*: and is false, being universally proposed. For doth thy thigh or thine elbow therefore eate, because it is nourished by the meat, which thou conveyest in by thy mouth? It sufficeth, that eating is by the mouth, as an instrument framed by nature to this end, to minister nourishment to the whole body. So it is not necessary, that our bodies should eate Christs body with their mouths, therewith to be fed unto eternall life: but it sufficeth, that the mouth of faith taketh the spirituall meate, that spirituall nourishment and life may be transfused throughout the whole man.

Quest. 79. *Why then doth Christ call bread his body, and the cup his blood, or the New Testament in his blood: and Paul also calleth bread and wine the communion of the body and blood of Christ?*

Ans. Christ not without great consideration speaketh so: to wit, not only for to teach us, that as the bread and wine sustaine the life of the body, so also his crucified body, and blood shed, are indeed the meat and drink of our soule, whereby it is nourished to eternall life: But much more, that by this visible signe and pledge he may assure us, that we are as verily partakers of his body and blood, through the working of the holy Ghost, as we doe receive by the mouth of our body these holy signes in remembrance of him: And further also, that that his suffering and obedience is so certainly ours, as though we our selves had suffered punishments for our sins, and had satisfied God.

The Explication.



Hereas neither Transubstantiation nor Consubstantiation are signified by Christs words; the question is, Why the bread is called Christs body, and the cup Christs blood; that is, why the things signified are attributed to the signes, and the signes called by their name. There are two causes alleged hercof:

1. *For the naturall analogy or likeness, which Christs body and the bread have between themselves.* 2. *For the certainty or confirmation of the joynt-exhibition of the signe, and the thing signified in the true use. The similitude and proportion of the bread, and Christs body, especially consisteth in these points:* 1. As the Bread and Wine nourish our body unto this life; so the Body and Blood of Christ nourish us unto everlasting life. 2. As the Bread and Wine are

Two causes why the things signified are attributed unto the signes.

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received

The Analogy or proportion between the bread and Christs body in the use of the Supper.

received by the mouth; so Christs body and blood are received by faith, which is *the mouth of the soule*. 3. As the bread is not swallowed whole, but eaten, being broken; so Christs body is received being sacrificed and broken on the Crosse. 4. As the bread and wine profiteth not him that eateth without appetite, but we must bring hunger and thirst unto the Table; so Christs body and blood profit none but them, who hunger and thirst after righteousness. 5. As of many corns is made one loaf, and of many grapes one wine: so we, by participation or communion of these signes, though many, yet are made one body, and grow up into one body with Christ, and between our selves. *The certainty* also or assurance of faith is a cause, why we affirme that of the signes, which is proper to the thing signified. For the signes testifie, that Christs sacrifice is accomplished, and that indeed for our behoofe and salvation, as verily as we have the signes; yea, that we are fed with Christs crucified body and blood, shed and poured out, as truly as we receive these sacred symboles of his body and blood.

ON THE
30. SABBATH.

Quest. 70. What difference is there between the Lords Supper and the Popish Masse?

Ans. The Supper of the Lord testifieth to us, that we have perfect forgiveness of all our sins for that only sacrifice of Christ, which himselfe once fully wrought on the Crosse^a: Then also, that we by the holy Ghost are grafted into Christ^b, who now, according to his humane nature, is only in heaven, at the right hand of his Father^c, and there will be worshipped of us^d. But in the Masse it is denied, that the quick and the dead have remission of sins for the only passion of Christ; except also Christ be daily offered of them by their sacrificers. Further also it is taught, that Christ is bodily under the formes of bread and wine; and therefore is to be worshipped in them^e. And so the very foundation of the Masse is nothing else then an utter deniall of that only sacrifice and passion of Christ Jesus, and an accursed Idolatry^f.

^a Heb. 10. 10,
12. & 7. 27. &
9. 12, 25.

John 19. 30.

Matth. 26. 28.

Luke 22. 19.

^b 1 Cor. 6. 17.

& 10. 16. &
12. 13.

^c Colof. 3. 1.

Heb. 1. 3. & 8. 1.

^d Mat. 6. 20. 21.

John 4. 21, 22.

& 10. 17.

Luke 24. 52. Acts 7. 55.

Col. 3. 1. Phil. 3. 20. 1 Thes. 1. 19.

^e In Canone Missæ, & de consec. dist. 2. Concil. Trid. Sess.

13. 5. ^f Heb. 9. 16. & 10. 12.

The Explication.



His question is necessary, by reason of errors, which by the Masse have crept into the Church. It is otherwise demanded, *Why the Masse is to be abolished?* But here this question is also contained and comprehended: because these differences and contrarieties of the Lords Supper and the Masse, are the causes why the Masse is to be abolished. For whereas it hath so many abuses in it, flat repugnant to the Lords Supper; it may not be confounded therewith, nor be thrust on the Church in place thereof, nor be permitted and tolerated in the Church by godly and religious Magistrates; but it ought to be utterly abandoned and put downe. First then let us speak a few words of *the name of Masse*, or *Missæ*. The word *Missæ* seemeth to have his name derived from the Hebrew *Masab*; that is, a tribute; or voluntary offering, which was wont to be paid of every one. The word is found, *Deut. 16. 16. Missach nidbath jadecha, a free gift of thine hand*. Now that offering was called so, being as it were an yeerly tribute, which was yet no exaction, but given freely. Others interpret it to be a *sufficiency*, which is, that there should be given so much as was sufficient: and perhaps this is the truer; because the Lord commanded the Israelites, that they should *open their hands unto the poore, and should lend him sufficient for his need*. This the Chaldee Paraphrast interpreteth to be *Missab*. Hereof these our men think, that it was called *Missæ*, as if it were a tribute, and free-offering, which should be every where offered to God in the Church, for the living and the dead. But this is not of any likelihood

The originall of the word *Missæ*, which we call the Masse.

Deut. 15. 8.

libood to be true. It is manifest indeed, that the Church hath borrowed some words from the Hebrewes; as, *Satan, Osanna, Sabaoth, Halleluja, Pascha*, and such like. But those words came not to the Latine Church, but by the Greeke Church; and those words are found in the Greeke Testament, when first it was written in Greeke. And therefore wee have no Hebrew words derived unto our Church, which the Greeke Church had not before us. If also wee seek the Greeke Fathers, the word *Missa* will never be found to have been used by them: Therefore I think not that the word *Missa* was taken from the Hebrewes; but *Missa*, which doubtlesse is a Latine word by originall, seemeth to have been taken from the Fathers, who used *Remissa* for *Remissio*, as Tertullian: *Wee have spoken* (saith hee) *of a remission of sinnes.* And Cyprian, *Hee that was to give remission of sins, did not disdain to be baptised.* And againe he useth the same word: *Hee that blasphemeth against the holy Ghost, hath not remission of sins.* Wherefore, as they say *Remissa*, for *Remissio*; so they seem also to have said *Missa*, for *Missio*. But herein againe they much vary. For some will have the word *Missa* to be used as it were *Missio*, from an ancient custome of Ecclesiasticall rites and actions, which came from the Greeke Churches to the Latine, because Sermons and Lectures being ended, before the Communion a *Deacon* did send forth, that is, did command the *Catechumenes*, the possessed with spirits, and the excommunicated persons to depart, crying with a loud voice; *If any Catechumene be yet abiding within the Church, let him depart:* and so the word *Missa* seemeth to be used as it were a *Mission* or sending away, because it was the last part of divine Service. Others will have it to be so called from a *Dimission*, or from the manner of dismissing the congregation; because, Service being ended, a *Deacon* dismissed them with these words: *Ite, missa est;* that is, *Goe, you may depart:* Or, as others interpret it; *Go, now is the collection of almes:* which they will have to be called *Missa*, of the sending it in (as we may so speake) or throwing or casting it in for the poore. Lombard hath a new conceit hereof: *It is called the Masse* (saith hee) *because an heavenly Messenger cometh to consecrate Christs quickning body, according to that prayer of the Priestt: Almighty God, command that this be carried by the hands of thine Angell into thine high Altar, &c.* Therefore unlesse an Angell come, it cannot rightly be called a *Masse*. Lo the folly of the man! Again, *The Masse* is so called, either because the host is sent; whereof mention is made in that Service: whence it is said, *Ite, missa est:* that is, *Follow the host, which is sent up to heaven, trace yee after it:* Or, because an Angell cometh from heaven to consecrate the Lords body, by whom the host is carried and conveyed to the heavenly Altar. Whence it is also said, *Ite, missa est: Goe, it is sent.* Wee reject both the name and the thing. For this word, *the Masse*, doth not agree to the Lords Supper, because the Lords Supper hath nothing common and agreeing with the name of *Missa*, albeit it was used of the ancient Writers: Moreover, we have no need of this name, for wee have other words for this purpose extant in Scripture, where it is called, *The Lords Supper, The Lords Table, Breaking of bread, &c.*

Tertul. lib. 4.
cont. Marc.
Cypri. de bono pa-
tient. & Epist. 4.
lib. 3.
a. De remissa pec-
catorum.
b. Datum remissi-
onem peccatorum.
c. Remissionem pec-
catorum non ha-
bet.

Lib. 4. dist. 13.

Lib. 4. dist. 24.

Heb. 7. 27.
Heb. 9. 12, 25.

Heb. 10. 10, 12,
14.

Now let us see the differences of the *Supper*, and the *Masse*; and those most contrary one to another, and such, as in respect whereof, the *Masse* ought to be abolished. They are especially three, and are deciphered in the Catechisme: 1. The Lords Supper testifieth unto us, *That wee have full remission of sinnes, and justification freely by faith, for Christs one and onely sacrifice finished on the Crosse:* according to these sayings of Scripture; *The bread is the body of Christ, given for us. The cup is the blood of Christ, shed for us for remission of sinnes: Doe this in remembrance of mee. Shew forth the Lords death till hee come. That did hee once, when hee offered up himselfe. By his owne blood entered hee in once into the holy place, and obtained eternall redemption for us. For then must hee have often suffered since the foundation of the world, but now in the end of the world hath hee appeared once, to put away sinne by the sacrifice of himselfe. By the which will wee are sanctified, even by the offering of the body of Jesus Christ once made. This man, after hee had offered one sacrifice for sinnes, sitteth for ever at the right hand of God. With one offering hath hee consecrated for ever them that are sanctified.* Contrariwise, the *Masse* denieth, that both quicke and dead have remission of sinnes, by and for Christs

oblation, except also be daily offered by the Massing-Priests to God his Father. For thus hath that their Canon, which they call the lesse: *Holy Father, Almighty and Eternall God, receive this immaculate host or sacrifice, which I thy unworthy servant offer to thee my living and true God, for my innumerable finnes, offences, and negligences, and for all that stand about me here present, yea, and for all faithfull Christians, quick and dead, that it may be profitable to me and them to everlasting salvation.* And their greater Canon hath: *Remember Lord thy servants and handmaids N. and all here present, whose faith and devotion is well knowne unto thee; for whom we offer, or who offer unto thee this sacrifice of praise for themselves, and all that are theirs, for the redemption of their soules, for the hope of their safety and salvation.* What need was there that Christ should offer himselfe at all, if the oblation of a petty Masse-Priest may serve for the redemption of soules?

2. The Lords Supper witnesseth unto us, *That Christ* (according to the Articles of faith) *as concerning his humanity, is in heaven at the right hand of his Father, and is not shrouded under the bare accidents of the elements or signes in the Supper, and that he exhibiteth unto us in the Supper his body and blood, to be eaten and drunken by faith; and that he ingraffeth us into himselfe by his holy Spirit, that we may abide in him, and have him abiding in us, as it is said: He that is joynd unto the Lord, is one spirit. The bread which we breake, is it not the communion of the body of Christ? We have such an high-Priest, that sitteth at the right hand of the Throne of the Majesty in the heavens. For he were not a Priest, if he were on earth.* Contrariwise, the Masse teacheth us, *That bread and wine, by force of consecration, is changed into Christs body and blood; and that this his body and blood in the act of consecration is conveyed by an Angel into heaven, lyeth corporally under the formes of bread and wine, is really carried up and downe in the hands of the Minister, and received by the mouth of the Communicants.* These forgeries are repugnant to the Articles of Faith, the Incarnation, the Ascension, and Intercession, and the returne of Christ unto Judgement: and to the nature of Sacraments, in which the signes must needs remaine, and not lose their nature.

3. The Lords Supper teacheth us, *That Christ is to be worshipped in heaven at the right hand of his Father.* For it overthroweth not, but establissheth and ratifieth the Articles of Faith and doctrine of the whole Gospel, which sheweth, that Christ is to be sought and worshipped *Above.* *Seek the things which are above, where Christ sitteth at the right hand of God:* And Stephen, when he was stoned, saw Christ, and worshipped him *Above, standing at the right hand of God.* The ancient Church also sang in their Liturgy, or common Service and Prayer, *Sursum corda, Wee lift up our hearts unto the Lord.* On the other side, the Masse telleth us, *That Christ is to be worshipped in the bread; which adoration and worship, questionlesse is idolatrous.* For, *To worship Christ in the bread, is, to direct our worship in soule, minde, cogitation, and as much as may be, in the motion of our bodies, to the place in which the bread is; and turning hereto, to yield reverence unto Christ, as if he were present there, more than else-where.* So of old they worshipped God at the Arke, turning thereto with their minds, and as much as might be, with their externall grace and inclination of body. That this is idolatry, we prove: 1. Because no creature hath power to tie the worship of God to any thing or place, wherein God hath not commanded by expresse word himselfe to be worshipped, and wherein God hath not promised to heare us. And hereby is the cause of that difference plainly seen, why the Jews, directing their prayer to the Propitiatory or Mercy-seat, did notwithstanding withall in spirit worship the true God, and were by promise from him assured to be heard; but worshipping in *Dan* and in *Bethel*, and in the high places, and in the Temple of *Samarra*, were Idolaters; not knowing what they worshipped: and the cause of this thing is more at large declared, 1 *Kings* 17.9. 2. Because in the New Testament all worship, which is tyed to any certain place on earth, is utterly taken away, and spirituall worship only required, stirred and kindled by the holy Ghost, and done with a true faith and knowledge of God. So Christ teacheth: *Yee worship that which yee know not, wee worship that which wee know. But the houre cometh, when*

2 Cor. 6. 17. &
10. 16.
Heb. 1. 3. & 8.
7. 4.

Colos. 3. 2.
A2. 7. 55.

Exod. 15. 22. &
29. 41.
1 King. 8. 33. &
12. 29. 10. 31.
Dan 9. 11.
2 Kings 12. 13.
Amos 4. 4.

Joh. 4. 21, 22, 23.

ye shall neither in this mountaine, nor at Jerusalem, worship the Father. But the true worshippers shall worship the Father in spirit and truth. Whereas Christ saith in spirit, not in this mountaine, nor at Jerusalem, he doth plainly take away worship tied and restrained to any certaine place on earth. Wherefore we must also take away, and have in detestation this impious invention of Christs corporall presence in the Masse, or in the bread and wine, which is the foundation of idolatrous adoration or worship. For this being put, that Christ is in body present in the bread (whether it be said to be done by Transubstantiation or Consubstantiation) the Popish adoration standeth fast. For as in ancient times, before the Ascension, it was not only lawfull, but behoovefull also to worship Christ wheresoever he was; so now also, if he be in the bread, he must be worshipped in the bread, whether he be there seen, or not seen. For much more were we to beleeye the voice of God, then any sense of ours, if it exprest and specified any such matter. Likewise of the contrary side, the presence of Christs body in the bread is taken away, if we take away by Gods commandement this foule and shamefull Popish adoration of Christs body, lying covertly by their judgements under the formes of Bread and Wine. Here the Ubiquitaries except against us on their behalfe, that *Christ is present in the bread, not to be worshipped, but to be eaten, and that he commanded not himself to be adored, but to be eaten.* Answ. In both these assertions they conclude no more, then that which is in controversie: for Christ commanded neither of these. If he be in the bread, he must there be worshipped, because of the generall commandement; *Let all the holy Angels of God worship him. Thou shalt worship the Lord thy God.* They therefore imagine Christ in the bread, and yet say it is not lawfull to worship him; which is an open deceit and mockery. Wherefore Musculus, and others, to salve this sore, are content to fall downe before the Bread, and worship Christ therein. But Heshusius replyeth against us, thus; *The Divinity is not adored in all the creatures, though it be present in all: Therefore neither is it necessary that the humanity should be adored in the bread, though it be corporally present therein.* Answ. The examples are not alike. The adoration of the Divinity is not tyed to all creatures, but it is tyed to the humanity assumed, as to a proper peculiar Temple. Wheresoever then Christs humanity is, there the Divinity will be worshipped in it, and with it. And indeed, by this their own maine argument, the Ubiquity of Christs manhood is quite overthrowne: For, seeing the manhood is not to be worshipped in all creatures, and every-where; it followeth, that it is not present in all peares, apples, ropes, cheefes, &c. as the Ubiquitaries write thereof.

The Ubiquity of Christs manhood confuted by the Ubiquitaries own argument.

These differences did D. Ursinus, in the yeare of our Lord 1569. thus enlarge and deliver: 1. The Supper testifieth, that *Christs onely sacrifice justifieth*: The Masse-Priests say, that *the Masse justifieth for the very worke done*, as they use to speake: that is, through the externall rite and action. 2. The Supper teacheth us, that *Christ redeemed us by offering himselfe for us*: The Masse-Priests say, that *we are redeemed by Christ offered by them*. 3. The Supper telleth us, that *our salvation is perfected by Christs own sacrifice*: The Masse-mongers report, that *it is perfected by infinite numbers of Masses*. 4. The Supper instructeth us, how *we are ingrafted into Christ by faith by means of the holy Ghost*: The Masse falsly feigneth, that *Christ entreteth into us corporally; or wee are ingrafted into Christ by his corporall conveyance into us*. 5. The Supper teacheth us, that *Christ, having ended his sacrifice, ascended into heaven*: Our Masse-mongerstell us, that *he in his body is on the Altar*. 6. In the Supper *bread and wine remaine, and change not their substance*; because Sacraments retain, and change not the substance of the signe: The Masse-Priests declare unto us, that *the substance of bread and wine is quite abolished, and the accidents onely remaine*. 7. The end of the Supper is, *the confirmation of faith in Christ, and his one onely sacrifice*: The end of the Masse is, *a confirmation of that opinion of workes meritorious for their very working and performance, and a deniall of Christs sacrifice*. 8. The Supper teacheth us, that *Christ is to be adored above in heaven*: The Masse-mongers adore him under the formes of bread and wine. These differences prove, that the Popish Masse, in the foundation and ground thereof, is nothing else but a deniall of CHRIST S onely sacrifice, and an horrible Idolatry. They further point out unto us many causes,

Nine causes why
the Masse is to be
abolished.

causes, for which the Popish Masse ought to be suppressed, abolished, and abandoned far out of the Church : of which are these here expressed.

1. The Popish Masse is a manifold corrupting, or rather abolishing of the whole rite instituted by Christ. For it taketh away the cup from the people, and admitteth many childish toys unknowne to the Apostles, and never practised by religious antiquity, when as notwithstanding no creature hath any power to institute any Sacraments, or to change and abolish the constitutions and ordinances of God.

2. The Masse taketh away the signe and Sacrament it selfe, because it transformeth the signe into the thing signified. For it denieth that there is any bread and graine remaining ; but saith, it is the flesh and blood of Christ substantially, which is flat repugnant to the nature of a Sacrament, which admitteth not that the substance of the signes be abolished, nor requireth a physicall connexion of the signes and things signified, and therefore no transubstantiation, or corporall presence in the Supper ; but leadeth us unto Christ crucified, and now reigning in heaven, and thence communicating himselfe unto us.

3. The opinion of *Merit in the worke done* is grounded on the Masse. For the Masse, Priests feigne that the Masse is a *propitiatory sacrifice*, which for its own worth doth merit, even by the worke it selfe wrought, (that is, through the externall right and action) both for him that celebrateth, and for others, remission of sins. Whereas even *Moses* sacrifices had not this property or power, but the only sacrifice of the Son of God once offered for us, whereunto the Lords Supper leadeth and directeth us, and from which the Masse with-draweth us. The Fathers indeed sometimes call a supper a Sacrifice, and so it is ; but an *Eucharisticall* or thanksgiving sacrifice, not a *propitiatory* sacrifice, as the Papists dreame. And the Supper verily, is even that same sacrifice which Christ offered, in such sort, as the bread is that body which Christ gave for us : but *sacramentally*. But our Masse-Priests will have the Masse to be not the same sacrifice which Christ offered, but diverse and different from it : For they terme it a *sacrifice without blood*, whereby is obtained remission of sins. Therefore in very truth they deny Christs *bloody sacrifice*, whilst they deny that Christ hath perfectly merited remission of sinnes, and invent another sacrifice for the purging of sin ; howsoever in words they professe that they offer no other sacrifice then that which Christ offered. For it is one thing for the same sacrifice to be often offered, which cannot be verified of Christs sacrifice : and another thing for one sacrifice to be once offered, and that sufficient to take away all sins, which the Scripture affirmeth of Christs sacrifice. For these speeches are contradictory : *This sacrifice alone is sufficient for remission of sins : and, This sacrifice with others is offered for sins.*

4. In this error another lurketh, whereas they beare us in hand that by their Masses they are able to obtaine *remission of sins*, and *redemption of soules* for such as are absent, dead, or in Purgatory : though Gods word contrariwise teach that we shall be clothed in heaven, if we be found clothed and not naked on earth ; and that we shall be judged as we are found in our departure out of this life. For (saith Cyprian) *When we are once deceased and have departed this life, there is no place for repentance, no effect of satisfaction: here life is either lost or gained; here we procure eternall salvation by our worship of God and fruit of faith.*

5. Hereof also is hatched another fancy, seeing they feigne that by that worke of offering the sacrifice in the Masse, they do not only merit remission of sins, but other benefits also : as healing of sick men, sheep, horses, oxen, swine, &c. Wherefore, they feigne that in the Masse corporall blessings, and different in kinde from those which are promised in the Gospel, and sealed by the Sacraments, are imparted unto them.

6. The Masse is repugnant to Christs Priest-hood : because he is the onely High Priest, who hath power to offer himselfe. The Pope, with his companions, most impudently pulleth this honour to himself. For these deceivers and lying men feigne, with great contumely and despite to Christ, that they offer againe Christ unto the Father, and that they alone are worthy men to offer Christ unto his Father : when yet

In what sense the
Fathers call the
Supper a sacrifice.

Cont. Demet.

yet no man, no Angel, neither any creature is of that dignity and worthinesse, as that he may sacrifice the Sonne of God. For the Priest is above the sacrifice: they therefore who will be the Priests to offer Christ, mount and lift themselves above him. Object. *The Priests slay not, but offer only and present the Son unto the Father, that for his sake he may remit us our sinnes, and so they only apply that one and only sacrifice of Christ.* Ans. It is enough that they say, that they offer Christ with their hands. For it remaineth that they make themselves Priests, and so place themselves above Christ the Son of God. Neither is it materiall, that they deny that they slay Christ. Many things were offered of old by the Priests which were not slain, neither were of that quality; but were on'y offered, as cakes, and liquid offerings, and burnt offerings, and other such like. The Jewes indeed slew Christ: but it cannot thence be affirmed that they did sacrifice him; but Christ himselfe was willingly slaine; and therefore sacrificed himselfe. *Christ through the eternall spirit offered himselfe without spot to God: and verily he offered himselfe once a sacrifice unto his Father for us. Christ was once offered to take away the sins of many; and to them that looke for him shall he appear the second time without sin unto salvation. Christ after he had offered one sacrifice for sins, sitteth for ever at the right hand of God.* Now the Papiſts (contrary to these manifest places of Scripture) will have Christ to be often offered in the Masse. For they say, they sacrifice him indeed, but slay him not. But a propitiatory sacrifice cannot be without slaughter: for, *Without shedding of blood is no remission.*

Heb. 9. 11.
Heb. 9. 28.

Heb. 10. 12.
A propitiatory
sacrifice cannot
be without blood.

Heb. 9. 23.

7. The Masse is repugnant unto the Articles of our faith concerning the true humanity of Christ, concerning his true ascension into heaven, and his returning from thence at the day of judgement. For, it fastneth on Christ a body made of bread: it feigneth that Christ lieth hid corporally under the formes of bread and wine.

8

8. The Masse is contrary to the communion of Saints with Christ. For, it imagineth an execrable invention, which is, that Christs body doth descend into our bodies, and remaineth as long within our bodies, as the formes remaine of bread and wine. But the Supper teacheth that we are made members of Christ by the holy Ghost, and ingrafted into him.

9. The Masse is repugnant to the true worship of God, because it maketh Christ to be there corporally present, and so by consequent there to be worshipped. Even as of old before his ascension it was not only lawfull, but in duty required, that Christ should be worshipped in whatsoever place he was, and so also did his Disciples alwayes worship him, when he was present; as also when he ascended from them: but after his ascension, they did not from that time adore and worship him, turning unto any one particular place more then other. Wherefore, seeing the Papiſts in their Masse tie the worship and adoration of Christ to a thing, whereunto Christ himselfe by expresse word hath not tyed it; *They professe themselves to be idolaters*, and doe no lesse absurdly and impiously in this, then if they should worship Christ at a wall, or if they should worship a pillar, falling downe before it.

9

Hence it is evident that the Masse is an Idoll, made by Antichrist out of divers, and those horrible errours and blasphemies, and substituted in place of the Lords Supper, and for this cause is justly and rightly suppressed. Object. 1. *The Masse is an application of Christs sacrifice. Therefore it is not to be taken away.* Ans. I deny the Antecedent: because we apply Christs merit by faith only, as it is said: *That Christ may dwell in your hearts by faith.* Object. 2. *There must be a perpetuall sacrifice in the Church, because Eſay foretold that it should be from Sabbath to Sabbath: and Mal. They shall offer a pure offering.* Ans. The sacrifices of the new Church of the Gentiles is the Sacrifice of thanksgiving; and the Prophets insinuate unto us such a Sacrifice perpetuall and pure. Such a Sacrifice of thanksgiving the Fathers termed the *Eucharist*: 1. *Because it is a remembrance of Christs Sacrifice.* 2. *Because almes were given in the Primitive Church after the Supper was ended, which were a Sacrifice.* But that the Supper should be a propitiatory Sacrifice, the Fathers never so much as once dreamed,

Ephes. 3. 17.

Eſay 66. 13.
Mal. 1. 11.

Quest.

Quest. 81. *Who are to come unto the Table of the Lord?*

Ans. They only who are truly sorrowfull, that they have offended God by their sins; and yet trust that those sins are pardoned them for Christs sake: and what other infirmities they have, that those are covered by his passion and death, who also desire more and more to go forward in faith and integrity of life. But hypocrites, and they who do not truly repent, doe eat and drink damnation to themselves ^a.

^a 1 Cor. 11.
28. & 10. 19, 20,
21, 22.

The Explication.

Here are three things to be handled and declared:

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| 1. <i>Who ought to approach unto the Lords Supper.</i> | 2. <i>What the wicked receive if they come.</i> |
| | 3. <i>What is the right and lawfull use of the Supper.</i> |

1. *Who ought to approach unto the Lords Supper.*

These are distinct questions, *Who ought to approach unto the Supper*: and, *Who ought to be admitted to the Supper*. The former concerneth the duty of the Communicants; the latter, the duty of the Church and Ministers. The former is stricter, the latter, larger and more generall: for, touching the former, the godly alone ought to come; touching the latter, not the godly onely, but Hypocrites also, who are not known to be such, are to be admitted by the Church unto the Supper. Wherefore, *all that ought to come, ought to be admitted*; but on the other side, *not all that ought to be admitted, ought to come*; but they only ought to approach unto the Supper, 1. Who acknowledge their finnes, and are truly sorry for them. 2. Who have a confidence that they are pardoned and forgiven them by Christ, and for his sake. 3. Who have an earnest purpose and desire of profiting and going forward more and more in faith, and purenesse of life: that is, they only ought to approach and draw neer unto the Lords Supper, and are worthy guests of Christ, who live in true faith and repentance: Herein a mans true proof and examination consisteth, whereof Saint Paul speaketh: *Let a man examine himselfe, and let him eat of this bread. To prove thy self, is, To examine whether thou have faith and repentance*, according as it is said: *Prove your selves whether yee are in the faith, whether Christ dwell in you*. But how shall a man know that he hath these things? 1. By a confidence and tranquillity of conscience: because, *Being justified by faith, we have peace towards God. Hope maketh not ashamed: because the love of God is shed in our hearts by the holy Ghost, which is given unto us*. 2. By effects; that is, by the beginnings of true outward and inward obedience, and by an earnest purpose to obey God according to all his commandements. They who have and perceive this in themselves, ought to draw neere and partake of Christs Supper; namely, *whoso have faith and repentance, not in possibility only, but also actually*. Therefore infants are not capable of the Supper, because they have faith only potentially and in possibility, not actually: they have an inclination to faith, or they have faith only by inclination, but they have not an actual faith. But here is required an *actual faith*; which is both a *knowledge*, and *confidence* or assurance on Christs merit, a beginning of new obedience, and a purpose of living godly: also an examination of himselfe, and commemoration or remembrance of the Lords death.

Who ought to come unto the Lords Supper.

1 Cor. 11. 28.
What it is to prove himselfe.
2 Cor. 13. 5.
How we may be assured that we have true faith and repentance.
Rom. 8. 1. 5.

Four causes why wicked men and hypocrites ought not to approach unto the Supper.

I

Luke 22. 19.

It is not lawfull for the wicked to approach unto the Supper: 1. Because Sacraments are instituted only for the faithfull, and those which are converted, to seal to them the promise of the Gospel, and confirm their faith. The word notwithstanding is common to the converted and unconverted; that the converted may hear it, be confirmed by it; and that the unconverted also may hear it, and thereby be converted. But the Sacraments pertaine to the faithfull alone, and Christ instituted his Supper for his Disciples alone: as he said, *I have earnestly desired to eat this Pasche-*

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ver with you. Wherefore, from the nature and subject of Sacraments is drawne this demonstrative prooffe: What God hath instituted for his household and children, that hypocrites and aliens from the Church ought not to receive. 2. Paul interdicteth all the wicked without any exception, from coming unto this holy Supper, by words authenticke, in which namely he commandeth, that every man try and examine himselfe, and so eat of that bread, and drink of that cup. 3. Because, when hypocrites & wicked men presse and thrust forwards themselves unto this mystery, they eat and drink their owne judgement, and become guilty of Christs body and blood: For, he that eateth and drinketh unworthily eateth and drinketh his owne damnation. 4. Unto these may be adjoynd alio generall testimonies of Scripture; whereby unbelievers are forbidden to come unto the Supper; and the use of the Sacraments frequented by irrepentant and impenitent men, condemned. Leave there shine offering before the altar: first be reconciled to thy brother, and then come and offer thy gift. He that killeth a bullock is as if he slew a man. If thou be a transgressor of the Law, thy circumcision is made uncircumcision.

Mac. 3. 34.
Esay 66. 3.
Rom. 2. 25.

Object. 1. God commandeth that all use the Sacraments; and Christ saith: Take, drink ye all of this; therefore if wicked men approach unto the Lords Table, they offend not. Answer. To the Antecedent we answer, that God indeed injoyneth all men the Sacraments, namely, the lawful and right use, which is not without faith and repentance. He commandeth that all be baptized and resort unto the Supper; but he commandeth farther, that all beleeve and repent, Repent and be baptized. Let every man examine himselfe. Object. 2. We are all unworthy. Therefore all must abstaine. Answer. To the Antecedent: By nature, and in our selves we are all unworthy, but we are made worthy by the grace of Christ, if we bring faith and a good conscience. Augustine saith: Come with boldnesse; it is bread and not poison. No mans unworthinesse therefore ought to with-draw and with-hold him, because all that bring faith and repentance are worthy. To him will I look that is poore, and of a contrite spirit, and trembleth at my words. Object. 3. They who avoid the profaning of the Lords Supper, doe well: But they who refrain from the Lords Supper, in respect of some hatred they beare to others, or for some other sins, avoid the profaning of the Supper: Therefore they doe well. Answer. The Major must be distinguished: They who avoid the profaning of the Supper, doe well, if they avoid it in such sort as they ought; namely, by repenting themselves of those finnes which have beene the causes of their refraining: but they doe very ill, who avoid it, persevering in their finnes, hypocrisie and hatred: For these men heap sin upon sin, and adde contempt to their former profanation; and the rule is sound, that, Evil is not to be done, that good may come thereof.

Acts 2. 38.
1 Cor. 11. 28.

In Johan. tract.

Esay. 66. 2.

2. What the wicked receive in the Lords Supper.

THE wicked and hypocrites coming to the Lords Supper, receive not the things signified, to wit, Christs body and blood; but the bare signes of bread and wine, and those to their judgement and damnation. This is proved, 1. From the definition of eating. To eat Christ, is through faith to be made partakers of his merit, efficacy, and benefits: as it is said: He that eateth me, liveth by me, dwelleth in me, and I in him. But the wicked and unfaithfull are not partakers of Christ: Therefore they eat not Christ. 2. From the manner and instrument of eating. Christs body is eaten by faith alone: For, we apprehend Christ with his benefits by faith only; and Christs body is the meat and food of the soule, not of the belly; of the heart, not of the mouth; as it is well expressed in Luthers Catechisme: These words: FOR YOU, require beleeving or faithfull hearts. But the wicked and hypocrites are destitute of faith: Therefore they receive not Christs body. 3. Christ in the Supper offereth his body to be eaten of them onely, for whom he offered himselfe on the Crosse. But he offered himselfe on the Crosse for the faithfull only, not for the wicked and hypocrites: I pray not for the world, but for them which beleeve. This is my body, which is given for you. 4. Christs body is the quickning bread, which whosoever receiveth, receiveth life there-withall. For Christs spirit is not separate from his body. He that eateth my flesh, dwelleth

Eight proofs that the wicked receive nothing but the bare signes in the Supper.

1
John 6. 56, 57.

2

3

John 17. 9.

4

John 6. 54.

leth

leth in me, and I in him. But the wicked receiving the signes, receive not life. Therefore the wicked receive the signes without the things signified. 5. *The unfaithfull eat and drink their own damnation: Therefore the doe not eat Christs body and blood.* The argument is of force by the rule of Contraries. For, *To eat their own damnation, is, through incredulity and abusing of the Sacraments, to be abalienated and repelled from Christ and all his blessings: or through abusing of the Sacraments, being received without faith and repentance, grievously to offend God: and so to draw upon themselves temporall and everlasting punishment except they repent.* Contrariwise, *To eat Christ, is through faith to be made partakers of his merit, efficacie, and benefits.* For no man can eat Christ, and not withall be made by faith partaker of his merit, efficacie, and gifts. No man therefore can both eat Christ, and withall eat his own damnation. 6. When Paul saith, *Ye cannot be partakers of the Lords Table, and of the table of Devils,* then bereaves he the wicked of some thing in the Lords Table, whereof they can have no part: But they at the Lords Table partake of the signes, bread and wine: Therefore he depriveh them of the participation of Christs body and blood, the things signified. Object. *Ye cannot; that is, with a good conscience and to salvation.* Ans. This is a false glosse. For the Apostle reasoneth not from an inconvenience, but from an impossibility. Ye ought not to partake with them that sacrifice to Idols: why? because this is to partake with Devils. But it is impossible that yee should be partakers of the Table of the Devils, and of the Lords Table, becaue soothly, it is impossible to serve two Masters, as Christ speaketh; *No man can serve two Masters: Ye cannot serve God and Mammon:* so the Apostle also speaketh in the same sence, *Ye cannot be partakers of the Lords Table, and of the table of Devils.* 7. Christ saith, *It is not meet to cast the childrens bread unto dogs.* But Christs body is the childrens bread, that is, the bread of the faithfull. Therefore Christ casteth not his body to dogs, to wit, to the wicked, contrary to his own doctrine, *Give not holy things to dogs, nor cast pearles to swine.* 8. From the authority of Fathers, who have preached the same doctrine, *Austine, and Prosper.* Ambrose saith, *Although the Sacraments or signes suffer themselves to be taken and touched by the unworthie, yet these men cannot be partakers of the spirit, whose insidelay or unworthinesse contradiceth so great holinesse.* And a little after, *But as for those who in word only with dry hearts and minds (that is, without affection and without understanding) are present at these sacred mysteries, or farther be partakers of the gifts therein; they indeed lick the rocke, but they neither suck honey thence, nor oyle: because they are not quickened with any sweetnesse of charity, or fatnesse of sanctity of the holy Ghost: they neither judge themselves, nor discern the Sacraments, but unreverently frequent and use these his holy gifts and blessings, as common meats: and impudently intrude themselves into the Lords Table in a filthy garment, for whom it had been better with a milstone about their neck to have been drowned in the sea, then with an uncleane conscience to have taken one morsell at the Lords hands, who to this very day createth, sanctifieth, bleaseth, and divideth to godly receivers his true and sacred body.*

The causes for which the wicked are said to eat unto themselves damnation.

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Now for these causes the wicked eat unto themselves, and draw on themselves damnation: 1. Because they profane the signes, and by consequent the things signified, by laying hold on those things which are now instituted for them, but for the Disciples of Christ. 2. Because they profane the Covenant and Testament of God, by taking unto themselves the signes and tokens of the Covenant. They will seeme to be in league with God; whereas they are in league with the Devil, and not with God, whom by this meanes they would, as much as in them lieth, make the Father of the wicked. 3. Because they discern not the Lords body, and tread under foot the blood of Christ. His benefits indeed are offered unto them, but they receive them not with faith, and so mock God, while they professe that they receive the benefits of Christ, when as they doe, or minde nothing lesse, and adde this new offence to their other sinnes. 4. Because they condemne themselves by their owne judgement. For approaching unto the Lords Table, they professe that they accept of this doctrine, and doe beleve no salvation to be without Christ: and yet in the meane season are conscious unto themselves, that they are hypocrites, and so condemn themselves. Therefore false is their objection, who say thus, *The wicked eat dammati-*

damnation unto themselves: Therefore they eat Christs body. *Ans.* Nay, rather the contrary followeth; They eat damnation: Therefore not Christs body. For, To eat Christ, and To eat damnation, are contraries; which cannot stand together. Repl. 1. They eat unworthily: Therefore they eat. *Ans.* I grant they eat; but they eat not Christ: For the text saith expressly, *Whoever shall eat this bread unworthily.* Repl. 1 Cor. 11. 7. *Christ is not a Saviour only, but a Judge also.* *Ans.* Hee is a Judge not of them by whom he is eaten, but of them of whom hee is despised and rejected. For of them which eat, he saith, *He which eateth mee, shall live by mee.* But of them which despise him, he proclaimeth, *Depart from me all ye that work iniquity.* As therefore the Gospel, being beleevd, is the favour of life unto life; and being despised, is the favour of death unto death: So Christ, being eaten, quickeneth; but being contemned, judgeth the eater. But he is then despised, when in the word and sacraments he is offered to the unfaithfull, but is refused or rejected through infidelity. Repl. 3. They are guilty of Christs body: Therefore they eat it. *Ans.* The cause of their guilt is not the eating of Christ, but the eating of the bread without Christ; because it is said, *Hee that eateth of this bread unworthily.* The abuse then of the signe is the contempt of Christ; as the defacing of the Kings Charter or Seal is an injury to the Prince himself, and a matter of treason. Repl. 4. But how eat the wicked damnation unto themselves, seeing it is a good work to receive the Sacrament? *Ans.* It is a good work by it self, but not unto the wicked. The receiving of the Sacrament is a good work when the true and right use is adjoynd: otherwise it is made not a commanded, but a forbidden work, as also God saith; *He that killeth a bullocke, is as if he slew a man.* So likewise Paul: *This is not to eat the Lords body.* And again: *If thou be a transgressor of the law, thy circumcision is made uncircumcision.* Else might wee thus conclude; The receiving of Christs body is a good work: Therefore the wicked by that receipt cannot be made guilty of Christs body.

John 6. 57.
Matt. 7. 23.

16. 66. 3.
1 Cor. 11. 20.
Rom. 2. 26.

3. What the right and lawfull use of the Supper is.

THE right and lawfull use of the Supper is, When the faithfull receive in the Church the Lords bread and his cup, and shew forth his death, to this end, that this receiving may be a pledge of their union with Christ, and an application of the whole benefit of our redemption and salvation. It consisteth in three things: 1. When the rites and ceremonies instituted of Christ are retained and observed; yet so, that they be not observed of one or two privately, but in a convenient and lawfull assembly of the Church, whether great or small: and the rites instituted are, That the Lords bread be broken, distributed, and received; and the Lords cup given to all that communicate, in remembrance of Christs death. 2. When the rights are observed of those persons for whom Christ did institute them; that is, when the bread and wine is not distributed and received of others then of whom the Lord would have it received: namely not of his enemies, but of his disciples, which are the faithfull. For, the observing of the rite without faith and repentance, is not the use, but the abuse of it. 3. When the Supper is received, and the whole action directed to the right end appointed by Christ: which is, in commemoration and remembrance of the Lords death, and for confirmation of our faith, and to shew our thankfulness.

Quest. 82. Are they also to be admitted to the Supper, who in confession and life declare themselves to be unbelievers and ungodly?

Ans. No: For by that means the Covenant of God is profaned, and the wrath of God is stirred up against the whole assembly: wherefore the Church, by the commandment of Christ and his Apostles, using the keyes of the kingdome of heaven, ought to drive them from the Supper, till they shall repent and change their manners.

1 Cor. 11. 20,
34.
16. 1. 1. &c.
& 66. 3.
Jerem. 21.
Pla. 50. 16. &c.

The Explication.

Who are to be
admitted to the
Supper.

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Luke 22. 19.
1 Cor. 11. 25, 28.



They are to be admitted of the Church to the Lords Supper, 1. *Who are of a fit age to prove themselves, and to re-call to minde, and meditate on the Lords death, according to that commandement: Do this in remembrance of me. Let a man examine himself, and so let him eat of this bread. Shew forth the Lords death till he come:* Therefore the infants of the Church, though they be reckoned among the faithfull, yet they are exempted from the use of the Sacrament. 2. *Who are baptised, and by baptism made members of the Church:* For in the Supper, the covenant plighted with God in baptism is renewed: Therefore in old time none might eat of the Pasche, except hee were first circumcised. So that Turks, Jewes, and other alians from the Church are to be debarred of the Supper. 3. *Who in words and deeds professe true repentance and faith, or they who expresse and shew a profession of faith and repentance in the actions of their life, whether they doe this truly and sincerely, or of secret and hidden hypocrisie:* For of things concealed the Church judgeth not. Therefore it admitteth all whom it may judge to be Christs members; that is, whom it heareth and seeth professing faith and repentance in publick confession and outward actions, whether they be truly godly, or hypocrites not yet unmasked. But they are not to be admitted, whosoever simply do avouch that they beleeeve all things, and yet live wickedly: for hee that faith he beleeveth, and hath not works, is a liar, and denieth in deed that which he affirmeth in words; according to that of the Apostle, *They professe that they know God, but by their works they deny him, and are abominable and disobedient, and to every good work reprobate.* So S. James sheweth, *That faith which is without works is dead.* The reasons why they are to be admitted onely who both by their profession and life professe faith and repentance, are these: 1. *Because the Church should profane Gods covenant, if it should admit unbelievers and men impenitent:* For he that doth a thing, and he that consenteth unto it, are both obnoxious to the same law. To profane the Covenant of God, is to commend and acknowledge them for the confederates, or friends and fellows of God, who are Gods enemies; and so to make God such a one as hath entered a covenant, and is in league with hypocrites and wicked men. Now the covenant of God is two wayes profaned: namely, as well by communicating and imparting the signe of the covenant to them unto whom God promiseth nothing; as by receiving and using the signes without faith and repentance. For, not only they profane the covenant, who being as yet impenitent, take the signes of the covenant unto them; but they also who wittingly and willingly give the signes unto those whom God hath shut from his covenant. They make therefore God a fellow and friend of the wicked; and the sons of the divell they make the sons of God, whosoever reach the signes to the wicked. 2. They are not to be admitted to the Supper, who professe not faith and repentance both in life and confession: because, *If such should be admitted, the Church should stir up the anger of God against her self, as of whom wittingly and willingly this should be committed.* Now, that by this means the wrath of God is stirred up against the Church, the Apostle sufficiently witnesseth, saying; *For this cause many are weak and sick among you, and many sleep.* For if we would judge our selves, we should not be judged. God therefore is angry with the consenters or winkers at the profanation of the Sacrament, and so punisheth them, because he punisheth the wicked, whom they, consenting thereto, admitted: for by both the Supper of the Lord is alike profaned. 3. *Christ hath commanded that the wicked be not admitted.* And if any deny that any such commandement is extant, yet the substance and tenour of the commandement shall be easily proved: For Christ instituted his Supper for his disciples, and to them alone he said, *I have earnestly desired to eat this pasche with you. Take this, and part it among you: This is my body, which is given for you. This cup is the new Testament in my blood, which is shed for you.* Wherefore the Supper was instituted for Christs disciples only; all others, for whom Christ died not, are excluded. To these three reasons we may here adde a fourth. 4. This is an evident demonstration:

Thim. 1. 16.

James 2. 20.
Why they onely
who professe faith
and repentance
are to be admit-
ted to the Supper.
1. Profaning of
Gods covenant.
What it is to pro-
fane Gods cove-
nant.
Gods covenant
two wayes pro-
faned.

2. Fear of Gods
wrath.

1 Cor. 11. 31.

3. Christs com-
mandement.

Luke 22. 15, 17,
19, 20.

on:

on: *They who deny the faith are not to be accounted for members, no not of the visible Church: But all that refuse to repent deny the faith; according to that saying of the Apostle, They professe that they know God, but by works they deny him, and are abominable, and disobedient, and to every good work reprobate: Therefore they who refuse to repent are not to be reckoned members, no not of the visible Church; and therefore are not to be admitted to the Sacraments of the Church, but to be secluded, as aliens, from them, untill they repent and change their evill manners. But yet, for all this, those hypocrites are to be admitted, together with the godly, unto the Supper, who are not as yet manifested; because they professe in confession and outward actions faith and repentance. But none ought to approach thither but true belevers; for, these only excepted, all others, yea, even those hypocrites which are not as yet manifested, eat and drink unto themselves damnation, and profane the Lords sacred Supper. Object. The Church profaneth the covenant, if it admit the impenitent. Answ. To the Antecedent we answer, that the Church sinneth not in admitting hypocrites, to wit, as yet concealed, and not unmasked to the view of the world, seeing the Church is forced to acknowledge them for sincere members, who confesse with their mouthes, and counterfeit repentance. It should sin indeed, if wittingly and willingly it admitted open and professed hypocrites, which in word or deed deny faith and repentance. Rep. But many impenitent persons intrude themselves, and profane the covenant, especially where excommunication a part of Church discipline flourisheth not; and these the Church admitteth without sin: Therefore it offendeth not in admitting others which deny repentance. Ans. The Church herein sinneth not, not because it is no sin to admit the unrepentant; but because it admitteth them without knowledge that they are such. But the impenitent persons themselves, who presse unto this table, profane the covenant; not to the impeachment of the Church, or them that communicate with them, but of themselves: for they procure unto themselves damnation. Nevertheless, it is the duty of the Church to observe diligently what manner of men it admitteth; and the Minister of the Church is there excused, where excommunication is not authorised: yet so, that hee give not willingly the Sacrament to the abusers thereof, but be instant in warning and reproving them, and wish them to take heed of, and avoid their abuses. For, *Blessed are they that hunger and thirst after righteousness.* But the sin shall lie on others, even on them who commit the abuse, and on them who wink with both their eyes thereat.*

OF THE PASSEOVER.

Seeing it is aforesaid, that the Lords Supper succeeded the Passeeover, it shall not be impertinent to declare here in brief the doctrine of the Passeeover. The Questions concerning the Passeeover are these:

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| 1. What it was. | } of the rites of the Paschall lamb. |
| 2. What were the ends and uses thereof. | |
| 3. What are the allegories or resemblances | |
| 4. Whether it be now abrogated, and what succeeded in place thereof. | |

1. What the Passeeover was.

THE Passeeover was a solemn eating of a Lamb, enjoined the Israelites by God. that this ceremony, being yearly performed throughout every house, might be a memoriall unto them of their deliverance out of Egypt, but should especially signifie unto the faithfull their spirituall freedome from sin and death, by Christ, which was to be sacrificed or slain on the crosse, and to be eaten by faith. Or, It was a Sacrament of the ancient Church, which by Gods commandement was to be celebrated with the yearly slaying and eating in every family of the Jewes a lambe of a year old, to be a remembrance unto them of the benefits of their deliverie out of Egypt, and a seal of the promise of grace touching remission of sins for the sacrifice of the Messias. Pascha the Greek word, cometh from the Hebrew *Pesach* a

The rites and ceremonies of the passeeover.

Exod. 12. 11, 13.

Exod. 12. 14, 15.

Passeeover, derived of *Pasach*, which signifieth, *To passe over*. This Sacrament and whole solemnity had his name from the passing over of the Angel, who seeing the blood of the Lamb on the Israelites upper door-posts, passed over, and spared their first-born, when he slew all the first-born of the Egyptians. The history of the institution of the Passeeover is extant *Exod. 12*. God commanded that the killing of the Lamb should be executed with certain and divers ceremonies. For, *A lamb of a year old, a male without blemish, was to be separated from the flocke, the tenth day of the first moneth, called Nisan, or Abib, according to the number of the families, for every household a lamb; and was to be slain four dayes after, that is, the fourteenth day at even, and the posts and lintels, or upper cheeks of the doors of their houses were to be sprinkled with his blood: then was hee to be roasted, and eaten whole, and in haste, with unleavened bread and fowre herbs; and they that did eat it stood with their loins girt, their shoes on their feet, and their staves in their hands. Of this ceremony, saith God, It is the Lords Passeeover. The blood shall be a token for you upon the houses where ye are, that when I see the blood, I may passe over you. This feast God would have to be yearly, that is, once every year seven whole dayes celebrated with great solemnity: And this day shall be unto you as a remembrance: and ye shall keep it an holy feast unto the Lord, throughout your generations ye shall keep it an holy ordinance for ever. Seven dayes shall ye eat unleavened bread, &c. Look Exod. 23. 15. Levit. 15. 5. Deut. 16. 1.*

2. What the ends and uses of the Passeeover were.

1. To be a confirmation of the promise of the Angels passeeovers, and of the saving of the Israelites first-born,

2. To be a type of Christ.

Exod. 12. 46.
John 19. 36.

1 Cor. 5. 7.

Revel. 13. 8.

3. For a remembrance of their delivery out of Egypt.
Exod. 12. 15.
Deut. 16. 3.

4. To be an occasion of publick concourse to praise God for this benefit.
Exod. 12. 16.
5. To distinguish Israel from other people.
Exod. 12. 43, 48.

Five ends of the institution of the passeeover are specified, *Exod. 12*. 1. That the blood of the lamb sprinkled on the posts might be a signe of the Angel which should passe over the Israelites, and save their first-born; as it is said, *ver. 13. And the blood shall be a token for you upon the houses where you are, that when I see the blood, I may passe over you.* This end, after the first performance of the rite, and execution of the passeeover, ceased forthwith, although the analogie thereof remain for ever. For God both heretofore spared, and now spareth the faithfull for Christs blood shed; that is, for it remitteth their sins, as in the second end is declared. 2. That it might be a figure of the Messias his sacrifice to come, or a sign of the deliverance to be performed by Christ, and of Gods grace towards his Church: this was the principall end of the yearly passeeover. This is thus proved: It is said, *Ye shall not break a bone thereof.* This figure, John saith, was then fulfilled when Christs bones were not broken on the crosse; therefore the lamb was a type of Christ, and of his sacrifice. Again, *Christ our passeeover is sacrificed for us:* Therefore the paschall lamb signified Christ, and the sacrificing thereof represented the sacrificing of Christ. Besides, the Church understood the significations of other sacrifices, that they were types of the sacrifices of the Messias (for the Fathers of the old Church were not so brutish, as to hope for remission of sins by the blood of bulls:) much more therefore did they by faith behold the Messias and his sacrifice in the Paschall lamb. Finally, John calleth Christ *The Lamb of God:* and, *the Lamb which was slain from the beginning of the world,* to wit, because he was prefigured by that lamb which was slain to be the passeeover. 3. To be a memoriall of the first passeeover, and of the delivery out of Egypt. For God would, that the memory of so great a benefit should be preserved among his people, lest their posterity should waxe unthankfull. *Seven dayes shalt thou eat unleavened bread, even the bread of tribulation, (for thou camest out of the land of Egypt in haste) that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.* 4. That it might be a bond of publick assemblies, and maintenance of ecclesiasticall Ministry: *In the first day shall be an holy assembly.* 5. That it might be a Sacrament whereby to distinguish Gods people from other nations: *No stranger shall eat thereof. But if a stranger dwell with thee, and will observe the passeeover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it; and he shall be as one that is born in the land: For no uncircumcised person shall eat thereof.*

3. The allegories or resemblances between Christ and the Paschal lamb.

For confirmation and illustration of the principall end of the passeeover, the consideration of the resemblances of such rites as God prescribed to be observed in the killing and eating the Paschall lamb, may much availle.

A Collation of the type, and the thing signified by the type.

THE TYPE WAS,	THE THING SIGNIFIED IS,
1. A Lamb out of the flock,	1. Christ very or true man, Isa. 53. John 1.
2. Without blemish, set apart,	2. Without sin, Isa. 53. Heb. 7.
3. To be slain and roasted,	3. Who suffered and died, 1 Cor. 5.
4. Without breaking any bone,	4. Without having his bones broken, John 19.
5. About evening.	5. In the end of the world, Heb. 1. & 9.
6. The poile were to be sprinkled with his blood,	6. His satisfaction was imputed unto us, Isa. 53. Rom. 3.
7. That the Destroyer might passe over the Israelites houses.	7. That we might be delivered from everlasting death, Heb. 2.
8. He was to be eaten, and that in every family.	8. There must be in man an applying of this death of Christ to himselfe by faith, Rom. 1. John 6.
9. He was to be eaten all.	9. This application must be according to all the Articles of faith, 1 Tim. 3.
10. Without leavened bread.	10. Without hypocrisie, 1 Cor. 5.
11. With fower herbs.	11. With patience of the crosse, Matt. 10.
12. Hastily, and in the habit of travellers.	12. With a desire of profiting, and expectation of an heavenly life, Matth. 13. Heb. 13.
13. Of the Circumcised alone.	13. The regenerate onely eat him, and hee is profitable to them alone, and they onely take not the Sacraments to their condemnation, Joh. 6. Heb. 13. 1 Cor. 11.

4. Whether the ancient passeeover be now abrogated.

THAT the ancient passeeover is now by Christs coming abrogated, with all other types whatsoever, prefiguring the Messias to come, is cleer: 1. Out of the whole disputation of the Apostle to the Hebrews, touching the abolishment of the legall shadowes, Heb. 7. 12. which abolishment is now performed in the New Testament. If the priesthood be changed, then of necessity must there be a change of the law. In that he saith, a New Testament, hee hath abrogated the Old. 2. From the fulfilling and performance of those legall shadowes. These things were done, that the Scripture should be fulfilled; Not a bone of him shall be broken. John 19. 36. Christ our passeeover is sacrificed for us. 3. From the substituting of the New Testament in 1 Cor. 5. 7. place thereof: For Christ, when he was ready to die, and to sacrifice himselfe as the true Passeeover, ended the ceremony of the Paschall lamb with a solemn banquet; and thenceforth instituted and ordained a Supper to be observed by his Church in place thereof. I have desired to eat this passeeover with you before I suffer. Doe this in remembrance of mee. Luke 22. 15, 19. Where hee commandeth, that we celebrate and solemnize the supper in memory of him, not the ancient passeeover. As then Baptism succeeded Circumcision; so the Lords Supper succeeded the Passeeover in the new Testament.

Certain conclusions of the Supper.

1. THE Supper of the Lord is a sacrament of the new Testament, wherein, according to the commandement of Christ, Bread and Wine is distributed and received in the assembly of the faithfull, in remembrance of Christ: which is, that Christ might testify unto us, that he feedeth us with his body and blood delivered and shed for us to eternall life, and that we also might, for these his benefits, give solemn thanks unto him.

2. The first and principall end and use of the Lords Supper is, That Christ might therein testify unto us, that he died for us, and doth feed us with his blood and body unto everlasting life, that so by this testification he might cherish and increase in us

our faith, and so consequently this spirituall food and nourishment. *The second end* is thanksgiving for these benefits of Christ, and our publick and solemn profession of them, and our duty towards Christ. *The third is*, the distinguishing of the Church from other sects. *The fourth*, that it might be a bond of mutuall love and dilection. *The fifth*, that it might be a bond of our assemblies and meetings.

3. That first end and use, which is the confirmation of our faith in Christ, the Supper of the Lord hath, because Christ himself giveth this bread and drink by the hands of his Ministers, to be a memoriall of him; that is, to admonish and put us in remembrance by this signe, as by his visible word, that he died for us, and is the food of eternall life unto us, while he maketh us his members: both because he hath annexed a promise to this rite, that he will feed those who eat this bread in remembrance of him, with his own body and blood, when he saith, *This is my body*; and also because the holy Ghost doth by this visible testimony move our minds and hearts more firmly to beleve the promise of the Gospel.

4. There is then in the Lords Supper a *double meat and drinke*; one *externall*, visible, *terrene*; namely, bread and wine: and another *internall*. There is also a *double eating* and receiving; an *externall* and *signifying*, which is the corporall receiving of the bread and wine; that is, which is performed by the hands, mouth, and senses of the body: and an *internall invisible*, and *signified*, which is the fruition of Christs death, and a spirituall ingraffing into Christs body; that is, which is not performed by the hands and mouth of the body, but by the spirit and faith. Lastly, there is a *double administer* and dispenser of this meat and drink; an *externall*, of the externall, which is the Minister of the Church, delivering by his hand bread and wine: and an *internall*, of the internall meat, which is Christ himself, feeding us by his body and blood.

5. Not the body and blood of Christ, but the bread and wine are the signs which serve for confirmation of our faith: for the body and blood of Christ are received, that we may live for ever. But the bread and wine are received, that we may be confirmed and assured of that heavenly food, and daily more and more enjoy it.

6. Neither is the bread changed into the body of Christ, nor the wine into the blood of Christ; neither doth the body and blood of Christ succeed in their place, they being abolished: neither is Christs body substantially present in the bread, or under the bread, or where the bread is; but in the right use of the Lords Supper, the holy Ghost useth this symbole, as an instrument to stir up faith in us, by which he more and more dwelleth in us, ingraffeth us into Christ, and maketh us through him to be just and righteous, and to draw eternall life from him.

8. Now, when Christ saith, *This*; that is, *This bread is my body*, and, *This cup is my blood*, the speech is sacramentall, or metonymicall; because the name of the thing signified is attributed to the signe it self; that is, it is meant, that the bread is the sacrament or signe of his body, and doth represent him, and doth testifie, that Christs body is offered for us on the crosse, and is given to us to be food of eternall life: and therefore is the instrument of the holy Ghost to maintain and increase this food in us, as S. Paul saith, *The bread is the communion of the body of Christ*: that is, it is that thing by which we are made partakers of Christs body. And else-where he saith, *We have been all made to drink into one Spirit*. The same is the meaning also, when it is said, that the bread is called Christs body for a similitude which the thing signified hath with the signe; namely, that Christs body nourisheth the spirituall life, as bread doth the corporall life: and for that assured and certain joint-receiving of the thing and the signe in the right use of the sacrament. And this is the sacramentall union of the bread, which is shewed by a sacramentall kind of speaking, but no such locall conjunction as is by some imagined.

9. As therefore the body of Christ signifieth both his proper and naturall body, and his sacramentall body, which is the bread of the Eucharist; so the eating of Christs body is of two sorts: one *sacramentall*, of the signe, to wit, the externall and corporall receiving of the bread and wine; the other *reall* or *spirituall*, which is the receiving of Christs very body it self. And, to beleve in Christ dwelling in us by faith,

faith, is, by the vertue and operation of the holy Ghost, to be ingrafted into his body, as members to the head, and branches into the vine: and so to be made partakers of the fruit of the death and life of Christ. Whence it is apparent, that they are falsely accused, who thus teach, as if they made either the bare signes only to be in the Lords Supper, or a participation of Christs death only, or of his benefits, or of the holy Ghost; excluding the true, reall, and spirituall communion of the very body of Christ it self.

10. Now the right use of the Supper is, when the faithfull observe this rite instituted by Christ in remembrance of Christ: that is, to the stirring and raising up of their faith and thankfulness.

11. As in this right use the body of Christ is sacramentally taken: so also without this use (as by unbelievers and hypocrites) it is eaten sacramentally indeed, but not really; that is, the sacramentall symboles or signes, bread and wine, are received, but not the things themselves of the sacrament, to wit, the body and blood of Christ.

12. This doctrine of the Supper of the Lord is grounded upon very many, and those most sound and firm reasons. All those places of Scripture confirm it, which speak of the Lords Supper; and Christ, calling not any invisible thing in the bread, but the very visible and broken bread it selfe, his body delivered or broken for us: which, whereas it cannot be meant properly, himselfe addeth an exposition, that that bread is truly received in remembrance of him: which is, as if he had said, That the bread is a sacrament of his body. So likewise he saith, *The Supper is the new testament*, which is spirituall, one, and everlasting. And Paul saith, *It is the communion of the body and blood of Christ*; because all the faithfull are one body in Christ, who cannot stand together with the communion of the devils. Likewise he maketh one and the same ingrafting into Christs body by one spirit, to be both in baptism and in the Lords Supper. Moreover, the whole doctrine and nature of Sacraments confirm the same: all which represent to the eyes the same spirituall communion of Christ to be received by faith, which the word or promise of the Gospel declareth unto the ears: Therefore they are called by the names of the things signified, and in their right use have the receiving of the things adjoined unto them. The articles also of our faith confirm it, which teach, that Christs body is a true humane body, nor present at once in many places; as being now received into heaven, and there to remain untill the Lord return to Judgement: and further, that the communion of saints with Christ is wrought by the holy Ghost, not by any entrance of Christs body into the bodies of men. Wherefore this sentence and doctrine is of all the purer antiquity of the Church with most great and manifest consent held and professed.

13. The Supper of the Lord differeth from Baptism, 1. In the rite and manner of signifying; because the dipping into the water or washing, signifyeth a remission and purging out of sin by the blood and spirit of Christ, and our society and fellowship with Christ in his afflictions and glorification. But the distributing of the bread and wine signifieth the death of Christ to be imputed unto us unto remission of sins, and our selves ingrafted into Christ to become his members. 2. They differ in their speciall use, because Baptism is the testimony of our regeneration, and of the covenant made between us and God, and of our receiving into the Church. But the Lords Supper testifieth, that we are ever to be nourished by Christ remaining in us, and that the covenant made between God and us, shall ever be established and ratified unto us, and that we for ever shall abide in the Church and body of Christ. 3. They differ in the persons to whom they are to be given: Baptism is given to all those who are to be accounted for members of the Church, whether they be of yeeres and understanding, or infants. The Lords Supper is to be given to them only who are able to understand and celebrate the benefits of Christ, and to examine themselves. 4. They differ in the often celebrating of them: Baptism is to be received but once only; because the covenant of God being once made, is alwayes firm and of force to the penitent. But the Supper is often to be received; because

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an often renewing and recalling of that covenant to our remembrance is necessary for our faith. 5. They differ in the order which is to be observed in the use of them: Because Baptism is to be given before the Supper, and the Supper may not be given unto any, except he be first baptised.

14. They come worthily to the Lords Supper who examine themselves, that is, are endued with true faith and repentance. They who find not this in themselves, ought neither to come without it, lest they eat and drink their own judgement; not to defer repentance wherewith they should come, lest they draw upon themselves hardnesse of heart, and eternall pains.

15. The Church ought to admit all those unto it, who professe themselves to imbrace the ground and foundation of Christian doctrine, and to have a purpose to obey it: but those must be repelled who will not desist, either from their errors and blasphemies, or from manifest sins against their conscience, being admonished by the Church, and convicted of error.

16. The Pope hath corruptly taken away the breaking of the bread from the rite of the Supper, and bereaved the people of the use of the cup. Corruptly also hath he transformed the Supper of the Lord, with adding so many ceremonies not delivered by the Apostles into a theatrical or pageant-like Masse, that is, into a Jewish superstition, and stage-like rounds and conveyances. But more wicked and idolatrous inventions are these; That the Masse is a propitiatory sacrifice, wherein Christ is offered by the Masse-priests for the quick and the dead, and is by the force of consecration substantially present, and abideth so long as those forms of bread and wine remain uncorrupted: and further, doth bestow the grace of God, and other benefits upon them for whom he is offered: of whom also he is eaten with the mouth of their body, yea, though they have no good inward motion in them: and lastly, is, being treasured and laid up, and carried about under those forms, to be worshipped. In respect of these foul monsters, it is necessary that the Masse be quite and clean abolished out of the Christian Church. In summe, they are these: 1. Transubstantiation. 2. Bread-worship. 3. Sacrifice. 4. Maiming of Christs Supper.

THE APPENDIX OR ADDITION ADJOYNING unto the former Treatise of the Supper.

Certain principall arguments of the Consubstantiaries against the sincere doctrine of the Lords Supper, and the Sacramentaries, as they call them: together with a refutation of them.

1. **T**He errors of the Sacramentaries (say they) are, that there are but bare signes and symboles only in the Supper. *Ans.* We teach that the things signified are together with the signes in the right use exhibited and communicated, albeit not corporally, but in such sort as is agreeable unto Sacraments. 2. The Sacramentaries say, that Christ is present only according to his power and efficacy. *Ans.* We teach that he is present and united with us by the holy Ghost, albeit his body be far absent from us: like as whole Christ also is present with his ministry, though diversly according to the one nature. 3. The Sacramentaries (say they) affirm, that an imaginary, figurative, or spirituall body of Christ is present, not his essentiall body. *Ans.* We never spake of an imaginary body, but of the true flesh of Christ, which is present with us, although it remain in heaven. Moreover, we say, that we receive the bread and body, but both after a manner proper to each. 4. The Sacramentaries (say they) affirm, that the true body of Christ which hang on the crosse, and his very blood which was shed for us, is distributed, and is spirituallly received of those only who are worthy receivers: as for the unworthy, they receive nothing besides the bare signes, unto their condemnation. *Ans.* All this we grant, as being agreeing to the word of God, the nature of sacraments, the analogie of faith, and the communion of the faithfull.

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Certain arguments of the Consubstantiaries, whereby they goe about to overthrow our doctrine of the Lords Supper; together with the refutation of them.

1. *The words of the institution are open and plain, This is my body; This is my blood.* *Ans.* They alledge these words againit themselves: for they say, *That the body of Christ is received really insunder, with the bread:* when Christ saith, *that the very bread is the body.* Wherefore they doe a double injury unto the Church: First, while they thrust upon the Church their own words for Christs. Secondly, while they imagine that the Church perceiveth not these speeches to be divers, *In the bread is my body;* and, *The bread is my body.* They accuse Christ also for a liar: for they deny that the bread is his body, but that his body is in the bread. Let them look therefore unto it, how they will answer Christ at the last judgment for this blasphemy and reproach. The Papists also do more retain the very words of Christ: But these retain not the words, but follow the sense and meaning. Wee must see therefore, which part followeth it. Ours shall be proved in the end. *Repl. Christ addeth an exposition of his mind, Which is given for you; and, Which is shed for you.* *Ans.* First, this is a begging of that which is in question: for they take as granted, that the bread is properly called the body, which yet lieth upon them to prove; for it is a sacramental manner of speaking. Secondly, we return their own reason upon them, by inverting it thus; The body of Christ properly so called was given for us: But the bread was not given for us: Therefore the bread is not the body properly so called. Likewise, as the bread is the body broken, so the breaking of the bread is the breaking of the body: But the breaking of the body is the crucifying thereof: Therefore the bread broken is but sacramentally and by representation the body broken.

2. *They reason from the authour who said it, and is true.* *Ans.* This is also a begging of that which is in question. They must prove that Christ said, *his body was in, under, with the bread.* And further, a man may speak figuratively, and yet speak peripetiously and plainly. *Repl. He is also omnipotent: therefore he is able to be every-where, and so in the bread.* *Ans.* Albeit he were able to bring to passe, that two flat repugnant things should be true together: yet will hee not do it. Again, God is not able to work contradictories, or things flat repugnant, because he is true. Now, to will those things which are contradictory argueth a liar: Wherefore we deny not the truth and omnipotency of God, but theie mens lies; nay rather, we defend Gods truth, affirming, that God doth that which he spake. But they oppugne it, making contrary wils to be in God. *Repl. Christs body hath many prerogatives not agreeable to our bodies: as, that he was born of a Virgin, walked on the sea, was at one time and together in the grave, in hell, and in paradise; and passed thorow the gates when they were fast shut.* *Ans.* These examples are partly not matches, and partly false. For this may agree unto a creature, to walk on the waters, as it did to Peter: to passe thorow the gates shut, as it is agreeable to the nature of a spirit. Again, these examples are not matches, nor of the same quality with that which is in question; because these do not imply a contradiction. For when he is said to be born of a Virgin, he is not said withall not to be born of a Virgin. But, to be both finite and infinite, (as they will have Christs body who consubstantiate it with the bread) theie imply a contradiction. Now it is false that they say, that he passed thorow the gates shut, whereas the gates might yeeld and open unto him: as also, that he passed thorow the door or stone of the grave, when as it is said, that the Angel did open it: and lastly, when they say, that Christs body was once and together in moe places, which they seem to have of Austin: but Austin said, *That his body was in the grave, his soul in hell, and his God-head every where.*

3. *They reason from a circumstance of the time: the same night in which hee was betrayed. No man which speaketh seriously, speaketh figuratively: Christ instituting his Supper, spake seriously: Therefore without any figure.* *Ans.* I deny the Major: because by that position, no man that speaketh seriously should speak figuratively, which is most false. God speaketh in all Sacraments, though figuratively, yet seriously: I have earnestly

earnestly desired (saith Christ) to eat this Pasche with you. Wherefore I answer, that he useth not jelling or obscure figures. This figure is perspicuous, because it is usuall, and his disciples speak so: *Where wilt thou that we go and prepare that thou maist eat the Pasche?* It is usuall also in all Sacraments; it is forcible and emphaticall, because it expresseth the similitude of the signe and the thing signified, and the certainty of the conjunction of both in the right use and administration. Again, we invert their reason, and say, Because Christ spake seriously, therefore he used a figure which doth well expresse and declare the thing. Repl. Christ said, *This cup is the new testament.* In wills and testaments men speak properly: *Christ here instituteih a Sacrament: Therefore hee speaketh properly.* Ans. I deny the Major, and invert the reason: for seeing he would institute a Sacrament, therefore he spake figuratively, calling the Supper the new testament, which is figuratively to be understood for these two reasons: 1. Because otherwise there should be two covenants, the one proper, and the other the Supper. 2. Otherwise also they should be shut out from Gods covenant who cannot come to the Supper, and all who come to the Supper should be in the covenant. Object. *Christ saith, In my blood: Therefore the real blood of Christ is in the Supper, and is drunk by the mouth.* Ans. We conclude the contrary rather by those words of Christ: because the new testament was made by Christs blood shed on the crosse, and applyed unto us by faith, not drunk by the mouth; for otherwise they should be excluded from the testament and covenant, who were not able to come to the Sacrament. Rep. *There is a great force in the word New; That which was done in the Old Testament typically, is done in the New really.* Ans. If they adde, Therefore done by the mouth of the body, they bring in more in the conclusion then was in the antecedent; for there was no type in the old Testament which did signifie the eating of Christ with the mouth. 2. We invert their reason: Christs body was no otherwise eaten in the new Testament then in the old: But in the old it was eaten spiritually only: Therefore in the new also it is so eaten. Rep. *The new Testament differeth from the old; because in that were types, in the new is the body it selfe.* Ans. This difference of the old and new Testament is no where set down in holy Scripture; that Christ is eaten in the old not really, and in the new corporally by the mouth. In the places which are alledged out of the Apostle. *the body* signifieth that the shadow was only of the old Testament, and was accomplished and fulfilled by Christ: because there the body is opposed to those shadows: And further, because he calleth it *the body of Christ*: which kind of speech sheweth, that by Christ was wrought accomplishment and fulfilling of the types and shadowes of the old Testament. Moreover, albeit we have Christ exhibited in the new Testament, and he is there born a man; yet notwithstanding it doth not therefore follow hereof, that his body is in the bread, but only that it is in the new Testament.

4. They reason from the consent of the Evangelists, and S. Paul. Matthew, as Theophylact calculateth, writ his Gospel eight yeeres after Christs ascension, Marke ten yeeres, Luke fiftene yeeres, Paul twenty yeeres, and all use the same words. *A speech that is often uttered with the same words is not figurative: Such is the speech of the Lords Supper: Therefore it is not figurative.* Ans. It is false, that a speech often uttered in the same words is not figurative: because, when a figure is conspicuous, known, and forcible, as this, it is retained. Again, The Evangelists repeat the words of Christ, because he spake figuratively. Often, though it be figurative, is this repeated; *Hee shall baptise you with the holy Ghost, and with fire.* Moreover, we deny that this speech of Christs Supper was repeated by all in the same words: 1. Because Matthew and Marke say, *This is my blood of the new Testament.* Luke saith, *This cup is the new Testament in my blood.* 2. Matthew and Marke say, *This is my body.* Luke addeth, which is given for you: Paul, which is broken for you. 3. Paul saith, *That the bread is the communion of the body of Christ.* And albeit in this place hee speaketh not purposely of the Supper, yet he stirreth up and exhorteth unto it. Repl. *It is the same sense and meaning.* Ans. The question now is not of the sense and meaning of the words, but of the identity of the words; that is, whether they be the same words. Repl. *Where there is no mention at all of any figure, there is no figure.* Ans. This is false: For foolish

Col. 2. 17.
Hebr. 9.

Math. 3. 11.
John 1. 33.

lish were it, and men should seem to make shew and ostentation of their skill and art, if they should say that they used a trim figure. And the Scripture also often speaketh figuratively, and yet doth it not adde withall, it speaketh figuratively. Furthermore, they make mention hereof, when they shew, that it consisteth of the nature of the subject and the attribute: The body was born of the Virgin, crucified, and so forth: The bread is made of meal. Secondly, Christ willeth *this to be done in remembrance of him*: Therefore the bread is called the body, as a memoriall of his body. Thirdly, *Matthew and Mark say, This is my blood of the new Testament: Paul and Luke say, This is the new Testament in my blood.* Now the new Testament is the blood whereby God hath bound himself to receive the faithfull and repentant into favour, and they bind themselves to yeeld faith and obedience unto him. Fourthly, *Paul saith, That the bread is the communion of Christs body*: which is not any corporall eating; 1. Because the faithfull are thereby one body in Christ. 2. Because he compareth it with the communion of the altar in the old Testament, which was not corporall. 3. Because it can agree but to the faithfull onely, and not to the wicked. 4. *John sheweth that communion: If we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* And further, this communion whereof Saint Paul speaketh, is our union with Christ, and fruition of all his benefits by faith. Hither belongeth the similitude of the body and the members, the vine and the branches, which have nothing to doe with any corporall eating. This communion was and is common to all the faithfull from the beginning unto the worlds end. But they could not eat the body of Christ corporally by their mouth. *That we might grow up unto him, by whom all the body is coupled and knit together.* Eph. 4. 15, 16. *He that is joyned unto the Lord is one spirit. And by one spirit are we all baptised into one body.* 1 Cor. 12. 13. Hereby know we that we dwell in him, and hee in us: because hee hath given us of his Spirit. This union therefore is that communion which is wrought by the holy Ghost; wherefore it is spirituall: For bread cannot be this communion but by a figure, as it is a signe. Repl. *He that is guilty of the body of Christ, eateth it: They who receive unworthily are guilty of the body of Christ: Therefore they eat it corporally, for spiritually they cannot; because if they could so eat it, they should not be guilty.* Answ. The Major is false. For he is guilty of Christs body, who by his sins hangeth it on the crosse again, and despiseth Christs benefits. For any reall eating is not required to this guilt: but he that will not receive Christ offered by faith, is thereby made guilty. So the injury done unto the Ark is said to be done unto the Lord. Repl. *They that discern not the Lords body, eat it: But the guilty discern it not: Therefore they eat it.* Answ. If the Major be taken sacramentally, as of the bread, which is called, and is the body of Christ, it is true: but if properly, it is false. For, not to discern his body, is, not to give due honour to it, to contemn it; yea, not to receive the thing signified. So, *They are said to tread under foot the Son of God, and to count the blood of the testament as an unholy thing, who contemn him.* Heb. 10. 29.

5. They reason from the testimony of the Fathers, and the godly of ancient times in the purer state of the Church. Answ. The sayings of the Fathers are to be understood sacramentally, or of our spirituall communion. Repl. 1. *Augustine saith, Thou shalt receive this in the bread, which hung on the crosse: and this is the cup, which was shed out of Christs side.* Answ. In the bread, as in the signe, that is, together with the signe, thou shalt receive the thing signified. When we receive the bread, we are certain that wee have Christ. Repl. 2. *Cyrl upon John saith, By naturall participation, not onely spiritually, but also corporally: not onely according to the spirit, but also according to the flesh, corporally and essentially.* Answ. Cyrl speaketh not of the manner of eating, but of the thing which was to be eaten. He sheweth that we are made partakers not onely of Christs spirit, but also of his humane nature. Now he understandeth a spirituall communion: 1. Because hee citeth those places concerning it, *John 6. & 1 Cor. 10.* where no mention is made of corporall eating. 2. He speaketh of the presence of Christ, not in the bread, but in us. 3. He proveth the abiding of Christ in us, by the use of the Supper, not by any corporall eating. 4. He so describeth it, that hee saith, *It shall continue in the life to come.* 5. Hee speaketh of that

communion

communion which is proper unto the saints. Now this is spirituall, for otherwise it should befall alio to the wicked.

The shifts of Consubstantiaries, whereby they go about to elude and shift off certain of our objections, not all; for moe are objected against them.

1. **W***Ee make not, say they, any Capernaistick eating.* *Ans.* We demand of them whether Christ be eaten by the bodily mouth; be it after a grosse, or after a finer manner. But how ever they answer; in that opinion which they hold there is too too much idolatry: for Christ refusing the Capernaites, doth not distinguish the eating of him into a grosse and a finer manner; but saith simply, That his body cannot be eaten with the bodily mouth: for he saith, *that he must ascend*: And, *that the words which he speaketh are spirit and life.*

2. *We maintain not Ubiquity, for there is not a word thereof to be found.* *Ans.* Here is to be observed the dissention of the adversaries about Ubiquity. But neither is a word to be found hereof, That the body of Christ is together in two places. And further, of this their opinion followeth Ubiquity: For he that is together and at one time in moe places, must needs be infinite, and therefore every-where.

3. *Wee overthrow not the article of Christs ascension.* *Ans.* Yea, but they doe overthrow it. For, while they hold that as often as the Supper is celebrated, Christ is corporally eaten, they must needs say that he remaineth and is invisible on earth. But he is said to have left the world, to have ascended from a lower place into an higher, and to remain in heaven untill he come to judgement. Now, that some except, that Christ doth descend from heaven as often as the Supper is administered, it is already refuted.

4. *We take not away the doctrine of the properties of Christs humanity.* *Ans.* They altogether take it away. For, they will have his humane nature to be such as is not seen, nor felt, nor limited in place. Rep. But Christ did put off these infirmities, and retained the essentiall properties. *Ans.* But these are very essentiall properties, which being taken away, the verity also and truth of his humane nature is taken away. *Augustine* saith, *Take away from bodies their spaces, and they shall be no where.*

5. *Wee abolish not the doctrine concerning the communicating of properties of both natures.* *Ans.* Yea, but they endeavour it: For they apply thole properties of his divine nature, which are affirmed of the whole person in the concrete, to both natures. *I will be with you to the end of the world:* This they understand of both natures; which is all one, as if, when it is said, Christ, God and man, was circumcised, one should thus conclude: Therefore the God-head of Christ was circumcised as well as his flesh. Repl. *This only we adde, That those articles belong not unto them.* *Ans.* After this sort all sects may shift off all testimonies of Scriptures. But they belong hither, and that by a double right: 1. *Because they are written of the body of Christ:* But the body of Christ belongeth to the Supper: Therefore these articles also belong hither, for they shew how Christs body is to be eaten. 2. They belong hither, *because no article of faith is at variance with another.* So belongeth hither alio the doctrine of Justification, because in the Supper no other justice or righteousness is to be sought for, but by the blood of Christ.

6. *The manner how we eat it is not to be defined.* *Ans.* They commit a double fault in so saying: 1. *When they deny that the manner is to be defined,* and so contradict and gain-say the Scripture, which defineth it, and sheweth that it is spirituall, and that there is wrought an union with Christ by faith, through the holy Ghost. 2. *They themselves define the manner,* as it cleerly appeareth by their writing.

7. *The saying of Durandus is true: We hear the words; wee perceive the motions; we know not the manner; we beleve the presence.* *Ans.* Durandus maketh nought either for you, or against us, or for himself, because he was a Papist. And again, if his saying be rightly understood, we may admit it: *We hear the words, This is my body;* not that we eat with our mouth the body of Christ in the bread. *We perceive the motions:* that is, we perceive the bread to enter into our mouth, not the body of Christ. *Wee know not the manner:* that is, not perfectly, to wit, after what manner the holy

ly Ghost is every where whole in Christ, and in all the Saints, and how he uniteth us in Christ. *We beleeve the presence: namely, such as is the eating, and as is the union of the members and in the head.*

8. *We teach this only, That the body and blood of Christ, is truly, substantially, and naturally exhibited.* Wee grant that wee eate the true body of Christ. So then is their disputation vaine and frivolous: 1. Because they confesse that wee are made partakers of the true body of Christ, and that wee must not question of the manner, for this wee grant. 2. Because the reasons and refutation which they bring, are of no weight or moment.

Certain reasons whereby is proved, That the body of Christ is not present, either In, or Under, or At the bread of the Lords Supper, neither is corporally eaten Under, With, In, or At the bread.

1. **B**ecause hee took a true humane nature. Whereupon we adde also, that we cannot eate him otherwise than his disciples did in the first Supper. 2. *Hee truly ascended out of earth into heaven.* 3. *Such is our eating of him, as his abiding is in us.* 4. *All the Saints of the Old and New Testament have the same union with Christ.* 5. *Christ onely is able to offer himself unto the Father.* Now it is necessary in the use of the Supper, to crave of God remission of sins. Wherefore, if he be present at the bread, we must crave of him, and so we offer the bread. But in the New Testament it is not lawfull to direct our prayer to any certain place. 6. *The blessings which are promised unto the godly only, are spirituall.* Unto these and other fore-alledged reasons cometh the content of the ancient Fathers, Ambrose, Athanasius, Augustine, Basil, Bede, Bertram, Chrysostome, Clement Alexandrinus, the Councell of Nice, Cyprian, Cyril, Denis, Gelasius, Gregorie the Great, Gregorie Nazianzene, Hesichius, Hierom, Hilary, Irenaeus, Iustine, Leo, Macarius, Origen, Procopius, Gaza, Tertullian, and so forth.

THE SECOND APPENDIX OR ADDITION.

Arguments, whereby the opinion of the Ubiquitaries is refuted, and the truth of sound doctrine confirmed.

* THE FIRST ARGUMENT.

THE Marcionites and Manichees imagined that Christ had not a true and solid body, but onely made shew of the shape of a body, so that hee seemed onely to have flesh and bones, whereas indeed hee had them not. And further, that the very incarnation, and all the motions and operations of Christ, did but onely seeme so in outward appearance, whereas in the truth of the thing there was no such thing done. Now the opinion of the Ubiquity, and of the reall communicating of the properties of both natures, doth raise againe from hell that fantastickall dotary and frensie of those heretickes. Therefore it is no lesse to be abandoned and banished out of the Church to hell, than that heresie of the Manichees. That this opinion of Ubiquity doth give life againe to the former, wee prove. The Ubiquitaries are of opinion, and so teach, that all the properties of the God-head were presently, from the very point of Christs conception, really effused from the God-head of the Word into the humane nature which Christ took. Hence these absurdities will follow: 1. *Christ shall not be truly born of the Virgin*, if as touching the nature of his humanity, hee was truly and essentially without the wombe of his Mother before hee was born; and after hee was born hee remained no lesse truly and substantially, as touching his humanity, in that selfe same wombe, than before. 2. *Christ was not truly weak in his humane nature, and subject to passions*, if hee were then also as touching the same nature partaker of the divine majesty and omnipotency. 3. *Hee was not truly dead*, if also in the time of his death, as touching his soul and body, hee were essentially present every where together with his God-head: For, the soul being every where present, could not be really separated, in

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distance of places from the body, which also should be every-where present, and so neither could the body die, but onely in outward appearance and imagination. 4. *Hee ascended not truly into heaven* : but it shall be said to have been onely a vaine and imaginarie, and fantastickall spectacle, if he were in his body substantially there, before he visibly ascended thither : and after he was ascended thither, he remained yet in the substantiall presence of the same body, no lesse truly than before on the earth, yea, & in the very bodies also of the faithfull. If these things so fell out in the truth of the thing ; it will follow that the same body of Christ was indeed at once and together, both weak and omnipotent, base and glorious, subject to sufferings, and not subject, dead and alive, limited and unlimited ; which is horrible to affirm. For avoiding therefore of these prodigious and impious absurdities, they will except, that *hee was not as touching his body, otherwise than limited, weak subject to passions, and mortall, in the time of his humiliation ; because hee had debased himself, and would not shew forth that Majesty, communicated unto his body, before his resurrection.* *Ans.* They interpret amisse that debasing of himself, of all the glory and Majesty of his humanity hidden and kept close for a time : whereas it is to be understood in respect of the Divinity of the Word, in that he would take the forme of a servant, that is, the masse of our nature, and become man. Moreover, it will follow that Christ did shew forth the communicated power and Majestie of his flesh, even then, when he was indeed weak and limited, or circumscribed in body : as when, shedding tears, he raised Lazarus from the dead, and when being apprehended by the Jews, he healed *Malchus*, whom *Peter* wounded. Now, what is it else to raise the Marcionites up againe from hell, or in the greatest matter of all others impiously to blasphemie, if this be not ?

The second Argument.

THe blasphemie of *Samosatenus*, *Arrius*, and the late *Anti-trinitaries*, is this : That Christ-man, is not properly and by nature God, but onely by an accidentall participation of Divine properties, majesty, honour, power, and vertue. The Ubiquitaries also maintaine the same consideration of the God-head of Christ-man, while they define the personall union by his communicating alone of properties, whereby the flesh of Christ is made omnipotent and every where. So that now that man is, and is called God ; not that hee is properly and by nature God, but because infinite power, majesty, and glory is given him from God, and all the gifts of the holy Ghost are bestowed on him without measure. Now this accidentall bestowing of the God head and all the properties, doth not make Christ to be properly and by nature God, but only by divine grace, or God improperly so called : because it is not the very essentiall God-head of the Word, but a certain participation thereof, in vertue and efficacy. And therefore the sounder Fathers objected unto the *Arrians*, that they took away the true and eternall God-head of Christ, when they made him a God, not by nature but by grace : by participation onely of dignity and majesty. Therefore, seeing the Ubiquitaries also equalling our *Immanuel* with God, by participation of properties onely, take away his true and eternall God-head, wee doe disclaime and accurse this their doctrine as blasphemous and hereticall. And, that they doe this, their own words and opinions witness ; as *Brentius*, and *Jacobus Andraas*, and others of them in their writings. Whence we conclude, that the Ubiquitaries hold the same opinion with the *Arrians* and the *Anti-trinitaries*, of the God-head of Christ-man : that is, that all esteeme him for God, not by nature but onely by grace of participation, new, temporary, created, adopted. If these things be true, Christ shall not be God and man, but a divine man, such as the Ubiquitaries repute him, who (as *Servetus*) hold this opinion : That God can communicate the fulnesse of his God-head give his divinity, majesty, power, and glory unto man. But wee execrate and detest the same blasphemy of both.

The third Argument.

Nestorius taught, That the union of God the Word with man was wrought by the participation only of equality, as touching majesty, honour, power, vertue, and operation. Neither

*Brentius in recog.
p. 20. Andr. Vref.
10. di. p. Titm. &
Thes. 25, 26. and
Apol. l. 2. p. 29.*

Lib. 1. de Trinita.

Neither doth hee make the difference of the dwelling of the Word in mans nature, which himselfe tooke, and in other Saints, to consist in any other thing, than in those gifts and graces bestowed by God on man. The selfe same also doe the Ubiquitaries teach, because they cry that there is no difference between the inhabiting and dwelling of the God head in Peter, and in Christ; except it be taken from the communication of the gifts or properties of the God-head: and they contend, that by this meanes, this man, which was taken by the Word, is God, because the Word doth nothing without him, but all things by him. This is nothing else, than to make Christ man, onely God by an accident: Wherefore, the doctrine of Ubiquity is altogether the same with Nestorins his heresie. Tertullian saith: If Christ be man onely, how then is he present every where, being called upon and invocated, seeing this is not the nature of man, but of God, to be able to be present in all places? By this testimony is refuted the Ubiquity of the humane nature in Christ. Object. But the union of the divine and humane nature in Christ is unseparable: Therefore wheresoever the divine nature is, there is also the humane nature. Ans. It is true which is said, that the union is unseparable. The Word never forsaketh the nature once assumed and taken. But the Word is not in the humane nature, as the soule is included in my body. Wheresoever my body is, there must my soule needs be; neither is my soule at the same time without my body. But the Word is not so in Christ-man: But hee is so unseparably and personally in the humane nature; as that he is together also without the humane nature in all the parts of the world, as he filleth all; and in holy men and Angels by his speciall presence. The personall union of both natures doth not ever the generall action and working of his presence and majestie; neither doth it let or hinder the speciall working of his presence: because the Word is effectuall, and worketh forcibly in the regenerate.

Tert. lib. de Trin
pag. 6. 10.

The generall points wherein the Churches, which professe the Gospel, agree or disagree in the controversie concerning the Lords Supper.

They agree in these points: 1. That as well the Supper of the Lord, as Baptisme, is a visible pledge and testimony annexed by Christ himselfe to the promise of grace, to this end chiefly, that our faith in this promise might be confirmed and strengthened. 2. That in the true use of the Supper, as well as in all other Sacraments, two things are given by God unto us, and are received of us; namely, earthly, externall and visible signes, as are bread and wine; and besides these, also heavenly, internall, and invisible gifts, as are the true body of Jesus Christ, together with all his gifts and benefits, and heavenly treasures. 3. That in the Supper we are made partakers not only of the Spirit of Christ and his satisfaction, justice, vertue, and operation; but also of the very substance and essence of his true body and blood, which was given for us to death on the Crosse, and which was shed for us; and are truly fed with the selfe same unto eternall life: and that this very thing Christ should reach, and make known unto us by this visible receiving of this bread and wine in his Supper. 4. That the bread and wine are not changed into the flesh and blood of Christ, but remain true and naturall bread and wine: that also the body and blood of Christ are not shut up in the bread and wine; and therefore the bread and wine are called the body of Christ, his body and blood, in this sense; for that his body and blood are not only signified by these, and set before our eyes, but also because as often as we eat or drink this bread and wine, in the true and right use, Christ himselfe giveth us his body and blood indeed to be the meat and drinke of eternall life. 5. That without the right use, this receiving of bread and wine is no Sacrament; neither any thing, but an emptie and vaine ceremony and spectacle, and such as men abuse to their owne damnation. 6. That there is no other true and lawfull use of the Supper, besides that which Christ himselfe hath instituted and commanded to be kept, namely, this; that this bread and this wine be eaten and drunken in remembrance of him, and to shew forth his death. 7. That Christ in his Supper doth not command and require a dissembled and hypocriticall remembrance of him, and publishing of his death; but such as imbraceth his Passion and death,

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and all his benefits obtained by these for us, by a true and lively faith, and with earnest and ardent thankfulness, and applieth them unto those which eat and drinke, as proper unto them. 8. That Christ will dwell in beleevers only, and in them, who not through contempt, but through necessity, cannot come to the Lords Supper, yea, in all beleevers, even from the beginning of the world, to all eternitie, even as well, and after the same manner, as he will dwell in them, who came unto the Lords Supper.

They disagree in these points :

1. **T**hat one part contendeth, that these words of Christ, *This is my body*, must be understood, as the wordes sound, which yet that part it selfe doth not prove : but the other part, that those words must be understood sacramentally, according to the declaration of Christ and Paul, according to the most certain and infallible rule and levell of the Articles of our Christian faith. 2. That one part will have the body and blood of Christ to be essentially In, or With the bread and the wine, and so be eaten, as that together with the bread and the wine, out of the hand of the Minister, it entreth by the mouth of the receivers into their bodie : but the other part will have the body of Christ, which in the first Supper sate at the table by the Disciples, now to be and continue, not here on earth, but above in the heavens : above and without this visible world and heaven, untill he descend thence again to judgement, and yet that we notwithstanding here on earth, as oft as we eat this bread with a true faith, are so fed with his body, and made to drink of his blood, that not only through his passion and blood shed, we are cleansed from our sins ; but are also in such sort coupled, knit, and incorporated into his true, essentially, humane body, by his Spirit dwelling both in him and us, that we are flesh of his flesh, and bone of his bones ; and are more neerly and firmly knit and united with him, than the members of our body are united with our head, and so we draw and have in him and from him everlasting life. 3. That one part will have all, who soever come to the Lords Supper, and eat and drink that bread and wine, whether they be beleevers, or unbelievers, to eat and drink corporally, and with their bodily mowch the flesh and blood of Christ : beleevers to life and salvation ; unbelievers to damnation and death : the other holdeth, that unbelievers abuse indeed the outward signes, bread and wine, to their damnation, but that the faithfull only can eat and drink by a true faith, and the fore-alledged working of the holy Ghost, the body and blood of Christ unto eternall life.

ON THE
31. SABBATH.

Quest. 83. What are the keyes of the Kingdome of heaven ?

Ans. Preaching of the Gospel, and Ecclesiasticall discipline : by which heaven is opened to the beleevers, and is shut against the unbelievers.

Quest. 84. How is the Kingdome of heaven opened and shut by the preaching of the Gospel ?

Ans. When by the commandement of Christ it is publicly declared to all and every one of the faithfull, that all their sins are pardoned them of God, for the merit of Christ, so often as they imbrace by a lively faith the promise of the Gospel : but contrarily is denounced to all Infidels and Hypocrites, that so long the wrath of God and everlasting damnation doth lie on them, as they persist in their wickednesse ^a : according to which testimony of the Gospel, God will judge them, as well in this life, as in the life to come.

^a John 20. 21,
22 23.
Mat. 16. 19.

Quest.

Quest. 85. How is the Kingdom of heaven opened and shut by Ecclesiasticall discipline?

Ans. When, according to the commandement of Christ, they who in name are Christians, but in their doctrine and life shew themselves aliens from Christ^b, after they have been some time admonished, will not depart from their errors or wickednesse, are made knowne unto the Church, or to them that are appointed for that matter and purpose, of the Church; and if neither then they obey their admonition, are of the same men by interdiction from the Sacraments shut out from the Congregation of the Church, and by God himselfe, out of the Kingdome of heaven. And againe, if they professe, and indeed declare amendment of life, are received as members of Christ, and his Church^c.

b Rom. 11. 7,
8, 9.
1 Cor. 12. 28.
c Mat. 18. 15,
16, 17.
1 Cor. 5. 3, 4,
5.
2 Thes. 3. 14,
15.
2 John 10. 11.
2 Cor. 2. 6, 7,
10, 11.
1 Tim. 5. 17.

The Explication.



Seeing it hath bin shewed in the Treatise next going before w^{ho} are to be admitted by the Church unto the Lords Supper; very commodiously and fitly shall this doctrine follow, concerning the power of the keyes: wherein, besides other things, this chiefly is taught; How they who are not to be admitted, must be restrained and excluded from the Sacraments, lest, approaching unto them, they profane them.

The chiefe questions are:

1. What the power of the keyes given unto the Church is, and what are the parts thereof.
2. Whether Ecclesiasticall discipline and excommunication be necessary.
3. To whom that power is committed: a-
gainst whom, and in what order to be used.
4. To what ends it is to be directed, and what abuses therein are to be avoided.
5. What that power of the keyes committed unto the Church differeth from the Civil power.

1. What the power of the keyes given to the Church is, and what are the parts thereof.

The power of the keyes of the Kingdome of heaven, which Christ gave to his Church, is the preaching of the Gospell, and Ecclesiasticall discipline, whereby heaven is opened to the beleeving, and shut up against the unbelieving and unfaithfull. Or it is, the office or charge imposed on the Church by Christ, of denouncing, by the preaching of the Gospell and Church discipline, Gods will; and even of declaring the grace of God, and remission of sins unto the penitent, that is, to them who live in true faith, and repentance: but of denouncing unto the wicked the wrath of God, and exclusion or banishment from the Kingdome of Christ, and of casting such out of the Church, as long as they shall shew themselves in doctrine and life estranged from Christ: and of receiving them againe into the Church, when afterwards they shall repent. It is called the power of the keyes by a Metaphor or borrowed speech, taken from the Stewards of mens houses, to whom the keyes are delivered in charge: and the keyes import a Stewardship by a Metonymy or change of names between the signe and the thing signified thereby; as we use to say, The Scepter or Crowne of any Countrey, when wee intimate and signifie thereby the Kingdome of that Countrey: Wherefore Paul saith, The Church is the house of the living God. The Ministers of the Church are Gods Stewards. For look what a faithfull Steward is in his Masters house, ordering all things at his Masters becke; the same a faithfull Minister is in Gods Church. Wherefore the denouncing of Gods will in his Church, is executed by the Ministers, as the Stewards in his name.

Why this power is called the keyes.

1 Tim. 3. 15.
1 Cor. 4. 1.

Mat. 18. 18.

John 20. 23.

Two parts of the power of the Keyes.

God himself is author of this Ministry, who gave this power and priviledge to his Church, and intituled it by the name of the *Keys*, saying unto Peter; *I will give unto thee the Keys of the Kingdom of heaven: that is, the office or power of shutting and opening the Kingdome of God: and unto all his Disciples, Whatsoever ye binde on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven.* So then the Keyes are that power of opening and shutting, binding and loosing; and are called Keyes from the efficacy of this power. For the Church verily by the Word of God in Christs name (whose place the Ministers supply) doth open and shut heaven, binde and loose men; and the holy Ghost workes powerfully by the Word, as Christ promised: *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*

Now the chiefe and principall parts of this power of the Keyes are two: *The preaching of the Gospel*, or Ministry of the Word; and *Church judgement*, which is called also spirituall Discipline or Jurisdiction, whereunto Excommunication belongeth. With either of these two parts the Church shutteth and openeth, bindeth and looseth. By the *preaching of the Word* it shutteth and bindeth, when it denounceth to Hypocrites and Infidels Gods wrath and eternal damnation, untill they repent: and it openeth and looseth, when it preacheth to the faithfull and penitent remission of sinnes and Gods favour through Christ. By *Ecclesiasticall judgement* it shutteth and bindeth, when it excommunicateth outragious and refractory, or stubborne persons; that is, excludeth them from the communion of the Sacraments, the Church and Kingdom of God: Againe, it openeth and looseth thereby, when it receiveth the same persons, upon their repentance, as members of Christ and his Church.

What Excommunication is.

Two sorts of Excommunication.

Mat. 18. 18.

Here we are to observe a difference in the order of these two parts: For in the preaching of the Gospel the Keyes doe first loose and afterwards binde: but in Ecclesiasticall discipline they first binde, and afterwards loose. Againe, in the former they bind and loose the same, or divers parties; in the latter they binde and loose the same persons only. Now, Excommunication is the banishing of a grievous transgressor, or an open ungodly & obstinate person from the fellowship of the faithfull, by the judgement of the Elders or Chief men, and by the consent of the whole Church, exercised and executed in the name and authority of Christ, and of the holy Ghost, so the end that the offender, being put to shame, may repent, and scandals in the Church may be prevented. This exclusion or exile is not only from the Sacraments, but even from the whole communion of the faithfull, whereunto the obstinate pertain not at all. It is two-fold; *Internall*, which concerneth God only: and *Externall*, which belongeth to the Church. The *internall* excommunication is manifested to men on earth by the *externall*; and the *externall* is ratified in heaven by the *internall*, according to Christs promise: *Whatsoever ye bind on earth, shall be bound in heaven.*

2. Whether Ecclesiasticall Discipline and Excommunication be necessary in the Church.

Mat. 18. 15.
2 Thes. 3. 14.
1 Cor. 5. 1.
1 Tim. 1. 20.

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Num. 15. 30, 31.

Concerning the Ministry of the Word, there is no doubt but all the Prophets, Christ, and the Apostles have preached: and whereas Ecclesiasticall Jurisdiction hath a necessary coherence with the Ministry of Gods Word, it is not to be doubted thereof, inasmuch as God himself, and Christ, and the Apostle Paul, have both by precepts and practice confirmed and established it. And verily, if no Territory, no City can stand without discipline, lawes, and punishment; the Church also, which is the House of the living God, hath need of some spirituall policy and discipline, though it much differ from civill Jurisdiction. Church-discipline therefore is necessary: 1. *In respect of Gods generall commandment*, of preventing the profanation of his Sacraments, both in the Old and New Testament. In the Old Testament God would not that the rebellious should be reputed so much as members of his people, but would have them cut off: much lesse would he indure, that they should be admitted to his Sacraments. *The person that doth ought presumptuously, whether*

whether born in the land, or a stranger, the same blasphemeth the Lord: Therefore that person shall be cut off from among his people. Because hee hath despised the Word of the Lord, and hath broken his commandment, that person shall be utterly cut off. God would that all should come unto the Paschever, that is, all the members of his people: but the rebellious and obstinate breakers of his Covenant he utterly disclaimed and renounced from being members of his people: therefore hee permitted them not to come thereunto. That man that will doe presumptuously, not harkening unto the Priest (that standeth before the Lord thy God to minister there) or unto the Judge, that man shall dye, and thou shalt take away evil from Israel. By these two places God will have those cut off, which are rebellious against his law, and that even from the civill state and Common-wealth: neither doth he permit them to be any members of his people: much lesse then will he have them to be accounted members of his visible Church, and admitted to the Sacraments. The civill or judicall law indeed is taken away, as also are the ceremonies: but that especiall difference between the Citizens of the Church and others, is not taken away. In the first of Esay is a whole Sermon against the wicked, which offered sacrifices unto God, and there God will not that they should sacrifice unto him: therefore now also he will not that such men be admitted to the Sacraments. *Bring no more oblations* (saith God) *in vaine.* Object, God will that all should celebrate the Paschever: Therefore here-hence hee excluded not the wicked. Ans. God will that all celebrate his Paschever; that is, all such as he will have accounted for members of his Church and people: not the obstinate, whom hee commanded to be sequestred from his congregation. Againe, Esay 66. hee dooeth such as persist in their wickednesse; and yet offer sacrifices unto him: *Hee that killeth a bullocke, is as if he slew a man: hee that sacrificeth a sheep, as if he cut off a dogges necke: hee that offereth an oblation, as if hee offered swines blood: hee that remembereth incense, as if hee blessed an Idoll.* In the sixth of Jeremy he sharply reproveth those, who, being defiled with their abominations, yet durst appeare in his Temple. Ezekiel the 20. he threatneth that he will not answer, when he is asked by them who goe after other gods, and then present themselves in Gods Temple, when they are polluted. In the same Chapter he saith, that they profane his Sabbaths, and pollute his Sanctuary, who, when they have gone a whoring after Idols, appeare in his Temple. Amos the fifth, hee rejecteth the sacrifices and worship of transgressors: *I hate and abhorre your feast. dayes, and will not smell in your solemne assemblies.* Haggai the second, he prohibiteth the uncleane in soule once to touch holy things, where he speaketh of morall and ceremoniall uncleannesse. *The sacrifice of the wicked is abomination to the Lord.* In the New Testament John admitteth them only to baptisem, who confessed their sins, and repented: *Bring forth fruits worthy amendment of life. Leave thine offering before the Altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift:* Therefore whosoever reconcileth not first himself unto his brother, hee is to be debarred the Sacraments. For Christ will that all submit themselves first unto God, according to all his commandments, before they approach to any Sacrament: For by the name of Altar, here are understood any Sacraments whatsoever. *Amend your lives, and be baptised every one of you. If thou beleevest with all thine heart, thou mayest be baptised:* Therefore, if thou beleevest not, thou mayest not. *The things which the Gentiles sacrifice, they sacrifice to devils, and not unto God. Yee cannot be partakers of the Lords Table, and of the Table of Devils. Whosoever eateth unworthily, is guilty of the Lords body:* But the wicked, eating without faith and repentance, eate unworthily: Therefore they are guilty. We ought not to partake in other mens sins: and we ought not to wink at any mans destruction: therefore wee may not admit the wicked to the Sacrament, lest they eat unto themselves damnation.

2. In respect of Christ and his Apostles speciall commandment: *If thy brother trespass against thee, goe and tell him his fault between him and thee alone: if hee heare thee, thou hast wonne thy brother. But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses every word may be confirmed. And if he will not vouchsafe to heare them, tell it unto the Church: and if he refuse to heare the Church also,*

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- let him be unto thee as an Heathen man, and a Publican. Verily I say unto you, Whatsoever yee bind on earth shall be bound in heaven; and whatsoever yee loose on earth, shall be loosed in heaven. But Christ will not that his Sacraments, which he instituted for the faithfull alone, be made common with Pagans and Publicans. And lest this Mandate might be understood of some private and speciall judgement, it is expressly added: *Whatsoever yee shall bind, &c.* which words cannot be otherwise understood, but of the publike power of the Keys. I verily, as absent in body, but present in spirit, have determined already, as though I were present, that hee that hath done this thing, when ye are gathered together, and my spirit, in the name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ, be delivered unto Sathan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus. And againe: With such a one eate not. Put away therefore from your selves that wicked man. For what concord hath Christ with Belial? or what part hath the Beleever with the Infidel? We command you, brethren, in the name of our Lord Jesus Christ, that yee withdraw your selves from every brother that walketh inordinately, and not after the instruction which yee received of us. If any man obey not our sayings, note him by a letter, and have no company with him, that hee may be ashamed. If there come any unto you, and bring not this doctrine, receive him not to house, neither bid him, God speed: for, he that biddeth him God speed, is partaker of his evill deeds.
3. The power of the Keyes is necessary in respect of Gods glory. For God is reproached and despised, if without difference wicked blasphemers goe in the number of his Children, and his Kingdom, and the devils be confounded.
4. Lest the Sacraments be profaned, and that given the wicked in the Supper, which is denied them in the Word.
5. That the purity of Gods doctrine and worship be preserved.
6. For the safety of the Church, which shall be punished, if she wittingly and willingly profane Christs Sacraments, or suffer them to be profaned.
7. For the safety of the sinners, that they, being often admonished and put to shame, may returne to repentance.
8. For avoiding of offence in the Church, that others, weaklings, be not corrupted by evill example. Know ye not that a little leaven leaveneth the whole lump?
9. For avoiding of offence among those that are without, lest they, who are not as yet members of the Church, come not to it.
10. That the name of God might not be blasphemed, and evill spoken of by others, and his Covenant despised and reproached.
11. That from the sinners themselves punishment may be averted, because the wicked, approaching unto the Lords Table, eate their owne damnation. Wherefore, that this may not come to passe, the Church is bound to provide, that such approach not thither.
12. They who deny the faith and doctrine of Christ, are to be excluded from the Church, and from the use of the Sacraments: For the Faithfull, or Christians are not to be confounded, or mingled with those, who are not members of the Church, or with those, who are professed ungodly persons, blasphemers, revolvers to Arrianisme, Mahumetanism, and the like. But they that deny, and refuse to repent, deny the faith and doctrine; They professe that they know God, but by workes they deny him. And he that denieth the faith, is worse than Infidels; Therefore they who persist in their wickednes, and deny to repent, are to be shut out of the Church; neither are they to be admitted to the use of the Sacraments.
13. And here hath place that saying of Christ, Give not that which is holy to dogges. Wherefore, neither to the Sacraments are dogges to be admitted, namely, those which persist in their wickednesse, and make a mocke of Gods Word. For if Christ speaketh this of his audible Word, to wit, the Word preached, which yet was instituted for the converted and unconverted, or such as were yet to be converted; much more shall this likewise be spoken of his visible Word, namely, of the Sacraments, which were ordained and instituted for the converted only.
14. Open Infidels, wicked ones, and blasphemers, ought not to be baptised: For they ought

ought not to be baptised, who beleeve not with their whole heart. Wherefore, Philip saith to the Eunuch, *If thou beleevest with all thine heart, thou mayest be baptised.* So John also baptised none but such as confessed their sins. Now if blasphemers and unbelievers are not to be baptised, it followeth that they are to be shut out of the Church, and not to be admitted to the receiving of the Sacraments. They who ought not to be baptised, neither ought they to be admitted unto the Supper: for there is one and the same reason in both.

15. *They who are not as yet baptised, are not to be admitted unto the Supper:* but to them who forsake their Baptisme, Baptisme is no Baptisme; according to that of the Apostle: *If thou be a transgressor of the law, thy circumcision is made uncircumcision;* that is, if thou perlevere in thy transgression without repentance: Therefore they who forsake their Baptisme, are not to be admitted unto the Supper. Obj. *Then they who forsake their baptisme, are also to be baptised after their receiving into the Church.* Ans. Their receiving into the Church by baptisme is firme, and in force to them that repent, without any iteration of the signe. But seeing baptisme is an entrance into the Church, they who forsake it, are not in the Church; and therefore as long as they continue such, they are not to be admitted either into the Church, or unto the Supper.

16. *Unto whom the promise of grace doth not belong, unto them the signe of grace ought not to be extended:* otherwile the Church should deale corruptly, admitting them whom God excludeth, and should be diverse and disagreeing from her selfe: for she should abiove them by the *visible word*, whom she condemned by the *audible word*. Wherefore the wicked and blaspheinous, whom God hath rejected, and deprived of his grace, are not to be admitted unto the Sacraments, which are the signes of Gods grace.

17. *The institution of the Sacraments, or the condition, which must be observed in coming to the Sacraments, requirith faith and repentance:* Therefore they who shew not repentance, ought not to be admitted. This argument followeth by a counterposition; They which have repentance and faith are to be admitted: Therefore they, which have not repentance and faith are not to be admitted.

3. *To whom the power of the Keyes is committed, against whom, and in what order to be used.*

UNto whom the declaration and denouncing of Gods Word is committed, to them also is committed the power of the Keyes. The denouncing and publishing the anger and favour of God, which is performed in the preaching of the Gospel, is committed unto the *Ministers*: For the preaching of the Gospel is committed to them alone. But that denouncing, which is exercised in Church discipline, belongeth to the whole Church: For unto the whole Church doth discipline and spirituall jurisdiction belong. Now the denouncing and declaration which is used in the ministry of Gods word, is done after another manner than in the Church discipline. In the ministry of the word, the anger of God the word going before, is by every Pastour alone or Minister of the word privately denounced against all ungodly, unbelieving, and unrepenting persons: namely, that they are exiled from the Kingdome of Christ, as long as they repent not, neither live according to the prescript rule of the Gospel. And againe, if they repent, the grace and favour of God, and remission of sinnes, is by the same Pastours and Ministers signified and declared out of the Word of God unto them.

Obj. 2. *Then have men power to condemne.* Ans. They have ministeriall power; that is, the charge and function of denouncing unto men, according to Gods Word, that God remitteth or not remitteth their sins. And this is done two waies: First, and in generall, when in the preaching of the Gospel they declare, *That all beleevers are saved, and that all unbelievers are condemned.* Secondly, when as they exercise this function of declaring Gods will privately unto particular men, and towards every one in severall: and when remission of sins is promised to some certain person repenting, and when

Act. 8. 37.
Mat. 3. 6.

Rom. 3. 25.

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How the Ministers of the word doe abiove and condemne.

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Acs 8. 23.

when likewise the anger and displeasure of God is denounced against any one person not repenting, as long as he continueth in that minde. So Peter said to Simon Magus, *Thou hast neither part nor fellowship in this business.* The same is to be said in particular to every one, as often as need requireth: neither must we do it at our own pleasure, but according to the word of God. And this is the power of the Keyes granted unto the Pastours, and annexed unto the Ministry of the word. But to execute this sentence declared, belongeth to God alone. In Ecclesiasticall jurisdiction, or Church judgement, the denouncing of the favour and wrath of God, is not done by any privately, but by the whole Church, or in the name of the whole Church, by such as are deputed thereunto by the common consent of all. And this denouncing is used for some certain causes, and towards some certain persons, having also accompanying it a debarring and excluding from the use of the Sacraments, when need requireth.

The persons who
are to be excom-
municated.

Now, *Who* are to be excommunicated, is known sufficiently by that which hath been said before; namely, such as either deny some Article of faith, or shew that they will not repent, or submit not themselves to the will of God, according to his commandments, neither make any doubt of persisting stubbornly in manifest wickednesse. All such are not to be admitted into the Church: or, if they have been admitted into the Church in baptisme, yet wee must not goe forward in offering them the Lords Supper.

The order how
they are to be ex-
communicated.

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Mat. 18. 15.
2

That Order is to be observed in executing the office of the Keyes which Christ himselfe, *Matth. 18.* hath set downe. When a man hath committed some private trespasse, he must first be *contiously admonished by one*, according to the commandment of Christ: *If thy brother trespass against thee, goe and tell him his fault between him and thee alone: if hee heare thee, thou hast wonne thy brother.* Moreover, if being admonished by one, he doth not yet repent, he must be againe *privately admonished by thee, taking one or two with thee.* And such admonitions must be done according to Gods word, and with signification of good will towards the offender; and that not but for causes just, weighty, and necessary. And if neither so admonished by one or two hee repent, *hee is to be corrected by the whole Church.* Which also Christ hath commanded, *If hee will not vouchsafe to heare them, tell it unto the Church.* Now, if a man transgress publicly by offending of the whole Church, he must also publicly be corrected by the Church, according as his trespasse is. If neither yet he will repent, being admonished and chastised by the Church, whether it be he that committed a private trespasse, or he that committed a publick offence, at length excommunication must be inflicted by the Church, as the extreme and last remedy to correct men obstinate and impenitent: even as also Christ himselfe commandeth in these words next following the place before alledged; *If he refuse to heare the Church also, let him be unto thee as an Heathen man, and a Publican.* In these words Christ expressly commandeth all, whosoever, being after this sort admonished by the Church, will not repent, to be by the common consent of the Church excommunicated, untill they repent. This then is the lawfull course of reclaiming such as goe aside, and refractory persons in Christs Church, if the degrees prescribed be observed in the execution. The degrees prescribed are foure: 1. *A brotherly private admonition.* 2. *An admonition by many.* 3. *An admonition by the Church,* 4. *The publick decree and sentence of the Church.* The first and second degree take place in private offences; the third, in notorious and grievous publick crimes or scandals; the fourth, in a case of contumacy, in which only the Church proceedeth to excommunication, reputing the obstinate party for an *Heathen* and *Publican*; that is, for an aliant and stranger from the Church and Kingdom of God, untill he repent. Wherefore necessarily before excommunication first goeth a knowledge of some slip or error, and a knowledge of obstinacy or stubbornesse. If then any man become a *Papist*, or an *Arrian*, or a *Davidian*, or an *Apostate* in any other kind, he must not be reputed a member of the Church, though himselfe professe that hee is, and desire to continue therein, unless he abjure and detest his errour, and live according to the doctrine of the Gospel. The reason is, because God will have his Church separated from all other Sects and

and limbs of the Divell: but they, who reverse their oath made in Baptisme, are limbs of the Divell: Therefore they are to be exiled the Church; yea, though they professe themselves Christians. For, in deeds they deny what they professe in words: and therefore it is evident, that they lye and dissemble; seeing faith and a Christian life cannot be dis-joynd; and they who separate them, mocke God and his Church. Now, an *Apostata* is not such an one as sometimes, or oftentimes offendeth in life and doctrine, and repenteth againe; but such an one, as who being apparently converted of open errors and out-rages, refuseth to desist from them. Who is an Apostata. Howbeit, if any professe repentance, and make out-ward shew thereof, though inwardly he be an hypocrite, the Church is bound to admit such an one, untill he bewray himself. For the Church may not judge of things secret and hidden.

3. What are the ends of the Ecclesiasticall discipline, and what abuses are therein to be avoided.

Christ hath given to his Church the power of Excommunication, not for the destruction of the sinner which is to be excommunicated, but for his edification and salvation. Wherefore the end of this discipline is not to establish the sovereignty and tyranny of the Ministers: *The Kings of the Gentiles reign over them; but ye shall not be so.* The Ministers themselves must most of all be subject to this discipline, and with this bridle they are specially contained within the bounds of their vocation; because the Keyes belong not to Ministers alone, but to the whole Church. Much lesse is this the end of Ecclesiasticall discipline, that wretched sinners should be vexed, oppressed, and driven to desperation (these are the slanders of the enemies of this discipline) but the true ends are those which the Apostle delivereth and sheweth: 1. That the rebellious, by this means disgraced and terrified, may bethinke themselves and repent, *Let such a man be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.* 2. Lest other Christians, by the example and conversation of wicked ones, should be corrupted. For, one scabbed sheep, unlesse he be cured or excluded, may infect the whole flock; and a little leaven leaveneth the whole lump. *Your joycing is not good: know ye not that a little leaven leaveneth the whole lump?* 3. That others may be put in feare of offending; *Them that sin, rebuke openly, that the rest may feare.* 4. That the Church be not defaced with scandals, and to avoid the profanation of the Sacraments, and Gods anger consequent thereon: *Purge out therefore the old leaven, that yee may be a new lump, as yee are unleavened: For Christ our Paschever is sacrificed for us.* These then are the ends and uses of Ecclesiasticall discipline or excommunication.

The abuses that are to be avoided in Excommunication, are; 1. That the degrees of admonition be not neglected, and that we begin not preposterously from the last, but from the first. First therefore let private admonition take place, and let him be gently and courteously admonished, which hath offended; and let the admonition be a detecting and reproofe of his error out of Gods Word, and an exhortation to amendment. 2. Let it be done in such sort as it ought; that is, according to Gods Word, with signification of our brotherly love, and desire of succouring them that erre, and that to their salvation. For, God will not execute anothers sentence, but his owne: Therefore our offending brother must not presently be reckoned for an enemy, or aliant from the Church, but be admonished as a brother; according to that of the Apostle: *Yet count him not as an enemy, but admonish him as a brother.* 3. Let it be done on just, weighty, and necessary causes, and not on wrong, doubtfull, and causes of no importance. Wee may not proceed on every suspition to Excommunication, but upon urgent necessity, as Physicians, who come not to lancing, untill meere necessity inforce them. Now, this necessity is then, when errors against the foundation of faith, and open out rages are obstinately maintained, and the whole congregation, or some parties thereof are endangered. 4. The cause must with circumspection be weighed by all the Elders, the decison and judgement approved of the whole Church; it

Mat. 18. 17.
Luke 22. 25, 26

it may not be managed by any severall mans private authority, or swayed by the Minister alone. For this power is not appropriated by Christ to some few, or to the Ministers onely (howsoever the execution be devolved by the Church to a few, or to the Minister alone) but to the whole Church. *If hee will not vouchsafe to heare them and others, sell it unto the Church. The Kings of the Gentiles reign over them; but ye shall not be so.* Wherefore the consent and decree of the Church is to be expected; 1. *Because of Gods expresse commandement to this purpose.* 2. *That no man be injured.* 3. *That the processe may be better authorised.* 4. *That the Ministry of the Church grow not unto an Oligarchy, or a Papisticall sovereignty of some few persons.* 5. *That the condemnation of the rebellious may be the more just.* The last abuse to be prevented by Excommunication is, 5. That we kindle no schismes, nor give occasion of scandall and offence in the Church, whilst good men see many at variance between themselves, that grievous evils follow one another on the head, and that the Church is divided: These evils, if the Ministers see, or feare, they may not proceed, but warne and exhort both privately and publikely. If they profit nothing hereby, they are held excused: *Blessed are they which hunger and thirst after righteousness; for they shall be filled:* Others shall give an account of their obstinacy.

Mat. 5. 6.

5. How the power of the Keyes committed to the Church, differeth from the Civill power.

1 **T**He differences are many and manifest: 1. Ecclesiasticall discipline is executed
2 by the Church: the civill power by the Judge or Magistrate. 2. In the civill
3 state judgement is exercised according to civill and positive lawes: in the Church,
4 judgement proceedeth according to Gods Lawes and Word. 3. The power of the
5 Keyes, committed unto the Church, dependeth on Gods Word; and the Church
6 exerciseth her authority by the Word, when it denounceth the anger and wrath of
God against Infidels and unrepentant persons, and punisheth the obstinate with the
Word only; yet so, as that this punishment pierceth even unto their consciences:
the civill power is armed with the Sword, and punisheth the obstinate with corporall
punishments only. 4. The judgement of the Church hath degrees of admonition;
and if repentance interpose it selfe, it proceedeth not to punishment: the
civill judgement and the Magistrate proceeds to punishment, though the offender
repent. 5. The end and purpose of the Church is, that hee which hath offended
should repent, and be saved for ever: the end and purpose of the Magistrate is, that
the offender be punished; and so peace and externall order and discipline be maintained
in the Common-wealth. 6. As the Church proceedeth against refractory
and obstinate persons only; so it is bound to reverse and retract her judgement
and punishment, if there come repentance: but the Magistrate, when he hath once
punished, is not bound to recall his judgement and punishment, neither is hee able
sometimes to revoke and repeale it. The Thiefe repenteth on the Crosse, and is
received of Christ into Paradise: nevertheless, the Magistrate goeth on to execute
this penalty adjudged unto him, and putteth him out of the Common-wealth. So
oftentimes the discipline of the Church hath place, where there is no place for
civill judgement; as when the Church casteth out of her congregation the impenitent,
and accounteth them no more for her members, whom notwithstanding the
civill Magistrate tolerateth. And contrariwise, the civill government oftentimes
exileth those, whom the Church receiveth; as when the Magistrate punisheth
Adulterers, Robbers, Theeves, and doth no more reckon them for members of the
Common-wealth, whether they repent, or continue obstinate; whom yet the
Church (if they repent) abandoneth not, but receiveth. Wherefore the difference
of the Ecclesiasticall and civill power is apparent and manifest. There remaine objections
of the Adversaries of Ecclesiasticall Discipline, whereunto wee will in few
words make answer.

Object. 1. *The charge and office of the Keyes is no where commanded: Therefore it is
not to be ordained in the Church; and by consequent, no man ought to be excluded from the*

not to
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Ans.

Ans. The Antecedent is false; because frequently in Scripture manifest testimonies of this charge and commission are extant: *I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound in heaven.* Here in plain words is exprest the power of the keys committed to all ministers of the word. Moreover, *what this office or charge of the keys committed to the Church is, and how the Church must discharge this charge and function,* Christ likewise plainly advertiseth and declareth: *If he will not vouchsafe to hear them, tell it to the Church: and if he refuse to hear the Church also, let him be unto thee as an heathen man, and a publican.* Verily, *I say unto you, Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven.* These things given thus in precept by Christ, Paul also doth in the thing it selfe confirm: *Let such a one be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.* When ye come together into one place, this is not to eat the Lords Supper. *If any man obey not your sayings, note him by a letter, and have no company with him, that he may be ashamed.* Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. In the Prophets also are manifest testimonies, in which this is apparent to have been commanded by God: *What have I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt-offerings of rams, and of the fat of fed beasts: and I desire not the blood of bullocke, nor of lambs, nor of goats. Hee that killeth a bullocke, is as if he slew a man: he that sacrificeth a sheep, as if he cut off a dogs neck: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idol. I shake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices. Unto the wicked said God; What hast thou to doe to declare mine ordinances, that thou shouldst take my covenant in thy mouth? Wherefore Christ also saith, Leave there thine offering before the Altar, and goe thy way; first be reconciled to thy brother, and then come and offer thy gift.* There are other places also of Scripture besides these, where it is commanded, that all professed wicked persons be excluded from the Church, and the use of the sacraments: as, wheresoever is reprehended the unlawfull use of the sacraments: Likewise, wheresoever the Ministers are commanded to receive only such for members of the Church as professe faith and repentance. Rep. God indeed forbiddeth the ungodly to come unto the Sacraments, but he willet not that the Church should forbid them. *Ans.* What God forbiddeth to have done in the Church, that will he have to be avoided by the discipline of the Church: and that God hath willed the Church to forbid and exclude professed ungodly persons, is manifestly proved by the fore-alleged places.

Obj. 2. Men are not able to discern the worthy from the unworthy, they cannot know who truly repent, and who persist in pietie; neither can they cast a man into hell: Therefore that judgement is not committed unto the Church, whereby the godly may be distinguished from the ungodly. *Ans.* The Church doth not judge of such as are hidden or secret, but of those that are manifest; namely, of those who shew themselves in outward life and profession: and this she doth, when concerning such, she subscribeth to the judgement of God; that is, when she judgeth of them according to the prescript of Gods word: as, when out of the word of God she pronounceth the obstinate to be condemned, as long as they continue such; and when out of the word of God she absolveth them which shew repentance. But to discern from others such as are close and hid, as the Church is not able, so neither doth she take it upon her.

Obj. 3. Christ saith in the parable of tares, Let both grow together untill the harvest: Therefore none ought to be excluded. *Ans. 1.* Christ speaketh there of hypocrites, who cannot be discerned alwayes from the true servers of God. Therefore his meaning is, that hypocrites ought not to be cut off or separated from the Church, as whom wee know not to be such: but that the Angels shall do this at the last day. *2.* Christ distinguisheth there the office of the Magistrate, and of Ministers: Let them grow; that is, put not to death any which are estranged from the Church. For, the Ministers may not use corporall force against any man, as may the Magistrate. Now if this difference be pur, the difference which is between the Church and the kingdome of the divell shall not be taken away.

Obj. 4. *Men are to be forced and compelled unto good works: The use of the Sacraments is a good work: Therefore they are to be forced and compelled to the use of the Sacraments.* Ans. 1. The Minor is not true, except it be understood of that use which is celebrated by the faithfull: otherwise, when unbelievers use the Sacraments, their use is no good work. The use of the Sacraments is a good work, when good morall works go before this use: and then is it truly called the use of the Sacraments, otherwise it is rather an abuse and profaning of the Sacraments. For, when the wicked take the Sacraments, they abuse them; whence it is that Christ expressly denounceth the wicked from this good work, when as he saith, *Leave there thine offering before the Altar, and goe thy way.* 2. The Major proposition is to be distinguished. Men are to be compelled unto good works, but in their order, so that there goe before an enforcing to morall works, and then follow after an enforcing to ceremoniall works: and so is that to be understood which Christ saith, *Compell them to come in.* If they thus urge the argument: *Good works are not to be forbidden: The use of the Sacrament is a good work: Therefore not to be forbidden.* If (I say) they thus argue, we grant them their Conclusion: for we forbid not the use, but the abuse. Rep. 1. *God would that all should celebrate the paschever.* Ans. All? Not notorious wicked ones, but such as were members of his people, and ought to be tolerated in a civill society: but concerning obstinate persons, there was a commandment that they should be taken from amidst the congregation. Rep. 2. *Yet nevertheless many evils accompany this use, and are therein committed.* Ans. These evils are done by them that hinder, and will not follow this good use, not by them that exhort thereunto: yet, *Blessed are they that hunger and thirst after righteousness;* that is, which desire the performance of that which is good: which, if it be not practised, it is not their fault. And we may not doe evill, or omit those good things which God commandeth, that good may come thereof: only let us do our duty, and leave the event unto God. If that which is good be not put in practice by others, yet our conscience is cleere, and we have discharged our selves.

Object. 5. *We have not examples of this excluding: The Prophets, Apostles, and John excluded none; nay, John baptised a generation of vipers: Therefore our Ministers may not exclude any from the sacraments.* Ans. The Prophets, albeit they could not exclude the wicked from the sacrifices and sacraments; yet they condemned that wickednesse of theirs in approaching thither, and made oftentimes long sermons, both against the wicked, who did approach; and against the Church, which admitted them unto the sacrifices: But that the Apostles did exclude, Paul alone doth sufficiently shew by his example, as we saw before, in that he commanded the incestuous person to be delivered unto Satan, and to be cast out of the Church: and John baptised them only who promised faith and repentance: he baptised a generation of vipers, when they did repent. Wherefore, although they were a viperous brood whom John baptised; yet were they not any longer vipers when they were baptised: for John baptised none but such as confessed their sins; as also he preached the baptism of repentance for the remission of sins: and required of them whom he baptised, that they should bring forth fruits worthy amendment of life.

Object. 6. *If they are to be admitted unto the sacraments which professe faith and repentance, and the unbelievers and wicked are to be excluded; the same shall be done after the same manner as it was done by John: But John by himself alone admitted them who professed faith and repentance unto baptism, and he alone also rejected the impenitent: Therefore it shall be lawfull for one Minister alone, either to admit them who professe the doctrine and repentance, or to reject the obstinate.* Ans. The reason is not alike: For John was endued with a propheticall and apostolick authority, which our Ministers have not. Again, at that time the gathering of the new Church was respected, and not the excluding of them who were in the Church, and had revolted from it.

Luke 14. 23.

Numb. 15. 30.

Mat. 5. 6.

Mark 3. 5.
Luke 3. 3.

Certain Arguments affoyled, whereby some, in a publick disputation held in Heidelberge, *An. 1568. June 10.* (D. Peter Boquine being Moderator, and M. George Withers English-man, the Respondent) endeavoured to abolish Ecclesiasticall Discipline: which Arguments, with their Solutions, were taken word by word from the mouth of D. *Ursine*, at the repetition of this disputation, the next day privately made in *Colleg. Sapient.*

The T H E S E S proposed concerning Church Discipline
were these two:

1. To the sincere preaching of the word and lawfull administration of the Sacraments is required an office or power of Government in the Church.
2. This office I thus interpret: That the Ministers, with the Seniors, should have, and should exercise a power of convicting, reproving, excommunicating, and executing any other point of Ecclesiasticall discipline on any offenders whatsoever, even on Princes themselves.

1. **W** Here the Word and Sacraments are rightly to be administered, there must the authority of discipline be established: But in the Primitive Church, and at this day in well ordered Churches, the authority of discipline is not established: Therefore the Word and Sacraments are not rightly there administered. But absurd were it so to say: Therefore absurd also to impose a necessity of discipline on the Church. *Ans.* These words, To be rightly administered, are doubtful, and have a diverse meaning. 1. To administer rightly, signifieth, so to administer, as that the administration wholly agree with the prescript of the Lord. 2. It signifieth, To administer (not according to the right, perfect, and exact observing of it; but) so, that the administration be pleasing to God, and profitable for the salvation of the Church. In this whole world the Sacraments are not rightly administered according to the former signification: but according to the later signification they are. For, albeit some blemishes, by reason of the Churches weaknesse and imbecillity, cannot be corrected and amended on a sudden; yet the administration may please God, and profit the Church: albeit we are neverthelesse to acknowledge and bewail the defects: for, *Blessed are they that hunger and thirst after righteousness.* Except these things be granted, there will be no pure Church in the world. We may seem now to have sufficiently affoyled this objection: but yet further also we deny the Minor: For the authority of discipline was, and continued in the Primitive Church, and shall also continue in an ill ordered Church, but with great abuse, as amongst the Papists. *Repl.* In our Churches, and in the Helvetian Churches, excommunication is not in force: Therefore the Minor of the former objection is true. *Ans.* Although in some Churches it be not exercised, yet is it not then ill exercised: but the Minor is neverthelesse infringed; because in those Churches the Word and the Sacraments are rightly administered, according to the other signification, whereof we spake before. Here *Ursine* alledged a saying out of *Chrysostome*; *Chrysostome* saith, If any wicked person come unto the Lords Table, give not unto him the Lords Sacrament, the body and blood of the Lord: if he will not beleeve, signifie it unto me: I will rather lose my life, then I will admit him. Excommunication therefore was in force, and was exercised in the Church many hundred yeers after Christ.

Object. 2. That doctrine which hath neither Gods word nor approved examples, is not to be thrust upon the Church: But this doctrine hath neither of these: Therefore it is not to be thrust upon the Church. *Ans.* It hath the word for it: If he refuse to hear the Church, let him be unto thee as an heathen man. It hath approved examples: Let such a one be delivered unto Sathan. And, Whom I have delivered unto Sathan.

*Objections against the Word or Scriptures alledged for proofof
Seniory and Excommunication.*

That by the name
of the Church is
meant the Senio-
ric.

R Epl. No mention is made of the Seniory, or of Excommunication in the place, *Mat. 18.* Therefore this Scripture proveith nathing. *Ans.* I deny the Antecedent: For, although there be not the formall words, yet the thing it self is contained in them. For the Seniory is intimated in these words, *Tell it to the Church: and Excommunication in these, Let him be unto thee as an heathen or publican.* Rep. 2. The Church is not the Seniory: But Christ commandeth that signification be given to the Church, and that admonition be given by the Church: therefore not by the Seniory. *Ans.* I deny the Major: albeit the whole reason notwithstanding may be granted: namely, that Christ understandeth not the Seniory, but taketh properly the name of the Church, both of the Jewish before Christ, and of the Christian after Christ. But there must be notwithstanding some order of the jurisdiction of the Church: some must be appointed and ordained by the Church to oversee and direct mens actions, else will there be a confusion of all things. We cannot observe that which Christ saith, without defining of circumstances: Therefore by the Church is comprehended the Seniory, and by consequent it is understood of a Councell or assembly of Governours.

Repl. 3. It is true indeed, that signification cannot be given to the whole Church, but to the Councell, or assembly of Governours: which yet is civill: so that the meaning is; *Tell the Church, that is, the Senate of the City.* *Ans.* Now then they confesse, that it cannot be signified to the whole Church, but to some Councell, or assembly of Governours, which yet must be civill, not ecclesiasticall. The question then is, whether Christs words are to be understood of a civill Councell and assembly. They prove therefore that this Councell is civill, thus; That Councell which punisheth with corporall punishment, is civill: The Councell which gave Paul power to put Christians to death, punisheth with corporall punishment: Therefore it was civill. *Ans.* That Councell which punisheth so according to right, is civill; but they who gave that power to Paul, did it wrongfully, because they had not that right and authority, but usurped it: Which also is to be thought of their putting Stephen to death, because it was done tumultuously: and further, the Priests themselves were consenting to it, but unjustly. Rep. 4. *S. Austin* saith, that the Jewes did lie, when they said, It is not lawfull for us to put any man to death. *Ans.* The words of *Austin* are these: Did they not put him to death, whom they yielded up to be put to death? But we must understand, that they meant, they might not put any to death, because of the solemnity of the day which they began now to celebrate. Ye false Israelites, are ye so hard hearted? Have ye so lost all sense through your over-much malice, that you think your selves undefiled from the blood of the innocent, because ye delivered him to another to be slain? Therefore *Austin* saith not that they lied; but only saith, that they did that neverthelesse, which they said was not lawfull for them to doe. Rep. 5. *S. Chrysostome* also saith, It is not lawfull for us; that is, because of the feast approaching. *Ans.* This is not true, (with the good leave of *S. Chrysostome* be it spoken) because it is witnessed by their stories, that their civill jurisdiction and lawes were taken from them by *Herod the Great*: and *Josephus* writeth, that the whole Councell was put to death by him and *Hircanus*, one Same as only excepted. Therefore the Jewes in effect say this unto *Pilate*, Thou hast the power of the sword, it is not lawfull for us to put any man to death: which thing *Pilate* also himself confirmeth, saying, Knowest thou not, that I have power to crucifie thee, and have power to loose thee? Repl. 6. It is said in the Gospel, Take ye him, and judge him after your own law. *Ans.* He meaneth the law of *Moses*: as if he should say; If he be a blasphemour, stone him to death, you have my good leave and warrant.

Repl. 7. *Josephus* saith, That their lawes were granted unto them by *Claudius*. *Ans.* Then before time they had them not. Moreover, *Claudius* is said in this sense to have granted them their lawes, because hee permitted them to observe their own lawes and rites in religion. I will (saith *Claudius* the Emperour) that their lawes be no longer infringed through my predecessour *Caius* his folly, but by the publication of this

my

John 18. 31.
Tract. 114. in Joh.

In Mat. Hom. 83.

Lib. 4. Antiq. c. 8.

Joh. 19. 10.

Joseph. lib. 19.
Antiq. cap. 5.

my Edict, that other of Caius be repealed, and they have free liberty to persist in the ancient religion of their Fathers. Repl. 8. Their Councell was taken away by Herod the Great: Therefore before time they had civill jurisdiction, and at that time, when Christ commanded to signifie it unto the Councell, they had none but the civill. Wherefore, by consequent, it was to be signified to the civill Senate: for that there was no councell but the Civill. For, in all, there were three councells or assemblies: 1. Of the whole kingdome, as the high courts of Parliament in England. 2. A lesse councell, which was the Senate of the city of Jerusalem: and that was civill and ecclesiasticall. 3. The Triumviri. All these were civill. The Councell then was civill. Christ sendeth to the councell. Therefore to the civill Senate. An. 1. By re-tor-tion. If the Jews lost their civill Jurisdiction under Herod the Great, then they had it not in Christs time: for it is cleere that Herod the Great died before Christ began to teach. Ans. 2. The councell was civill, but not only civill: for it had also Ecclesiasticall power, because it handled and decided matters of religion. It consisted of Pharisees and Scribes, of Divines and Lawyers: For they had morall and judic-iall lawes. The lesse Councell therefore, whereof Christ speaketh, was not meere-ly Civill, but Ecclesiasticall also. Now then the question is, Whether Christ commanded to tell the Councell, as it is Civill, or as it is Ecclesiasticall? That he will have it signified unto the Councell, as it is Ecclesiasticall, we prove out of the text: 1. Because we are commanded to account the excommunicated person for an heathen and publican, that is, for an alien from Christs Kingdome. Now to pronounce a man to be a Publican and an alien from Christs kingdome, belongeth unto the Ecclesiasticall Magistrate, not unto the Civill: because a publican, and an heathen may be a member of the Ci-ty, but not of the Church of Christ. 2. Christ addeth, Verily, verily, I say unto you, whatsoever ye bind on earth, shall be bound in heaven. Here Christ meeteth with an ob-jection: For the excommunicated person may object; what doth this touch me? Al-though the Church account me for an Infidell, for a Heathen man, and publican, I will not withstanding in the mean season eat and drink. Christ answereth therefore, that this judgement shall not be frustrate or of no effect: for I my selfe will be the executor of it. Before, he said, I will give thee the keyes of the Kingdome of heaven: but there he speaketh of the common and generall authority of the Ministry: here he speaketh namely and particularly of the Ministers authority in this case. To bind & loose therefore is not belonging unto the Civill Magistrate, but unto the Church.

Thus farre concerning the first member, That in the name of the Church mention is made of the Seniors. Now as touching the other member, that there is mention of Ex-communication in those words, Let him be unto thee as an heathen or publican.

Repl. 1. To be accounted for an Heathen man, and, To be excommunicated are not all one. Therefore the word Excommunication is not contained here in words of like force. Now the Antecedent is proved thus: Let him be unto thee as an heathen man, and a publican: There he speaketh not of the publique judgement of the Church, but of the private judgement of each man. Therefore he is not presently excommunicated by the whole Church, who is accounted for an heathen by private men. Ans. Whom each in severall account for an heathen man, him the whole Church so accounteth of. Therefore he speaketh of the judge-ment of the Church. Rep. 2. But it is not said there in the text, whom the whole Church accounteth for an heathen man; but, He that heareth not the Church, account him for a heathen man. Therefore thou accountest him not so according to the Churches judgement, but according to thine owne judgement. Answ. Well; I account him so, because he heareth not the Church. But, Not to heare the Church, and, To be a publican and estranged from the Church, are not these all one? But I adde another thing which admitteth lesse questioning. He saith not onely to every private man, but the whole Church: For, To thee, and, To the Church, are of like force. For, when Christ com-mandeth that I account a man for a publican and a Heathen, doth he in the meane time will that the Church account him for a Christian? No: because then he would have contrary judgements to be at once given of the same man. Wherefore, to be accounted of one for a publican, is, so to be accounted of all, even of the whole Church: and if that denunciation should not be done in speciall and particular, no man should be accounted for a Publican. But, To be accounted of the Church

Chap. 16,

The excommuni-cation is contain-ed in the place of Scrip-ture be-fore alledged.

for a publican and an heathen, is to be excommunicated, and to be out of the communion of the Church : wherefore this later member standeth still, that in the Scripture alledged mention is made of Excommunication, and that it is committed to the Church.

Repl. 3. *The wicked may be accounted for heathens and publicans without any Excommunication : Therefore a publican and an excommunicate are not all one.* Ans. I deny the Antecedent : because, To account one out of the communion of the Church, and, To excommunicate, are all one. Rep. 4. *But we may account one, that is, think one in mind to be such a person.* Ans. If he hear not the Church, thou art to know, not what the Church thinketh of him in mind, but what they publicly determine of him, whether thou maiest account him for an heathen and publican. And furthermore, *Paul* self, where forbids us to eat and drink with a wicked person : but conversing with a wicked man cannot be avoided on the secret cogitation, but on the publick determination of the Church : therefore it is not a knowledge only in the mind. Thirdly, in the same place he saith, *Put away from among your selves that wicked man ;* that is, proclaim and declare him to be no member of the Church : Therefore, *To account one for a publican,* is not only to think in mind, but also to pronounce him an aliant from the Church, and to excommunicate him.

1 Cor. 5. 11.

Objections against the example of the Apostles excommunicating, alledged,
1 Cor. 5. 2 Cor. 8. 5. 2 Thess. 3. 1 Tim. 1. &c.

THEY who at this day disallow the Discipline of the Church, elude the example of S. Paul two wayes : Some simply deny, that the Apostle speaketh of Excommunication, when he saith, *He that hath thus done, let him be delivered unto Sathan :* For, say they, *to deliver unto Sathan,* is not to excommunicate, but by some miraculous punishment through Sathans means to cut off, or at least, curse and banne him, and deliver him to Sathan to be tortured ; yet so, that hee continue a member of the Church notwithstanding. Others grant, that Paul speaketh of Excommunication ; but they deny, that the example pertaineth to us : because now there are Christian Magistrates, maintainers of discipline, of which Magistrates the Church was destitute in the Apostles time. Ans. But against the former of these make the Apostles words, *Put away from your selves that wicked man :* and, *With such a one eat not.* These cannot be understood of a miraculous punishment by death, such as *Ananias* and *Sapphira* suffered ; but they signifie the ordinary authority and judgement of the Church : 1. Because he saith, *Put ye away ;* and reprehendeth them, because they have not yet abandoned him. And, *Ye are puffed up, and have not rather sorrowed, that he which hath done this deed might be put from among you.* Now all these had not the gift which Peter had : Therefore hee should wrongfully reprove them for not shewing some miracle. 2. Because he requireth the consent of the Church : *When ye are gathered together, and my spirit :* But there was no need of such a course or an assembly for manifestation of a miracle. 3. Because hee will, that the incestuous person be delivered unto Sathan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus : that is, he will have him so dealt withall, that notwithstanding he might live and repent, that his flesh might be tamed with true contrition, that the old man might be mortified, and the new man quickned. Wherefore the Apostle would not that he should be slain. 4. He speaketh of the separating and exiling him from the Church, when he saith, *Purge out the old leaven. Company not together with fornicators. With such a one eat not.* All these speeches intimate a separation, not any mortall punishment. 5. The conference of places of Scripture teacheth, that they who either in word or in life deny the Christian faith, are not to be reputed Christians. Ambrose saith, that this incestuous person, when his offence was once known, was to be banished from the company of the brotherhood ; that is, from the Church. Now they who are cast out of the Church, are worthily said to be delivered up to Sathan ; because they are conversant and resident in his kingdom, as long as they repent not.

To deliver up to Sathan, &c. To put from the Church, is to excommunicate.

1 Cor. 5. 2.

1 Cor. 5. 4.

1 Cor. 5. 5.

They

They who maintaine the later opinion, alledge a false cause, when they say, that Paul therefore would have the incestuous person excommunicated, because then there was no Christian Magistrate. For Paul rendreth farre different reasons hereof, which continue in force unto this day: 1. The Commandement of Christ, *When yee are gathered together, and my spirit, in the name of our Lord Jesus Christ*; that is, by that authority and warrant of Christ, *Tell it unto the Church: Let him be unto thee as an Heathen, or a Publican.* 2. That the excommunicated person might repent, and be saved: *Let him be delivered unto Sathan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.* 3. Left others should be tainted and infected with the same fore: *Know ye not, that a little leaven leaveneth the whole lump? For, Christ our Paschever is sacrificed for us, that we should live with the unleavened bread of sincerity and truth, and become a new sprinkling, and cast out the old leaven of malice, unnesse and wickednesse; or at least, if we cannot cast it all out, yet that we professe not the toleration thereof.* These are the causes why Paul commanded, that the incestuous person should be excommunicated out of the Church: but we no where reade, that the Church did therefore excommunicate wicked persons, because it wanted a Christian Magistrate. For the duties of the Church and of the Magistrate alwayes were, and yet remaine distinct. It is certaine then, that the Apostle speaketh of Excommunication, when he saith: *Deliver him unto Sathan. Put away the wicked man from among you*: and that he treateth of the ordinary power of the Church against malefactors; whether any miracle then betide or no.

Three causes why Paul commanded the incestuous person to be excommunicated.

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Object. 1. *Nathan excommunicated not David an adulterer: Therefore Paul excommunicated not the incestuous person.* Answ. David repented after the first warning; therefore he ought not to be excommunicated. Paul also speaketh with condition of repentance: *Put him away*; to wit, if he repent not, or hath not already repented; on which repentance he commandeth that he be received againe. This condition we must necessarily understand; because that Christ would, that certaine degrees of admonition should first be practised, and God at any time receiveth the penitent into favour. The Theefe on the Crosse is not excommunicated, but upon his repentance, received of Christ. *If thy brother shall sin against thee untill seventy times seven times, thou shalt forgive him.* Wherefore not offenders, but obstinate persons, of which sort David was none, are to be excommunicated.

Mat. 18. 28.

Object. 2. *Christ excommunicated none: Therefore Paul did it not, neither ought the Church to excommunicate any.* Answ. The consequence is not good, to argue from the deniall of the fact, to the deniall of the right and lawfulness of the fact. The argument is no better than this: *Christ baptised none: Therefore Paul might not, and the Church may not baptise any.* For Christ indeed baptised none, but he commanded his Apostles to baptise all Nations. So likewise he excommunicated none, but he commanded the Church to excommunicate the rebellious and obstinate. *Let him be unto thee as an Heathen. Leave thy gift at the Altar, &c.* Philip said to the Eunuch, *Thou maist be baptised, if thou beleevest with all thine heart*: Therefore he had not baptised him, if he had not beleaved.

Mat. 18. 17. & 5. 24. Act. 8. 36.

Object. 3. *Paul saith, Ye have not sorrowed, that he which hath done this deed, might be put from among you: Therefore they should have prayed, that God would miraculously take him away by the Devill.* Answ. Ye have not sorrowed, signifieth, ye have not been earnest in taking away that scandall, which should be removed from you: from you, I say; because in the end Paul saith, *Put away from your selves that wicked man.* Therefore these words, *That he might be put from among you*, signifie, that he was to be cut off, not by Sathan, but by the Church.

1 Cor. 5. 3. & 1 Pet. 2. 12.

Repl. Paul useth the same word of himselfe: *I shall bewaile many of them which have sinned already, and have not repented, &c.* Here, to bewaile, signifieth not to be carefull of removing a scandall from the Church: Therefore neither in the former place. Answ. We answer out of the text: In that place he saith, *If I come againe, I will not spare*. Where he noteth the cause of this his griefe, in that he is constrained to punish severely the obstinate; that is, in the end to excommunicate them out of the Church.

2 Cor. 13. 21.

1 Pet. 2. 12.

2 Cor. 13. 1.

Object. 4. *The Apostle expoundeth himselfe, that he did not enioyne the Corinthians to*

excommu-

2 Cor. 13. 6.

2 Tim. 1. 16.

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Matth. 18.

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excommunicate the incestuous person, when he saith: *It is sufficient unto the same man, that he was rebuked of many: Therefore those words; Account him for a Heathen and a Publican: and, Put him away from among you, signifie onely a rebuking.* Answ. This reason deceiveth by a fallacy of coniequent; because a generall rule is not builded upon an example. For because here was need of rebuking only, seeing the party repented; it doth not therefore follow, that alwaies the same only is required. Repl. *What they did, that Paul commanded: But they did only reprehend and rebuke: Therefore Paul commanded them onely to reprehend him, when he commanded them to put him away from among them, and to deliver him up to Satan.* Anl. Paul commanded, that they should reprehend him, but not that only; because he commanded also that they should reject him, if he repented not. But if he repented, it should be sufficient to reprehend and rebuke him. Wherefore it doth not follow, *They only reprehended him: Therefore Paul commanded them only to reprehend him.* This is a true answer unto the former reply: but there is another also cleere and manifest. For the Greek word (which the Apostle here useth) signifieth not only *reprehension* and rebuking, but also that *excommunication*, which is by words only. And in this sense not onely it may, but also must be taken: because he saith; *So that now contrariwise ye ought rather to forgive him.* Therefore he was now excommunicated, and not as yet received, but to be received. Neither was he only reprehended and rebuked, but also cast out and rejected. And when also he saith, *Of many, hereby is confirmed, that by the name of the Church, whereof Christ speaketh, is not understood the common multitude, but the chiefe Governours of the Church.* Againe, *For this cause did I write* (saith the Apostle) *that I might know the prooffe of you, whether you would be obedient in all things.* He praiseth them therefore, because they obeyed. Wherefore, before repentance, he forbiddeth, *That they company not together with the excommunicated person.* And further, he also saith: *I pray you, that you would confirme your love towards him.* The Greek word, *κυρώω*, (which we interpret *to confirme*) signifieth, by publike sentence to speake a thing. So it is taken, *Galat. 5. 15. A mans covenant, when it is confirmed; that is, ratified by publike authority.* The Apostles meaning therefore here is, that they should declare their love towards that man by publike testimony. Therefore, *to forgive*, is to receive the excommunicated person into favour, and that doth he often repeat. Now there was also some space betweene the writing of the former and the later Epistle to the Corinthians: Therefore he stood in the meane time excommunicated. In the former Epistle Paul saith, *That he heareth, that some wicked persons were among the flocke.* Them he willeth to be excommunicated. And it is likely, that the Corinthians obeyed this his commandment in excommunicating them, and so wrote to Paul, that they had obeyed him therein, because in his second Epistle, Chap. 2. he commendeth them, and willeth them to receive againe the incestuous person, upon repentance.

Object. 5. *Excommunication needeth no excuse; but Paul excuseth himselfe, for that he had commanded him to be delivered up to Satan: Therefore he commanded not that he should be excommunicated, but enjoined some more grievous penance.* Answ. The Major is false: because excommunication from the Church and Kingdome of Christ, whereas it is a most grievous punishment, it requireth a farre greater excuse, than any bodily punishment.

Object. 6. *The Ministers cannot shut men out of the Kingdome of God: Therefore Paul commandeth them no such matter.* Anl. To the Antecedent we answer, that they indeed cannot by their owne authority; but they can in Christs name, according to the Apostles direction: *When ye are gathered together, and my spirit, in the name of our Lord Jesus Christ.* Againe, they cannot cast men out of Gods Kingdome: but they both can and ought to denounce rejection unto such as God professeth in his word that he doth reject. For, *to excommunicate*, is nothing else, but by denouncing to obstinate offenders their rejection from God, to subscribe unto Gods divine censure. Now this the Church not onely can, but ought also to doe. Therefore Paul reprehended the Corinthians, because they excommunicated not the incestuous adulterer, but expected untill they were admonished hereof. Therefore he reprehendeth them, because

because they had swerved from the common rule, that is, performed not the known and ordinary office of the Church, that, according to the commandment, they should account of him as of an heathen or publican.

Obj. 7. Paul commandeth, that he should be delivered to Sathan for the destruction of the flesh: But the word *destruction*, importing destruction, signifieth every where in Scripture violent death: Therefore here in this place also is insinuated a miraculous slaying of the body by Sathan, that the soule might be saved. *Ans.* It appeareth out of the circumstance, that *destruction* here signifieth the mortifying of the old man: for the opposition of the flesh and the spirit, and the very phrase is most usuall with Paul in this sense. The whole scope also of the matter ratifieth the same; for he will, that he should be delivered unto Sathan, that the flesh may be mortified, and the spirit saved: that is, that he may be converted in this life, and saved in the life to come. Therefore his meaning is not, that he should be miraculously destroyed, and deprived of life. Rep. But no man can be delivered unto Sathan for his conversion, or the mortification of the old man in him. *Ans.* It is true, that this delivery and giving over to Sathan, of it selfe, worketh no such effect, but by accident; that is, it is of Gods mercy that the elect are reformed by chastisements. And in the same sense wherewith they presse this reply, may we overthrow their own interpretation: because Sathan also slayeth no man, that his soule might be saved.

Obj. 8. If he would have had him excommunicated, he would have expressed his intent more plainly. *Ans.* We are not to respect only the plainnesse of any speech, but the purpose, force, and vigour thereof. Here greater perspicuity needs not, because the Corinthians understood what he meant, else had he unjustly reprov'd them.

Object. 9. Whom Paul had willed to be noted by a letter, him he willeth the Thessalonians to account of as of a brother; and therefore will not have him to be excommunicated. This consequence or sequele is proved thus: Contraries cannot stand together: But to excommunicate one, and account him for a brother, are contraries: Therefore if he be to be accounted for a brother, he is not to be excommunicated. That these are contraries is also thus proved: To excommunicate is, Not to account one for a brother: But, Not to account one for a brother, and, To account one for a brother, are contraries: Therefore also to excommunicate one, and account him for a brother, are contraries, and so cannot stand together; except, Not to account, and, To account for a brother should be all one. *Ans.* There is an ambiguity and diverse understanding of these words, To account for a brother: seeing there are degrees of brother-hood. Wherefore the contrariety is not here of force; for all men are brethren, both Christians and Turks: But Christians nevertheless, though they account Turks for their brethren and neighbours, and desire their salvation, yet do they not account them for Christian brethren. If then they are to account Turks for their brethren, then much more must they account them, and seek their salvation, who were before-time brethren, that is, Christians. 2. It is a fallacy of taking that simply and wholly to be true, which is true but in part: Account him for a brother; that is, in love, desire, and hope of saving him, but not in reckoning him amongst the sons of God, and members of the Church, until he repent. 3. He saith not, * Account him for a brother; but, * Admonish him as a brother: that is, as him who sometimes was a brother; and who, if he repent, must again be reputed a brother. For they are not altogether deprived of all hope of salvation, who are excommunicated, but that they may return again by repentance, and be included under the same hope. Now Paul useth this phrase, because he would that love and hope of amendment should be the rule of reproofe. For a brother admonisheth a brother friendly, and to a good end.

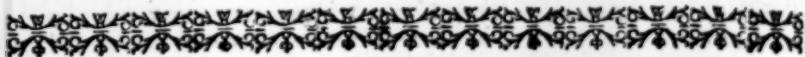
Object. 10. What Paul did, that are not we to follow: Paul did excommunicate Hymeneus and Alexander without the Churches consent: Therefore wee must excommunicate no man. *Ans.* The Major proposition is false, if it be generally understood. Repl. The Major is thus proved: What Paul did by his Apostolick authority, that are not we to follow: But he did this by his Apostolick authority. Now the Minor is proved by Pauls words: I have delivered, saith he, Hymeneus and Alexander unto Sathan: But our Ministers and Pastours of Churches cannot do this: Therefore it must needs be, that Paul did

2 Thess. 3. 15.

* Habere.
* Monere.

1 Tim. 1. 20.

did it of speciall authority. *Ans.* This whole reason I grant. We must not follow his example, if he did it alone. But hereof it followeth not, *Therefore we may not excommunicate*: for so, more is in the conclusion then in the premisses. And again, the Minor may be denied; because in the text alledged, it is reported only that *Paul* did it, not in what sort and what manner he did it, whether alone, or with others.



THE THIRD PART.

Of Mans Thankfulness.



FTER the Treatise of mans *Misery*, and of his *Delivery* thence by Christ, the doctrine of *Thankfulness* hath his necessary place: 1. *Because it concerneth Gods glory*; seeing the principall end of our Redemption is our *thankfulness*; that is, our acknowledging and magnifying of Christs benefits. 2. *For our comfort*, which consisteth in our delivery: and deliverance pertaineth not but to those who desire to approve themselves thankfull. 3. *That hence we may yeeld unto God his due and law-*

full worship: for God condemneth all mans will-worship. We must therefore declare out of Gods word the nature of true thankfulness, which is the due worship of God. 4. *That we may know that all our good works are thankfulness*, and not merits. Now, in generall, *Thankfulness* is a vertue acknowledging and professing the person of whom wee have been interested, and the greatnesse of the benefis wee have received, with a desire of returning and performing again to our benefactors all honest and possible duties. It comprehendeth in it *truth* and *justice*: *Truth*, because it acknowledgeth and testifieth the benefits that are received: *Justice*, because it endeavoureth to render condigne thanks for good deserts. So then, *Christian gratitude*, which is here handled, is an acknowledgement and profession of our free redemption from sin and death by Christ, and an earnest desire to decline and avoid sin, and all displeasure of God, and to order our life after his will; to crave, expect, and receive all good things by true faith from him alone, and to render all possible thanks for benefis received at his hands. Two parts there are also of this gratefulnesse; *Truth* and *Justice*: *Truth* acknowledgeth and testifieth the benefit of free redemption. and yeeldeth thanks unto God for it. *Justice* offereth up unto God such recompence as hee requireth, which is nought else but a true worship of him, obedience and good works. Unto *truth* belongeth the doctrine of *prayer*; and the doctrine of *good works* is referred to *justice*. Now the fountain of all these is, *Mans conversion unto God*: for the works of the regenerate only are good and acceptable to God; and Gods law is the rule of good works. Wherefore in this third part of Catechisme, *Mans conversion to God*, and *The law of God* is largely handled. So that these four Common places principally appertain to this part, *Of Mans Thankfulness*; The Common place of *Mans conversion*, of *Good works*, of *Gods law*, and of *Prayer*. The order and coherence of these Common places may be gathered also on this wise:

Out of the diverse and manifold doctrine of the two former parts we have learned, that we are not through any merit of ours, but of Gods meer grace, by and for Christ, redeemed from sin and death, and even from all evill both of crime and pain: whereof it followeth, that we should be thankfull for this exceeding benefit bestowed by Christ upon us. But we cannot shew and approve our selves thankfull to God, except we be truly converted: for whatsoever is done by them which are not converted, is done without faith, and is therefore sin and abomination before God. First therefore, those things which are spoken of *Conversion*, are in few words

What thankfulness is in generall.

What Christian thankfulness is.

A connexion of the Common places of this third part, by resolving gratitude into his parts.

Another connexion by compounding gratitude of all his parts.

words to be expounded. Then ensueth the common place of good works: for by them we declare our thankfulness towards God; and true conversion cannot stand without good works. Afterwards is adjoynd the doctrine which intreateth of the Law, whereby we learn to know good works: For those are truly said to be good works, by which we worship God aright, and shew our selves to be thankfull; which are done by faith, according to the rule and prescript only of Gods law. Because God will chiefly be worshipped of us, and magnified by invocation; and for this cause we shew our thankfulness most of all by prayer and thanksgiving: at length the common place of prayer shall be lastly annexed. These things we purpose to declare briefly, and in order here following.

Quest. 86. When as wee are delivered from all our sins and miseries, without any merit of ours, by the mercy of God only for Christs sake, for what cause are we to doe good works? ON THE 32. SABBATH.

Ans. Because, after that Christ hath redeemed us with his blood, he reneweth us also by his Spirit to the image of himselfe: that we, receiving so great benefits, should shew our selves all our life time thankfull to God, and honour him. Secondly, that every of us may be assured of his faith by his fruit. And lastly, by our honest and good conversation, may win others unto Christ.

a Rom. 6. 13. & 12. 1, 2. b 1 Pet. 2. 5, 9. 1 Cor. 6. 20. b Matt. 5. 16. 1 Pet. 1. 12. c 2 Pet. 1. 10. Mitth. 7. 17, 18. Galat. 5. 6, 22. d 1 Pet. 2. 12. Romans 14. 19. Matthew 5. 16.

The Explication.

His Question concerning the impulsive causes of good works, is moved in the first place, and before we come to handle the Question of mans conversion; not that good works goe before conversion, but for the orderly connexion of this latter part of Catechism with the former. For out of the doctrine of free satisfaction, humane reason thus argueth: He is not bound to satisfie, for whom another hath already satisfied: Christ hath satisfied for us: Therefore there is no need that we should do good works. Ans. The Conclusion containeth more then the premisses enforce; that which followeth out of the two former propositions is this: Therefore we our selves are not bound to satisfie; and thus much we grant: 1. In respect of Gods justice, which exacteth not a double payment. 2. In respect of our salvation, for which, if wee were bound to satisfie, it should be no salvation at all. Farther also we are obliged unto obedience and good works, in regard of those causes which are in this Question enlarged. 1. Because good works are the fruits of our regeneration by the holy Ghost, which is perpetually united with free justification: For whom hee called, them also he justified, and glorified. Such were some of you; but ye are washed, but ye are sanctified. Therefore they who perform no good works, declare themselves to be neither regenerated by the Spirit of God, nor redeemed by Christs blood. 2. To testifie our thankfulness towards God for the benefit of our redemption: Give your members weapons of righteousness unto God. Give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable serving of God. 3. That God may be honoured by us: Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. That by your good works which they shall see, they may glorifie God in the day of visitation. 4. Because good works are fruits of faith, by which we judge of our owne faith, and of the faith of others: Give diligence to make your calling and election sure: after which words of Peter, certain copies insert these words, by good works. Every good tree bringeth forth good fruit. A good tree cannot bring forth evill fruit. Faith worketh by love. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meeknesse, temperance. 5. That we may win others unto Christ: Whom thou

Luke 22, 32.
1 Pet. 3, 1.
Rom. 14, 9.

Three causes why
justification and
regeneration have
a necessary cohe-
rence.

Acts 15, 9.

are converted, strengthen thy brethren. Let the wives be subject to their husbands, that even they which obey not the word, may without the word be won by the conversation of the wives. Let us follow those things which concern peace, and wherewith one may edifie another. These causes are with diligence to be urged and unfolded unto the people in our sermons of exhortation : and hereunto tendeth the whole sixth Chapter, and part of the eighth Chapter of the Epistle to the Romans, as far as the sixteenth Verse.

For farther declaration of the first cause, we may observe, that the benefit of justification is not given without the benefit of regeneration : 1. Because Christ hath merited both ; to wit, remission of sins, and the dwelling of God in us by his holy Spirit. Now the holy Ghost is never idle, but alwaies working, and so maketh those men in whom he dwelleth conformable unto God. 2. Because by faith the hearts are purified : For in them to whom Christs merit is by faith applied, is kindled a love of God, and earnest desire of performing things acceptable unto him. 3. Because God imparteth the benefit of justification to none, but to them which prove thankfull : But no man can prove thankfull, but he which receiveth the benefit of regeneration : Therefore neither of these can be separated from the other.

We are farther to note the difference of the first and second cause. The first sheweth us *What Christ worketh in us by the vertue and power of his death.* The second teacheth us, *What things we are bound unto in regard of the benefits we have received.*

Quest. 87. *Cannot they then be saved, which be unthankfull, and remain still carelesly in their sins, and are not converted from wickednesse unto God?*

Ans. By no means. For as the Scripture beareth witnesse, neither unchaste persons, nor idolaters, nor adulterers, nor thieves, nor covetous men, nor drunkards, nor slanderers, nor robbers, shall inherit the kingdom of God ².

The Explication.

His Question is a collection or consequent issuing out of the former Question, and depending thereon : For whereas good works are the fruits of our regeneration, and are the thanks we owe unto God, and evident arguments of true faith, which ywhoever have, they onely are saved : on the contrary it followeth, that evil works are the fruits of the flesh, unthankfulnesse to God, and cleer arguments of infidelity, wherein whosoever persevere, they cannot be saved. Therefore they who are not converted from their evil works unto God, but continue in their sins, they are condemned for ever ; for so saith the Scripture, *Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor wantons, &c. shall inherit the kingdom of God. Whereof I tell you before, as I also have told you before, that they which doe such things shall not inherit the kingdom of God. For this ye know, that no whoremonger, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ and of God. For for such things cometh the wrath of God upon the children of disobedience. He which loveth not his brother, remaineth in death.* We may farther observe, that here is contained another cause of good works, arising from the effect of the contrary, namely, of evil works : because they which have not good works, but persevere in sin, cannot be saved, seeing they are destitute of true faith and conversion.

1 Cor. 6, 9.

Galat. 5, 21.

Ephes. 5.

1 John 3, 14.

ON THE
33. SABBATH.

Quest. 88. *Of what parts consisteth the conversion of men unto God?*

Ans. It consisteth of the mortifying of the old man ², and the quickning of the new man.

2 Rom. 6, 1,

4, 5, 6.

Ephes. 4, 22,

23, 24.

Col. 3, 5, 6, 7, 8, 9, 10. 1 Cor. 5, 7. 2 Cor. 7, 11.

Quest. 89.

Quest. 89. *what is the mortifying of the old man ?*

Ans. To be truly and heartily sorry, that thou hast offended God by thy sins, and daily more and more to hate and eschew them ^b.

b Rom. 8. 13.
Joel 2. 13.
Hosea 6. 1.

Quest. 90. *what is the quickning of the new man ?*

Ans. True joy in God through Christ ^c, and an earnest and ready desire to order thy life according to Gods will, and to doe all good works ^d.

c Rom. 5. 1.
& 14. 17.
Esa. 37. 15.
d Rom. 6. 10,
11.
Gal. 2. 20.

The Explication.

Here followeth the Doctrine of mans conversion unto God, the chiefe questions whereof are :

1. *Whether mans conversion be necessary.*
2. *What conversion is.*
3. *What are the parts of mans conversion.*
4. *What are the causes of conversion.*
5. *What are the effects of conversion.*

6. *Whether mans conversion be perfect in this life.*
7. *In what the conversion of the godly differeth from the repentance of the wicked.*

1. *Whether mans conversion unto God be necessary.*

MAns Conversion unto God in this life is so necessary, that without it no man can attaine unto everlasting salvation in the life to come : according to the Scripture, which saith ; *Except a man be born of water and of the Spirit, hee cannot enter into the Kingdome of God. Except ye repent, ye shall all likewise perish. They which doe such things, shall not inherit the Kingdom of God. If we be clothed, we shall not be found naked.* Hereunto belongeth the example of the foolish Virgins, which are shut out from the Marriage, because they had not burning Lampes filled with oyle. And to this purpose is it, that Christ gave commandment, *Let your loyns be girded about, and your lights burning. Be ye also prepared therefore ; for the Son of man will come at an houre when ye think not.* And againe, *The Master of that servant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbelievers.* And here may we take up that notable sentence of S. Cyprian against Demetrianus : *When wee are once departed hence, there remaineth no longer any place for repentance ; there is no work of satisfaction. Here life is either lost or gained. Here we procure eternall salvation by our worship of God, and fruit of faith. Neither let any man be hindered by sin, or force, from coming to obtain salvation : For no repentance is too late for him that is yet abiding in this world, &c.* Hence it appeareth how necessary conversion is unto the godly, or those who are to be justified and saved : and therefore that in our exhortations to amendment of life or conversion, the foundation or ground is to be laid concerning the absolute and simple necessity of conversion it selfe in all those which are to be justified

John 3. 5.
Luke 13. 3.
1 Cor. 9. 9.
Gal. 5. 21.
2 Cor. 5. 3.
Mat. 25. 10.

Luke 12. 35,
40, 41.

2. *What mans conversion unto God is.*

THe Hebrew word signifying mans conversion, is *Teshubab*, the Greeke word *μετάνοια* and *μεταμέλεια*. Some distinguish these two words, so that *μετάνοια* in their judgement is spoken only of the repentance of the godly ; and *μεταμέλεια* signifieth also the repentance of the wicked ; for, of *Judas* it is said, that *hee repented himselfe* ; where the word *μεταμελῆσθαι* is used : and, of *Esa* it is said, that *hee found no place to repentance*, where the word *μετάνοια* is expressed. Howbeit of God Saint

Mat. 27. 3.
Heb. 12. 17.
Rom. 11. 30.
μεταμελῆσθαι.
μεταμέλεια.
μεταμελῆσθαι.
μεταμέλεια.
μεταμελῆσθαι.
μεταμέλεια.

* We have no one English word to answer unto *Resipiscencia*: for our English *Repentance*, expresseth rather the Latine *Pœnitentia*, which agreeth as well to the wicked, as to the godly.

Paul saith, *The gifts of God are * without repentance*: and the *Septuagint*, when they speak of God, use either word indifferently: *It * repenteth me that I have made Saul King. The holy One of Israel will not * repent.* The difference therefore is very little or none at all, save that *μετάνοια* importeth properly a change of the *minde* or *understanding*, and *μεταμέλεια* insinuateth an alteration of the *will* and *purpose*. Now, in mans conversion there is a change of both these parts, the *understanding* and the *will*. The Latines have many appellations and names, whereby they expresse the same: For they call it *Regeneratio*, *Renovatio*, *Resipiscencia*, *Conversio*, *Pœnitentia*. Among all these, the Greeke *μετάνοια* is very well interpreted in Latine by *Resipiscencia*; there being the same reason of both names. For, as the Latine *Resipiscencia* is derived from *Resipisco*, which signifieth to wex wise after we have done a thing; so the Greeke *μετάνοια* cometh from *μετανοέω*, which is also to wex wise after an error or fault committed; to re-call or retract our judgement and opinion, and to alter an evill purpose. Some render *μετάνοια* by the Latine *Pœnitentia*, that is, repentance, or penitency: and this *Pœnitentia* is said to be derived either from *Pœnitet*, which signifieth to be grieved, and to repent; or from *Pœnis*, which signifieth paine and punishment: because the griefe which is in repentance, is as it were a punishment: or (as *Erasmus* is of opinion) from *pone tenendo*; as if to repent, were to apprehend and lay hold on a latter advisement, or to know and understand a thing after it is done. However it be, yet the name of *Pœnitentia*, or repentance, is more obscure than the name of *Conversio*, or conversion. For *repentance* doth not comprehend both that from which we reclaime our selves, and that *wherunto* we are changed. But *conversion* comprehendeth the whole, because it addeth that mutation and change, on which ensueth a beginning of new life in a true faith. Now, *repentance* signifieth onely the griefe which is conceived after the fact or sin.

Moreover, the name of *repentance* is of a larger compass than the name of *conversion*: For *conversion* is spoken only of the godly, who alone are converted unto God: and in like manner is the Greeke *μετάνοια*, and the Latine *Resipiscencia*, spoken of the godly only; because by these three names is signified the new life of the godly. But *repentance* is spoken of the wicked also, as of *Judas*, who indeed repented of his wickednesse, but was not converted: because the wicked, when they sorrow, or are grieved, are not afterwards converted or corrected. Thus farre have we discoursed of the names and appellations of conversion: now let us examine what the thing it self is.

A definition hereof, proposed by his parts, may be deduced out of the 88. question of Catechisme; to wit, that it is a mortification of the old man, and a quickning of the new man. It is more fully defined on this wise: *Mans conversion to God is, a mutation or change of a corrupt mind and will into a good, stirred up by the Holy Ghost in the chosen through the preaching of the Law and the Gospel; on which ensue good works, or a life directed according to all the commandments of God.* This definition is confirmed by these places of Scripture: *If: on returne, returne unto me. Wash you, make you cleane. But yee are washed, but yee are sanctified, but yee are justified in the name of our Lord Jesus, and by the Spirit of our God. Eschew evill, and doe good.* The whole definition is set down in the Acts of the Apostles; *I send thee to open their eyes, that they may turne from darknesse to light, and from the power of Sathan unto God, that they receive forgiveness of sins, and inheritance among them, which are sanctified by faith in mee. I shewed that they should repent, and turne to God, and doe works worthy amendment of life.*

3. What are the parts of Conversion.

The two parts of Conversion:
1. Mortification.
2. Quickning.

The parts of Conversion are in number two, as the Apostle sheweth; *The mortifying of the old man, and the quickning of the new man.* So speak we better with the Apostle, than if we should follow them, who make *Contrition* and *Faith* the parts of Conversion. Now by *Contrition* they understand also *Mortification*: by *Faith* they understand the joy which followeth the study of righteounesse and new obedience, which are indeed effects of faith, but not faith it self: and *Contrition* goeth before Conversion; neither is it Conversion it self, nor any part thereof, but only a preparing

Jerem. 4. 1.
Ezay 1. 16.
1 Cor. 6. 11.
Psal. 34. 14.
Act. 26. 17, 18.
20.

preparing of men unto conversion; and that in the Elect onely, not in others. And this is the reason why they begin the preaching of repentance from the law, and then come unto the Gospel, and so come back againe unto the Law.

The old man, which is mortified, is a meer sinner onely, namely, our corrupt nature. The new man, which is quickned, as hee who beginneth to cease from sins, namely, as our nature is regenerated.

The mortification of the old man, or of the flesh, is an annihilation and abolishment of the corruption of nature in us, and containeth,

Mortification.

1. A knowledge of sinnes, and of Gods wrath for sin. 2. A griefe for sin, and for the offending of God. 3. The flying and shunning of sin. Of this Mortification the Scripture testifieth thus: If yeo mortifie the deede of the body by the spirit, yeo shall live. Rent your hearts, &c. Come, let us returne to the Lord, &c. By this appeareth; that Conversion

Rom. 8. 13.
Joel 2. 13.
Hosea 6. 1.

or Mortification is very improperly attributed unto the wicked; because in them is not any hatred or shunning of sin, neither any griefe for sin; all which, Mortification doth comprehend. Furthermore, the knowledge of sin goeth before griefe, because the affections of the heart follow knowledge. Griefe followeth the knowledge of sin in the wicked, on a sense of some present, and a feare of some future evill; to wit, of temporall and eternall punishments: and this griefe in the wicked properly is neither a part of Conversion, nor a preparation thereunto; but rather a flight

and backsliding from God, and an entrance to desperation, as appeareth in Cain, Saul, Judas, &c. It is called a griefe not unto salvation, and, a griefe of the world, causing

Contrition not unto salvation.

death, or, a griefe not according unto God. But in the godly griefe springeth from a sense of Gods displeasure, which they seriously acknowledge and bewail; and it is joynd with an hatred and detestation of the sin past and committed already, and with an eschewing and avoiding all present and future sin. This grief is a part of Conversion, or at least a preparation to the same; and it is called Contrition unto salva-

Contrition unto salvation,
2 Cor. 7. 10.

tion, and, a sorrow according unto God, working repentance to salvation. Now these three, knowledge of sin, griefe for sin, and flying from sin, differ in their subjects or places in man, wherein they are seated. The knowledge of sin is in the minde or understanding: The griefe is in the heart: The flying is in the will; in that hee will not hereafter commit sin. The averting is in the heart and will, and it is an averting unto somewhat, to wit, an averting from evill unto good, according to that of the Psalmist: Eschew

Psal. 34. 14.

evil, and doe good.

This former part of Conversion is called Mortification: 1. Because, as dead men cannot shew forth the actions of one that is living; so our nature, the corruption thereof being abolished, doth no more shew forth, nor exercise her actions; that is, doth no longer bring forth actuall sin, originall sin being repressed: For the dead

bee not. 2. Because Mortification is not wrought without griefe and lamenting. The flesh rebelleth against the spirit: and for this cause Mortification is also called a crucifying of the flesh: They that are Christs have crucified the flesh, with the affections and the lusts thereof. 3. Because it is a flight, or ceasing from sin. Neither is it simply called mortification, but the mortification of the old man; because, by it, not mans substance, but sin in man is destroyed. The words (Old man) are also added for distinctions sake between the repentance of the godly and ungodly: For in them not the man, but the old man; and in these, not the old man, but the man is destroyed. The quickning of the new man is a true joy in God, through Christ, and an earnest and ready desire of ordering our life after Gods will, and exercising all good works. It comprehendeth three things, which are contrary unto mortification: 1. The knowledge of Gods mercy and the applying thereof in Christ. 2. A joyfulness thence arising, which is, for that God is pleased through Christ, and for that new obedience is begun, and shall be perfected. 3. An ardent or earnest endeavour and purpose to sin no more, arising from thankfulness: and (because we rejoyce that wee have God appeased and pacified towards us) a desire also of righteousness, and of retaining Gods love and favour. The ardent desire of not sinning, and also of righteousness, and of retaining Gods love and favour, is new obedience it self; according to those sayings: Being justified by faith, wee have peace with God through our Lord Jesus Christ. The Kingdome of God is righteousness, and peace, and joy in the holy Ghost. I dwell with him that is of a contrite and

Rom. 6. 9.
Gal. 3. 17.
Gal. 5. 24.

Three parts of this quickning.

humble

X x 2

Rom. 5. 1 & 14. 15.

Eph. 5. 15.

Rom. 6. 11.
Gal. 2. 20.

Why this latter
part of Conver-
sion is called
quickning.

I

2

See Cal. Institut.
lib. 3. cap. 3. Para-
graph. 2.

humble spirit, to revive the spirit of the humble, and to give life to them that are of a con-
trite heart. Likewise, thinks yee also, that yee are dead to sin, but are alive to God in Jesus
Christ our Lord. Thus I love, yet not I now, but Christ liveth in me: and in that that I
now live in the flesh, I live by the faith in the Son of God, who hath loved me, and given him-
selfe for mee. The latter part of Conversion is called *Quickning*: 1. Because, as a li-
ving man doth the actions of one that liveth; so quickning is a kindling of a new
light in the understanding, and a begetting of new qualities and motions in the will
and heart of man; whence issueth a new life, and new operations. 2. Because of
that joy which the converted have in God through Christ, which is a most pleasant
thing. The cause, *through Christ*; is added, because we cannot rejoyce in God, except
he be appeased and pacified with us: but he is not at peace with us, but through
Christ; therefore we cannot joy in God but through Christ.

Either part of Conversion springeth from faith. The reason is, because no man
can hate sin, and draw nigh unto God, except he love God; and no man loveth
God, except he be endowed with faith. Whereas then in neither part there is ex-
presse mention made of faith, the cause hereof is not, in that faith is excluded from
Conversion; but because it is presupposed in the whole doctrine of Conversion and
Thankfulnesse, as a cause is presupposed where his effect is defined. Object. *Faith*
bringeth forth joy: Therefore not grief and mortification. Ans. It were no absurdity to a-
verre, that the same cause produceth diverse effects in a diverse kinde of causing, and in di-
verse respects. So then faith causeth griefe, not of it selfe, but by some occasion of ac-
cident, which is sin, whereby we offend God, so bountifull a Father. It effecteth
joy by its owne intent, because it assureth us of Gods fatherly will towards us through
Christ. Repl. *The preaching of the law goeth before faith, seeing that the preaching of re-
pentance hath his beginning from the law. But the preaching of the law worketh griefe and
wrath: Therefore there is some griefe before faith.* Answ. I grant there is some griefe be-
fore faith; but no such, as may be part of Conversion: For the griefe of the wicked,
which is before and without faith, is rather an averting from God, than a convert-
ing unto him: which being quite contrary, neither partly, nor wholly agree. But
contrition and grief in the Elect, is a certain preparation to repentance and con-
version, as hath been already said.

4. What are the causes of Conversion.

I.
The holy Ghost
the principall ef-
ficient.
Jerem. 31. 18.
Lament. 5. 21.
A 3s 5. 31.

A 8s 11. 18.
2 Tim. 2. 25.

II.
The instrumentall
causes:
1. The Law.
2. The Gospell.
Rom. 3. 20.

THE principall efficient cause of our conversion is God himselfe, even the holy
Ghost. Hence is it, that the Saints beg of God to convert them; and repen-
tance is in divers places of Scripture called *the gift of God*. *Convert thou me, and I shall
be converted: for thou art the Lord my God. Turne thou us unto thee, O Lord, and wee shall
be turned. Him hath God lift up with his right hand, to be a Prince and a Saviour, to give
repentance to Israel, and forgiveness of sins.* Whence is collected a notable argument
for proof of Christs Divinity; seeing it is the property of God only to give repen-
tance and remission of sins. *Then hath God also to the Gentiles granted repentance unto
life. If God at any time will give them repentance, that they may know the truth, and that
they may come to amendment, out of the snare of the Divell.*

The instrumentall causes or means are; 1. The Law. 2. The Gospell. 3. After the
doctrine of the Gospell hath been preached, againe the doctrine of the Law: For the
preaching of the Law goeth before, preparing us to the preaching of the Gospell:
because, *Without the law there is no knowledge of sinne*: and therefore no griefe or
sorrow for sinne. Afterwards followeth the preaching of the Gospell, raising up
contrite hearts, with a confidence of Gods mercy through Christ. For without this
preaching there is no faith, and without faith there is no love of God; and conse-
quently, no conversion unto God. After the preaching of the Gospell, againe fol-
loweth in the Church the preaching of the Law, that it may be the squire of our
thankfulnesse, and course of life. The Law then goeth before conversion, and fol-
loweth after the same. It goeth before it, to stir up a knowledge of sin, and griefe
for the same: It followeth, that unto the converted it may be a rule of their life.

Hereof

Hereof it is, that the Prophets do first accuse sin, threaten punishments, and exhort to repentance; and then afterwards comfort and promise: and lastly, exhort againe, and lay down unto them the duties of piety and godlinesse: Such was John Baptists preaching. So then the preaching of repentance comprehendeth the law and the Gospel, though in effecting conversion the offices of both be distinct. The next instrumentall and internall cause of conversion is faith: because without faith there is no love of God; and except we know what the will of God towards us is, as namely, that hee will remit unto us our sins by and for Christ, conversion will never be begun in us, neither in respect of the first part thereof, which is *Mortification*; neither in respect of the second part, which is *Quickning*: for by faith are the hearts of men purified. Without faith there is no true joy in God; neither can wee without faith love God: and, *Whatsoever is not of faith, is sinne*. All good workes flow from faith, as from their fountain. *Wee being justified by faith, have peace with God.*

The furthering causes of conversion are; The crosse and chastisements: whether our own or others; also the punishments, benefits, and examples of others. *Thou hast corrected mee, &c.* The subject or matter, wherein conversion is placed, is the will, minde, heart, and all mans affections, wherein there is an alteration by means of conversion. The forme of conversion is conversion it selfe, with all the properties and circumstances thereof, which are: 1. In the minde and understanding, a right judgement concerning God, his will, and works. 2. In the will, an earnest and ready desire and purpose of avoiding our former falls, and a declining of Gods displeasure; with a resolution to obey God according to all his commandements. 3. In the heart new motions, with good and reformed affections conformable with Gods law. 4. Uprightnesse in our outward actions and whole course of life, with obedience begun after Gods law.

The Object of conversion is; 1. *Sin*, or disobedience, which is the thing from which we are converted. 2. *Righteousnesse*, or new obedience, which is the thing wherunto we are converted. The chief small cause of conversion is Gods glory: the next and subordinate end is our good, even our blessednesse and fruition of everlasting life. There is another end also of conversion, lesse principall, to wit, the conversion of others. To this place of conversion belong those questions of Pelagianism: *Whether a man be able to convert himself without the grace of Gods Spirit*: and, *Whether by free-will a man be able to prepare himself unto the receipt of grace*.

The former was maintained by Pelagius, contrary to these expresse testimonies of Scripture: *Turne thou mee, and I shall be turned. God worketh in us both the will and the deed. An evill tree cannot bring forth good fruit.* The later, the Schoole-men, and the Papists at this day defend, contrary to the same words of Scripture, and contrary to that direct proof against their opinion. *No man cometh unto mee except my Father draw him.* Thomas Aquinas attributeth preparation unto free-will, but not conversion. Now this preparation he thus colourereth, that it is indeed a furtherance to the habitual grace of conversion, but yet through the free assistance of God, moving us inwardly.

5. What are the effects of mans conversion.

The effects of conversion are; 1. A true and ardent love of God and our neighbour. 2. An earnest desire to obey God, according to all his commandements, without exception. 3. All good works, even our whole new obedience. 4. A desire of converting others, and recalling them into the way of salvation. In a word, the fruits of true repentance are all the duties of piety towards God, and charity towards our neighbour.

6. Whether mans conversion be perfect in this life.

Our conversion unto God is never perfected and accomplished in this life, but is here in perpetuall motion, untill it attaine unto perfection in the life to come.

III.
The helping causes.
Jerem. 31. 3.
Gal. 1. 7.
Mar. 5. 10.

III.
The materiall cause.
The form of conversion.

The object.
The final causes.
Luke 22. 31.
Mar. 5. 10.

Vid. Sum. Theolog. Paris primæ parte secunda quæst. 109. Art. 6.

Vid. Cal. Institut. lib. 3. cap. 3. Paragraph. 10.

1. Cor. 13. 9.
Psal. 19. 12.
Rom. 7. 2.
Mat. 23. 10.
Rom. 8.
Gal. 5.

Revel. 2. 11.

Both parts of
conversion are
imperfect in this
life.

Two causes of
this imperfection
in man.

I

Rom. 9. 18, 19.

2

Mathe. 23. 4.
The causes why
God suffereth
this imperfection
to be in man.
Psal. 14. 7.
Mat. 23. 12.

Col. 3. 2, 3, 4.
1 John 3. 2.

Instit. 1. 3.
parag. .

come. *Wee know in part.* Hereunto beare witness all the complaints and prayers of the Saints: *Cleanse thou mee from my secret faults. O wretched man that I am, who shall deliver mee? &c. Forgive us our trespasses.* The wrestlings also and conflicts between the flesh and the spirit in the converted, testify hereof: *The flesh lusteth against the spirit.* The exhortations also of the Prophets and Apostles, that the converted should yet be more converted, confirme this position: *Hee that is righteous, &c.* Wee may thus make evident demonstration hereof. *Neither the mortification of the flesh, nor the quickning of the spirit is absolute and perfect in the Saints in this life: Therefore mans whole conversion cannot be absolute and perfect.* Concerning the imperfection of man in the mortification of the flesh, there can be no question or doubt thereof, it is so apparent; because the Saints of God doe not onely continually wrestle with the concupiscence of the flesh, but oftentimes also yield and give over in the conflict: oftentimes they sinne and slip, and displease God; though they defend not their sins, but detest, bewaile, and study and endeavour more and more to shun and avoid them. Touching mans imperfection in the quickning of the spirit, the same combate giveth testimony: and verily, with our knowledge is but in part only, the renewing of our will and heart is even such; for our will followeth our knowledge.

Now, there are two evident causes why the will of the converted tendeth imperfectly to good in this life: 1. Because the renewing of our nature in this life is never made perfect, either concerning our knowledge of God, or concerning our inclination to obey God: whereof Saint Pauls onely complaint maketh sufficient proofe: *I know that in mee, that is, in my flesh, dwelleth no good thing.* 2. Because the converted are not alwaies ruled by the holy Ghost, but sometimes forsaken by God for a season, either to examine or try them, or to chastise and humble them: notwithstanding at length they are recalled to repentance, so that they perish not. *I beleeve Lord, Lord helpe mine unbelief.* But the causes why God finisheth not, as hee might, mans conversion in this life, are these: 1. That his Saints may be humbled, exercised in faith, patience, prayers, and skirmishing with the flesh, and not wax proud with an opinion of perfection, but daily pray; *Enter not into judgement with thy servant, O Lord. Forgive us our trespasses.* 2. That they may more and more goe forward unto perfection, and covet it more earnestly. 3. That contemning this world, they may the more aspire and hasten to the heavenly life; as knowing that their perfection is reserved untill then. *Set your affections on things which are above. Your life is hid with Christ in God. Mortifie therefore your members, which are on the earth. It doth not appeare what we shall be: and we know, that when he shall appeare, we shall be like him.* Of this imperfection Calvin hath a notable saying: *This reparation or restoring (saith he) is not finished in one moment, day, or year; but God, by continuall, and sometimes slow proceedings, abolisheth the corruption of the flesh in his Elect: hee cleanseth them from their filth, and consecrateth them temples unto himselfe, by renewing, according unto true purity, all their senses, that they may exercise themselves in repentance their whole life time: and they know, that of this warfare there is no end, but in death.* You may to this purpose read the Sections immediately following as farre as to the fiftenth, in which the whole disputation, touching the remnants of sin in the Saints, is learnedly maintained against the Cathari and Anabaptists.

7. In what the conversion of the godly differeth from the
repentance of the wicked.

2. Their griefe is
divers.

Gen. 4. 13.

The name of Repentance is attributed as well to the wicked, as to the godly, because they both agree in some things; to wit, in the knowledge of sinne, and their griefe for sinne: but in the rest there is great difference: 1. In the impulsive cause of repentance, which is Grief. The wicked are grieved onely for the punishment and torment ensuing, not for that they offend and displease God. So was Cain grieved onely in respect of his punishment: *My iniquity (that is, the punish-*

punishment of mine iniquity) is greater than I can beare. Behold, thou hast cast mee out this day from the earth. Now the godly hate indeed the punishment, but they are grieved especially for that God is offended, and for their sin. So David: *Against thee, against thee only have I sinned: my sin is ever before mee.* The good hate to sin, for the love they beare to vertue, the wicked for the feare they stand in of punishment. So in Peter was a sorrow and griefe, for that he had offended God: in Judas for his torment ensuing, not for the Sin it self. This difference hath the Heathen Poet, *Horace*, described in this his Poem:

*The good avoide offence for vertues sake:
The wicked to abstaine base feare doth make.*

Horat. lib. 1.
Epist. 16.

2. *In the cause*, which breedeth repentance in both. The wicked repent, by reason of a despaire, distrust, and diffidency; so that they run more and more into desperation, murmuring, and hatred against God. But the Godly repent, by reason of faith, and a confidence which they have of the grace of God, and reconciliation through Christ.

2. The cause of their griefe is diverse.

3. *In the forme and manner of their repentance*: For the repentance of the godly is a returning unto God from the Divell, from their sins, and from their old nature; because they doe not only grieve, but also comfort and erect themselves againe by confidence in the Mediatour; they trust in God, and rejoyce in him, and relye on him with David: *Purge mee with Hyssope, and I shall be cleane.* The repentance of the wicked is a back-sliding from God unto the Divell, a hatred of God, a flight from him, and a murmuring or repining against him, and a beginning of desperation.

3. The manner of their repentance is diverse.

4. *In the effect*, which their repentance worketh in them. In the wicked new obedience doth not follow repentance; but they goe forward in their sins, and returne to their vomit, though they counterfeit repentance for a time: as Achab did. They are mortified in seed themselves, and quite destroyed: but the old corruption of their nature, that is, sin, is not crucified in them; and how much the more they give themselves to repentance, so much the more is in them a hatred of God, murmuring, flying, and turning away from God, and an approaching unto the Divell: But in the godly new obedience followeth and accompanieth repentance; and how much the more they repent, so much the more dieth the old man in them, and the study and desire of righteousness and living well, is in them so much the more increased.

4. The effect of their griefe is diverse.

Quest. 91. What are good workes?

Ans. Those onely which are done by a true faith^a, according to Gods law^b, and are referred only to his glory^c: and not those which are imagined by us, as seeming to us to be right and good, or which are delivered and commanded by men^d.

^a Rom. 14. 23.

^b Levit. 18. 4.

^c 1 Sam. 5. 22.

^d Ephes. 2. 10.

^e 1 Cor. 10. 31

^f Ezek. 20. 18, 19. Esay 29. 13. Matthew 15. 7, 8.

The Explication.

Under this Question is contained the Doctrine of good workes; the chief questions whereof are:

1. What good workes are.

2. How they may be done.

3. Whether the workes of Saints be pure and perfectly good.

4. How our workes, though not

perfectly good, please God.

5. Why wee are to doe good workes.

6. Whether good workes merit any thing in the sight of God.

1. What good workes are.

Good workes are such as are done according to the prescript rule of Gods law, with a true faith to the glory of God only. Three things are here to be considered: 1. The conditions and circumstances required for the making a good work. 2. The difference between the works of the regenerate and the unregenerate. 3. In what sort the morall workes of the wicked are sins.

Three things required to a good work:
1. Gods commandement.
Mat. 15. 9.
How morall and naturall good differ.

i. That a work which we doe, may be good and acceptable to God, these conditions are required necessarily unto it: 1. *That it be commanded of God. In vaine they worship me, teaching for doctrine mens precepts.* No creature hath the right, or wisdom and understanding to institute and ordaine the worship of God. But good workes (we speak of morall good) and the worship of God are all one. Now *morall good is far different from naturall good*, inasmuch as all actions, as they are actions, even those of the wicked, are good *naturall*, that is, they are some-thing framed by God in nature: but all actions are not good *morally*, that is agreeing with the justice of God. And thus is excluded by this condition all will-worship, and that coyned device of good intentions, when as namely men doe evill things, that good things may come thereof. Likewise, when they devise and imagine workes, which they thrust upon God instead of worship. Neither doth it suffice, if a work be *not evill*, or *not forbidden*, but it must also be commanded, if it shall serve for Gods worship: according to the Scripture, *Obedience is better than sacrifice. Ye shall walk in my statutes.*

1 Sam. 15. 22.
Ezek. 10. 19.
Mat. 15. 9.
Isay 29. 13.

Object. But you will say, *Things of indifferency* (that is, things in themselves neither good nor evill, and such as may be done or left undone by men at their pleasure) are *not commanded of God*, and yet many of them please God. *Answe.* They please him, not of their owne nature, but by accident, inasmuch as they are contained under the generall of love; that is, they are done in respect and regard of charity, and to avoid offence, and to further the salvation of the weaker brethren. For in this regard they are in generall, though not in speciall, commanded by God. 2. *That their workes have his originall from a true faith*, which faith must be grounded and depending on the merit and intercession of the Mediatour, and by which thou mayest know both thy person, and thy work to be accepted of God for the Mediatours sake. For, to do any thing with a true faith, is; 1. That the person who is the Agent, beleeve that he is acceptable to God for Christs satisfaction. 2. That the obedience it self pleaseth God, both because it is commanded by him, and also because the imperfection thereof is accepted of God through Christs satisfaction, for which the person is accepted. *Without faith it is impossible for any man to please God.* Neither is such a faith here sufficient, which assureth thee that God willeth this, or that this work is commanded of God: For then the wicked also should do that which God willeth, with a true faith. A true and justifying faith therefore stretcheth further, as both comprehending historicall faith, and also (which is the chiefeft thing) applying the promise of the Gospel unto us. Of this true faith are these things spoken: *Whatsoever is not of faith is sin. Without faith it is impossible to please God.* And the reasons of both these sayings, are not obscure: because without faith there is no love of God; and so consequently no love of our neighbour. And whatsoever worke ariseth not from the love of God, is hypocrisie; yea, a reproach and contempt of God. For he which dareth to doe any thing, whether it be acceptable to God or no, despiseth God and dishonoureth him. Neither can there be a good conscience without faith: and that which is not done with a good conscience, cannot please God. 3. It is required, that *this worke be referred principally to the glory of God onely, and to his honour.* Now, honour comprehendeth love, reverence, obedience, and thankfulness.

2. True faith.

What it is to doe any thing with true faith.

Rom. 14. 23.
Heb. 11. 6.

3. A referring of them principally to Gods glory.

fulnesse. Therefore to doe any thing to Gods glory, is so to doe it, that we may testifie thereby our love, reverence, and obedience towards God, and that by way of thankfulness for benefits received. Hereunto must our works principally be referred, if we will that they be good and acceptable to God, namely, to Gods glory, not to our glory and profit. Otherwise they shall proceed from the love of our selves, not from the love of God. When as thou doest any thing, thou must not heed or este what men speak, whether they praise thee or no; so that thou know that it pleaseth God: according to the saying of the Apostle; *Do all things to Gods glory.* But yet true glory wee may lawfully desire and seek for: according to that, *Let your light so shine before men, that they may see your good works.* Briefly, in good works faith is required; because, except wee be certainly perswaded that they are acceptable unto God, they are done with a contempt of God. The commandment is required, because faith hath an eye unto the Word: Wherefore, seeing there is no faith besides the Word, there can be no good works also besides the Word. Lastly, it is required that they be done to the glory of God, because if they be attempted with a desire of our own glory or profit, they cannot please God. By these former conditions all these works are excluded: 1. *Which are sins in themselves, and repugnant unto Gods law, and his will revealed in the Word.* 2. *Which indeed are not repugnant unto the law, neither in themselves good or evil; but which may yet by an accident be made good or evil.* Workes not repugnant unto the law are made evil or sin by accident, when as they, being not commanded of God, but imposed by men; are done, with an opinion of worshiping God therein, or with the offence of our neighbour. These kinde of works faile in these two former conditions of good workes. 3. *Which are good in themselves, and commanded by God, but yet are made sins by accident, in that they are unlawfully done, as not arising from those lawfull causes, by which the doers of them should be moved to them, and which in doing, they should respect; that is, they are not done by faith, neither to this end chiefly, that God might therein be honoured.* These kind of works faile in the two latter conditions of good workes.

Three sorts of works failing in the former conditions.

1

2

3

2. *The works of the regenerate and unregenerate differ, in that the good works of the regenerate are done after all the conditions before specified: but the good works of the unregenerate, though they be commanded by God, yet, 1. They proceed not of faith. 2. Are not joyned with an inward obedience, and therefore are done dissemblingly, and are meere hypocrisie. 3. As they proceed not of the right cause, that is, of faith; so are they not referred to the chief end, which is Gods glory.* Therefore they deserve not the name of good workes.

3. This difference which appeareth in the works of the godly and the wicked, confirmeth also that *the morall workes of the wicked are sins*, though yet not such sins, as those are, which in their own nature are repugnant unto Gods law. For these are sins by themselves, and in their own kind: but those other are sins only by an accident, namely, by reason of defect, because they neither come of faith, neither are done for Gods glory. Wherefore this consequence is not of force: *All the workes of the wicked and Paynims are sins. Therefore they are all to be eschewed.* For the defects only are to be eschewed, not the workes.

A Table of the kinds of good workes.

Of good workes some are	<ol style="list-style-type: none"> 1. Truly good, which, according unto the definition of good workes, are done, 2. Apparently good, such as are indeed commanded by 	<ol style="list-style-type: none"> 1. By Gods commandment. 2. Of faith. 3. To Gods glory. 	and these are	<ol style="list-style-type: none"> 1. Perfect: as are the workes of Angels, and mans workes were before the fall, & shall be in the life to come. 2. Imperfect: as are the workes of the regenerate in this life.
		<ol style="list-style-type: none"> 1. God; and are in their kind good, but evil by accident, because they are not performed on that manner, and to that end which they should. 2. Men for religions sake; as traditions, advertisements, and precepts of Pharisees and Papists; Mar. 15. <i>In waime they worship mee, &c.</i> 		

2. How

2. How good works may be done.

Against the Pelagians and Papists.

THis question must be unfolded and plainly expressed, because of the Pelagians, who attributed good works even to the unregenerate: and because of the semi-Pelagian Papists, who have coyned *preparative works of free will*. Good works may be done, through the grace or assistance of the holy Ghost only, and that by the regenerate only, whose heart is truly regenerated of the holy Ghost by the faith of the Gospel; and that not onely in their first conversion and regeneration, but also by the perpetuall and continuall government of the holy Ghost, who both worketh in them an acknowledgement of sin, faith, a desire of new obedience; and also doth daily more and more increase and confirm the same gifts in them. Unto this doctrine S. Jerome also consenteth: *Let him be accursed* (saith he) *who affirmeth the law to be possible without the grace of the holy Ghost*. Wherefore out of this doctrine we learn, that men not as yet regenerated, are able to doe no good, and that even the holiest men sin also, except the benefits and blessings of regeneration be continued. This we may see in *Peter*, and *David*. Without regeneration no one part of a good work can be so much as begun, because we are by nature evil, and dead in our sins: *All our righteousness is as the cloth of a menstruous woman*. In which saying also the Prophet comprehendeth himself, and even the holiest among men. If in the Saints themselves nought else but sin is found before God, what then in the unregenerate? What these are able to performe, we see in the Epistle to the *Romans*, in the two first chapters.

Mat. 7. 11.
Ephel. 2. 1.
Ejay 6. 6.Matth. 7. 18.
Jerem. 13. 23.
John 15. 5.
Phil. 2. 13.

Now, as by our selves we are not able to begin good works; so neither are we our selves able to accomplish any good works: *An evill tree cannot bring forth good fruit. Can the Blacke moore change his skin? or the Leopard his spots? thou may yet also be good, that are accustomed to doe evill. Without me can yee doe nothing. It is God which worketh in you both the will and the deed, even of his good pleasure*. Without imputed righteousness, we are all in the sight of God, abomination, filth, and dung. But the righteousness of Christ is not imputed unto us before our conversion: Therefore it is impossible, before our conversion, that either our selves or our works should please God. Faith is the cause of good works. Faith cometh from God: Therefore the effect also shall come from God, neither shall it go before the cause: and therefore good works cannot be before our conversion.

An answer to the
Papists question
touching preparative
works.Rom. 14. 23.
The Papists merit
of congruity.Rom. 9. 18.
Luke 17. 10.

Here notwithstanding some demand of us, whether there be no preparative works? *Ans.* If they meane by preparative works, such works as are unto us an occasion of repentance, or which God useth to work in us repentance; such as are externall civill demeanour, and a life led according unto the law; hearing, reading, and meditation of the Word; yea, oftentimes the crosse, and afflictions: we may grant that there are some preparative works of this kind. But if by preparative works they understand works before conversion, due according to the law, whereby, as by mans good endeavour, God is allured and encited to impart on the workers true conversion, and other his benefits and graces; we utterly deny that there are any such: because, according to S. Pauls rule, *Whatsoever is not of faith is sin*. The Papists terme these works *merits of congruity*: that is, such as in themselves indeed are imperfect, and deserve nothing; yet such they are, that for them it may seem meet to the mercy of God to bestow on men, conversion and life eternall. But true it is that *Paul* saith, *God hath mercy on whom he will*, not on them who deserve mercy: For no man serveth ought of God but plagues and punishments *When yee have done all those things which are commanded you, say, Wee are unprofitable servants, we have done that which was our duty to doe.*

3. Whether the works of Saints be perfectly good.

THe works of the Saints are not perfectly good or pure in this life: 1. *Because the Saints, which doe good works, doe many things which are sins in themselves*, for which they are guilty before God, and deserve to be cast out into everlasting pains,

pains. *Cursed be he that abideth not in all.* Yea, the holiest men do many evil works, commit many sins and acts which are evil in themselves. Such was the sin of Peter, thrice denying Christ: and of David, murdering Uriah, committing adultery, willing to cover it, and numbring the people. 2. *Because they omit many good things, which they should doe according to the law.* 3. *Because there is not that degree of goodnesse in those works that proceed from the Saints, which ought to be, and the exactnesse of the law requireth;* for their good works are not so pure and good as God requireth: Yea, when the Saints perform most holy works, yet are they not perfect, but have alwaies in this life defects, and are stained with sins. For faith, and the love of God and our neighbour, whence good works flow, are imperfect in us in this life. The effect then shall not be perfect, because the cause is not perfect: For we doe not perfectly know and love God and our neighbour: and therefore neither doe we so cheerfully and perfectly as we ought, perform these works unto God and our neighbour. *I see another law in my members rebelling against the law of my minde.* And this is the cause why the works of the godly cannot stand in the judgement of God. Seeing then all our works are imperfect, let us acknowledge and bewail our defects and infirmities, and so much the more hasten unto perfection.

Hence it is apparent, that that device of the Monkes, touching works of supererogation, is a wicked doctrine, which they feign to be works undue to God and the law, when men perform more then they ought. O blasphemous opinion against that of Christ, *When yee have done all, &c.* Object. 1. *If thou spondest any more, &c.* Therefore there are works of supererogation. Ans. In Parables and similitudes opinions may not be grounded on every circumstance and particle, seeing that which is like, is not altogether the same. The Samaritane saith: *If thou spondest any more:* not on God, but on the sicke man. Object. 2. *I give mine advice* (saith S. Paul) speaking of Virgins, concerning whom he had no commandement from the Lord: Wherefore, advice may be given of doing more works than are commanded. Ans. I give my advice, to wit, that I think it profitable and commodious for this life, but not meritorious of life eternall. Object. *If thou wilt be perfect, goe and sell all that thou hast:* Therefore there be some exhortations, which being put in practise, give perfection. Ans. This is but a speciall commandement, whereby the proud young man is called unto humility, and to the love of his neighbour, and to the office of an Apostleship in Jurie; and Christ requireth not supererogation at his hands, but perfection: and that also he requireth, only to cause him to understand how far off he is from it.

A refutation of
works of super-
erogation.

Luke 10. 35.
• Supererogation.

1 Cor. 7. 35.

Mat. 19. 21.

4. How our works, though not perfectly good, please God.

IF our works were not acceptable unto God, they should in vain be performed. We must therefore know how they please him. Whereas then they are in themselves imperfect, and many waies defiled, they cannot of themselves please God, by reason of the exactnesse of justice which is in God. Howbeit they are acceptable unto him in Christ the Mediatour through faith, that is, for the merit and satisfaction of Christ, imputed unto us by faith, and for his intercession with the Father for us. For as wee our selves please God, not in our selves, but in his Son: so also our works, being imperfect and defiled in themselves, yet are accepted of God for the righteousness of his Son; wherewith, whatsoever is imperfect and uncleane in them is covered, so that it cometh not into Gods sight. The person who is the Agent of good works, must first be acceptable to God, and then the workes please him. Otherwise, the very best works of man, without faith, are not gratefull unto God, but are an abomination unto him, because they are nothing but hypocrisie. And the works of the person which pleaseth God, so please God, as the person himself doth. Now, the person pleaseth God for the Mediatours sake; that is, by the imputation of the righteousness, and sanctification or satisfaction of Christ, being clad therewith as with a garment before God: and therefore the works also of the person are for the Mediatours sake pleasing and acceptable unto God. God doth not examine our imperfect justice and our works, as they are in themselves,

accor-

Gen. 4. 4.

Heb. 11. 4.

Phil. 3. 9.

according to the strict rigour of the law, according to which he should rather condemn them; but regardeth and considereth them in his Son. Hence is it that God is said to have *had respect unto Abel, and to his offering*; to wit, in his Son, in whom *Abel* beleevd. Whence Christ also is called our *High Priest*, by whom our works are offered unto God. He is called also the *Altar*, whereon our prayers and works being put, are pleasing to God; whereas otherwise, they should stink in the sight of God. Wherefore it followeth, that we doe as it were supply and repaire our want and defect with the perfection of Christs satisfaction in Gods judgement. Therefore saith Paul: *That I might be found in him, that is, not having mine owne righteousness, which is in the Law, but that which is of the faith of Christ, &c.*

5. *Why we are to doe good works: and whether they be necessary.*

BEfore, in the 86. Question, certain impulsive causes unto good works were specified and exprest, which pertain unto this place: namely, *Our regeneration*, having a necessary coherence with our Justification: *Our gratefulnesse* for our Redemption: *Our glorifying and magnifying of God*. The confirmation of our faith and election; and our good example unto others, whereby to winne them unto Christ. These weighty causes may most amply be enlarged, if we reduce them to these three Classes or principall heads: to wit. if we say that good works are to be done by us in respect, 1. Of God. 2. Of our selves. 3. Of our neighbour.

I.
In respect of God
& that, 1. Because
of the commandment.
Mat. 5. 16.

John 15. 12.
Rom. 6. 14.
1 Thess. 4. 3.

3. For Gods glory.

3. To testify our
thankfulness.

Rom. 2. 7.

II.
In respect of our
selves: and that,
1. For confirmation
to our selves
of our faith.
Mat. 7. 18.
James 1. 20.
Phil. 1. 11.

2. For our assurance
of remission
of sins.

1. *In respect of God* they are to be done: 1. Because of the commandment of God: *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* God requireth the beginning of obedience in this life, and the perfection thereof in the life to come. Wherefore we are necessarily to give our selves to good works, that we may perform due obedience unto God, who requireth it of us. *This is my commandment; that ye love one another. Being made free from sin, ye are made the servants of righteousness. This is the will of God, even your sanctification.* 2. *For the glory of God.* For the setting forth of Gods glory is the chief end why God commandeth and will have good works to be done of us, that both by them we may worship and magnifie God, and others, seeing the same, may glorifie our heavenly Father, like as that saying of Christ before alledged out of *S. Math.* doth teach us. 3. Because of that thankfulness which the regenerate owe. It is right and just that by whom we are redeemed, and from whom we receive exceeding great benefits, and those of all sorts, we should also love, magnifie, worship, reverence him, and declare our love and thankfulness towards him by our good works and obedience. But God deserveth all our duties by his benefits, and wee merit not his benefits by any or all our duties: therefore wee owe unto him thankfulness in lieu of them, which is to be declared in our obedience and good works. *I beseech you brethren by the mercy of God, that you give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable serving of God. Ye are made an holy Priest-hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

II. We are to doe good works also in respect of our selves: 1. That by our good works we may make testimony of our faith, and may be assured thereof. *Every good tree bringeth forth good fruit. That faith which is without works, is dead. Filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.* Now by our works wee must needs know, that wee have faith, because the effect is not without his cause; and wee must know the cause by his proper effect. When as therefore we finde not in our selves good works, or new obedience, wee are hypocrites, neither have we faith, but an evill conscience. For true faith only (which never wanteth all her fruits) bringeth forth, as a fruitfull tree, good works, obedience, and amendment of life: and these fruits likewise discern and distinguish true faith from historicall, and temporary faith, and so also from hypocrisie. 2. That we may be assured that we have obtained remission of sinnes through Christ; and are for Christs sake justified before God: for justification and sanctification are benefits linked together, which so cleave together, and that necessarily, as they never can be severed

vered or pulled asunder. For Christ obtained both for us at once; namely, both remission of sins, and the holy Ghost, who stirreth up in us by faith the study and desire of good workes and new obedience. 3. That we may be assured of our Election and Salvation: Give diligence to make your calling and election sure. These proceed from the cause next going before. For God hath chosen from everlasting of his free mercy those only which are justified for the merit of his Son. Whom hee predestinated, them also he called, and them also he justified. Therefore we are assured of our Election through Justification; and that we have received from Christ our Justification (which is never given unto the Elect without Sanctification) wee know by faith: And, that we have faith, we perceive by the works of faith, true obedience, and true conversion. 4. That by good workes our faith may be exercised, cherished, strengthened, and advanced. For they who give themselves over to corrupt lusts against their conscience, in them faith cannot be; and therefore neither a good conscience, neither a confidence and trust in God, as being appeased and favourable unto them. For wee have through faith only a feeling of Gods favour towards us, and a good conscience. If ye live after the flesh, ye shall die. I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my bands. 5. That by good workes wee may shew forth and grace our life, profession, and calling: I pray you, that ye walke worthy of the vocation wherewith ye are called. 6. That we may escape temporall and eternall punishments: Every tree that bringeth not forth good fruit, is cut downe and cast into the fire. If ye live according to the flesh, ye shall die. I bow with rebukes doeſt chasten man for sin. 7. That we may obtain at Gods hands corporall and spirituall rewards: which, according to the promise, accompany good workes. Godliness is profitable unto all things, &c. For except God would have the hope of rewards, and the feare of punishments, to be motive causes unto good workes, hee would not use them in admonitions, promises, and comminations.

II. We must doe good workes also in respect of our neighbour: 1. That wee may be profitable to our neighbours by our good example, and so edifie them. All things are for your sakes, that most plenteous grace by the thanksgiving of many may redound to the praise of God. That I abide in the flesh, is more needfull for you. 2. That offences may be avoided: Woe be unto that man, by whom offences come. The Name of God is blasphemed among the Gentiles through you. 3. That we may winne unbelievers, and by our words and deeds, and example convert them unto Christ: When thou art converted, strengthen thy brethren.

Here the question is moved, Whether good workes be necessary to salvation. Some have defended simply and peremptorily, that they are necessary thereunto; others on the contrary have maintained stily, that good workes are pernicious to salvation. Both formes of speech are ambiguous and scandalous, especially the latter; which seemeth to condemn, not onely the confidence on good workes, but also the study and desire of performing them. Wherefore the latter is utterly to be rejected. The former must thus be declared or expounded: That Good workes are necessary to salvation, not as a cause of our salvation, nor as a merit deserving such a reward, but as a part of salvation it selfe, or an Antecedent of salvation which is to come after, or as a meanes without which we cannot attaine the end. And after the same sort also it may be said, That good workes are also necessary unto justice and righteousness, or, unto justification, or, in them that are to be justified; namely, as a consequent following Justification, where-with Regeneration is unseparably joyned. But yet I would not use these kindes of speaking: 1. Because they are ambiguous and doubtfull. 2. Because they breed contentions, and administer occasion of cavalling unto the Adversaries. 3. Because the Scripture doth not use them; which must be followed of us in speaking. We may more safely say, that good workes are necessary in them that are justified, and them that are to be saved. To say, that they are necessary in them who are to be justified, is an ambiguous kind of speech, seeing it may be so understood, that they are required before Justification, and so become a cause of Justification. But Augustine hath rightly refuted this opinion, saying: Good workes goe not before them that are to be justified, but follow them that are justified. Hence ariseth a direct answer to this ob-

Y y

jection.

3. For our assurance of our Election.

2. Pet. 1. 10.

Rom. 8. 30.

4. For exercise of our faith.

Rom. 3. 13.

2. Tim. 1. 6.

5. To grace our calling.

Ephes. 4. 1.

6. For avoiding of punishments.

Mat. 7. 19.

Rom. 8. 13.

Phil. 3. 13.

7. To obtaine rewards.

1. Tim. 4. 8.

III.

In respect of our neighbour: and that,

1. To edifie him by our example.

2. Cor. 4. 15.

Phil. 1. 24.

2. To avoid of offence.

Mat. 18. 9.

Rom. 2. 24.

3. To winne the faithlesse unto Christ.

Luke 22. 32.

jection. Obj. *That is necessary to salvation, which whosoever have not, they cannot be saved. But they which have no good works cannot be saved, as it is said in the 87. Question of this Catechisme: Therefore good works are necessary to salvation.* Ans. We answer by distinguishing the Major proposition. That, without which no man can be saved, is necessary to salvation: that is, either as a part of salvation, or, as some necessary precedent of salvation; and so we grant the conclusion: but *not as a cause or merit of salvation.* If the Major be thus understood, wee condescend unto it. For good works are very necessary to salvation, or rather in them that are to be saved (for it were better so to speak and avoid ambiguity) as a part of their salvation, and as a precedent thereof, but not as a cause or merit.

6. Whether good works merit any thing before God.

THis sixth Question ariseth out of the fifth, as the fourth did out of the third. For when men heare that we receive rewards of God by our workes, they presently conclude, that we merit somewhat by them. Wherefore we are to know, that good works indeed are necessary, and therefore are to be done also for the rewards insuing them; but yet *that they merit nothing, no not the least of Gods gifts, either corporall or spirituall.* The reasons hereof are most true and evident: 1. Our workes are imperfect, as well in parts, as in degrees of accomplishment. In parts; because we omit many things which the Law prescribeth: and do many evill things which it prohibiteth, and alwaies mingle evill with good, as both Scripture and experience testifyeth. *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other, so that ye doe not the same things that ye would.* Now, imperfect workes not only merit nothing, but are also condemned in the judgement of God: *Cursed is every one that continueth not in all things, &c.* They are imperfect in degrees; because the best workes of the Saints are uncleane, and defiled in Gods sight, seeing they are not done by such as are perfectly regenerate, nor with so great love of God and our neighbour, as the Law requireth. The Prophet saith, even of good workes, *Wee have all been as an uncleane thing, and all our righteousness is as filthy clouts.* Paul Pronounceth as much of his: *I think all things but losse, for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things losse, and doe judge them to be dung, that I might winne Christ.* Thus doe the Saints judge and account of their owne righteousness and merit. 2. If wee doe any good workes, they are not ours, but are belonging to God only, who worketh them in us by his Spirit; *It is God which worketh in you both the will and the deed, even of his good pleasure. What hast thou which thou hast not received?* We are evill trees: if then we doe any good, that must needs come from God only. It is God which freely maketh us good trees, and which worketh good fruits in us: as it is said; *Wee are his workmanship, created in Christ Jesus unto good workes, which hee hath prepared, that wee should walke in them.* If then we performe any good, it is the gift of God, and not our merit. *Is it not lawfull for mee to doe as I will with mine owne?* Hee must needs be very impudent, who having received of gift an hundred florens of a rich man, thinketh that he deserveth a thousand moe, by receiving of those hundred; whereas rather he is by this gift received, bound to the rich man, and not the rich man to him. 3. No creature, which doth even the most perfect workes, can thereby merit ought at Gods hand, or binde God unto him, to give any thing of debt, and according to order of justice. The reason hereof doth the Apostle yield: *Who hath given him first?* We deserve no more our preservation, than wee deserved our creation. He did owe nothing unto us when he created us, so neither now doth he owe us our preservation, neither is he bound to give us any thing: but hee did and doth both, of his owne free will and meere loving kindnesse. Hee receiveth no benefits at our hands. Wee can bestow no benefits upon our Creatour. Now, where there is no benefit, there is no merit. For a merit presupposeth a benefit received. 4. There is no proportion between our workes, which are utterly imperfect, and the excellency of those great blessings and benefits, which the Father giveth us freely in his Sonne. 5. *Hee that rejoyleth let him rejoyce in the Lord.* But if wee merit by our workes remission

Our workes merit not at Gods hands,
1. Because they are imperfect, and that,
1. In parts.
2. In degrees.
Gal. 5. 17.

Deut. 27. 26.

Esay 64. 6.

Phil. 3. 8.

2. Because they are none of ours, but are wrought by God in us.
Phil. 2. 13.
1 Cor. 4. 7.

Ephes. 2. 10.

Mat. 30. 16.

3. Because God is not bound to reward any.

4. Because there is no proportion between our workes and Gods rewards.
5. Lett we should glory in our selves.

million of our sins, man should have in himself whereof to rejoyce, neither should the glory be given to God. *If Abraham were justified by his workes, hee hath wherein to rejoyce, but not with God.* 6. We are just, before we doe good workes. For ere Esau and Jacob were borne, and when they had neither done good nor evil, that the purpose of God might remain according to election (not by workes, but by him that calleth) it was said unto her, *The Elder shall serve the younger*: As it is written, *I have loved Jacob, and have hated Esau*. Wherefore we are not then justified before God, when we doe good workes; but we then doe good workes, when we are justified. 7. Our good workes are all due: for all creatures owe unto their Creator worship and thanksgiving; so that although we should never sin, yet can we not sufficiently declare and shew forth our thankfulness, whereof we are indebted. *When ye have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to doe.*

1 Cor. 1. 13.

Rom. 4. 2.

8. Because we are justified ere we doe them.

Rom. 9. 11, 13.

9. Because all our good workes are due.

Luke 17. 10.

8. The opinion of merit, and justification by workes, impairerth Christian consolation, disquieteth the conscience, and causeth men to doubt and despaire of their salvation. For when they heare the voice of the Law sounding in their eares, *Cursed is every one that continueth not in all things*; and withall consider their owne imperfection, they are forthwith convicted in conscience, that they never performed all things therein exacted. Wherefore they are constrained to waver alwaies uncertain, and to dread the curse. But faith giveth sure consolation and comfort; because it relieth on the promise, which is certaine. *The inheritance is by faith, that it might come by grace, and the promise might be sure to all the seed.* 9. If wee should obtaine righteousness by our own workes, the promises should be made void: *For in Abraham shall all the Nations be blessed. And Christ also should have died in vain.* 10. There should not be one and the same reason and cause of our salvation, if this doctrine of the merit of workes should be admitted: *Abraham and the Thise on the Crosse should have been otherwise justified, then we are justified.* But there is but one way leading to salvation: *I am the way, the truth, and the life. There is one Mediatour between God and men. There is one Lord, one Faith, one Baptisme. Jesus Christ yesterday and to day, the same is also for ever. There is given no other name under heaven, whereby we must be saved.* Therefore we shall not be saved by good workes, or for our good workes. 11. Christ should not give us full and perfect salvation, and so neither should he be a perfect Saviour, if some thing were as yet required of us, whereby we should be made just. For look how much of our merit were added unto his, so much should be detracted and subducted from his merit: *But Christ is our perfect Saviour.* For (as Paul witnesseth) God with his glorious grace hath made us accepted in his beloved. By whom we have redemption through his blood, even the forgiveness of sins, according to his rich grace. By grace ye are saved through faith, and that not of your selves: it is the gift of God. *The blood of Jesus Christ purgeth us from all sin. There is no salvation in any other.* Object. God calleth those blessings, which hee promiseth to them that doe good workes, rewards and meed. Now meed presupposeth merit: Therefore good workes doe merit before God. *Ans.* Amongst creatures, sometimes it doth, but never with God: because no creature can merit at Gods hands, seeing God oweth nought unto any creature. But they are called the rewards or meed of our workes in respect of God, forasmuch as he recompenceth most fully those things which we doe: neither yet is that recompence due. For there can come no commodity unto God by us; and therefore God is not bound, no not to make the least recompence. For he standeth no waies in need of our workes; and unto whom they can adde or bring nothing at all, of him doubtlesse we are not able to merit or deserve any thing. But there cometh good rather unto our selves by good workes: For the good workes which we doe, are a conformity with God; and therefore are Gods gift, by which gift and benefit we are bound unto God, but not God unto us. Wherefore it is no lesse absurd to say, that we merit salvation at Gods hands by good workes, than if one should say; Thou hast given mee an hundred florens, therefore thou oughtest also to give mee a thousand florens. Howbeit, God enjoyneth us good workes, and promiseth free recompence to them that doe them, as a father promiseth rewards unto his sons.

8. The opinion of merit weakeneth consolation, Ga. 3. 40. Rom. 1. 16.

9. Because then Christ had died in vaine. Gal. 3. 21.

10. Because then we should be otherwise justified than the Fathers of the old Church. John 14. 6.

1 Tim. 3. 5.

Ephel 4. 5.

Heb. 1. 3.

Act. 4. 12.

11. Because then Christ were not a perfect Saviour.

Ephel 1. 6, 7. and 2. 8.

1 John 1. 7.

Act. 2. 13.

ON THE
34. SABBATH.

a Exod. 20. 1.
Deut. 5. 6.

Quest. 92. Which is the law of God?

Ans. God spake all these words.

1. I am the Lord thy God, which hath brought thee out of Egypt, out of the house of bondage, thou shalt have no other gods in my sight.

2. Thou shalt make to thee no graven Image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate mee, and shew mercy unto thousands of them that love mee, and keep my commandements.

3. Thou shalt not take the name of thy Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vain.

4. Remember thou keep holy the Sabbath day: six daies shalt thou labour, and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no maner of works, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cartell, and thy stranger that is within thy gate. For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giveth thee.

6. Thou shalt doe no murther.

7. Thou shalt not commit adultery.

8. Thou shalt not steale.

9. Thou shalt not beare false witnesse against thy neighbour.

10. Thou shalt not covet thy neighbours house, nor his wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

The Explication.

Now followeth the doctrine of the Law, which is the Canon and Rule of good works. The chief questions concerning the Law are:

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| 1. What the law is in generall. | 5. How the Decalogue is divided. |
| 2. What are the parts of Gods law. | 6. What is the true meaning of the Decalogue, and of every commandement thereof. |
| 3. How far the law is, and is not abrogated by Christ. | 7. How far forth the law may be kept of the regenerate. |
| 4. In what the morall law differeth from the Gospel. | 8. What is the use of the law. |

THE first foure of these questions pertaine to this 92. Question of Catechisme: the fifth to the 93. Question: the sixth to the 94. and to the rest which follow, untill the 114. Question: the seventh to the 114. Question: the eighth to the 115. Question of the Catechisme.

1. What the law is in generall.

THE Latine word *Lex* (which signifieth the law) is derived from *Lego*, which signifieth to reade and publish; or from *Lego*, which signifieth to chooseth. With the

the former derivation agreeth the Hebrew word, with the latter the Greek word : For in the Greek, the Law is called *νόμος*, which cometh from a word that signifieth to divide and distribute ; and therefore the Law is so called, because it distributeth unto every one proper charges and functions. In Hebrew the Law is called *Thorah*, that is, doctrine : because Lawes are published unto all, that every one may learn them. And hereof is it, that the ignorance, or not knowing the Law doth not excuse : nay, rather they who are ignorant of those Laws which belong unto them, doe even in that very respect sin, because they are ignorant.

The Law in generall is a sentence or decree, commanding things that are honest, binding creatures endued with reason unto obedience, with a promise of reward, and commination or threatening of punishment. It is a sentence commanding things that are honest, otherwise it is no Law. It bindeth creatures endued with reason : for the Law was not made for them, who are not bound to obedience. With a promise of reward : The Law freely promiseth blessings unto those who performe obedience ; because no obedience can be meritorious before God. Object. But the Gospel also promiseth freely good things and blessings : Therefore the Law differeth not from the Gospel. Ans. The Law promiseth freely after one manner ; and the Gospel after another. The Law promiseth freely, with a condition of our obedience. But the Gospel promiseth freely, without the workes of the Law, with a condition of faith, not with a condition of our obedience. Wherefore the Gospel doth not promise blessings freely, without all condition, but without such a condition, as wherewith the Law promiseth blessings unto us. And with a commination or threatening of punishment : otherwise, the Law were a vaine and empty sound, and should effect nothing. Plato saith, A Law is a right forme of government, directed to the best end by fit meanes, proposing punishments to transgressors, and rewards to the obedient. Oftentimes by the word Law, the course and order of Nature, appointed by God, is improperly signified. So we say, The Law, that is, the order of Nature requireth, that fruit spring of a tree. But more improperly doth S. Paul call originall sin the law of sin ; because as a law it constraineth us to sin.

2. What are the parts of the Law.

LAWES are some *divine*, and some *humane*. *Humane lawes* are they, which being established by men, doe bind certain men unto certain externall actions, whereof there is no divine commandement or prohibition expressly, with a promise of reward, and commination or threatening of punishments corporall and temporall. These humane lawes are either *Civill*, or *Ecclesiasticall*. *Civill lawes* are such as are made by Magistrates, or some whole body and corporation, concerning a certain order of actions to be observed in civill government, in bargaines and contracts, in judgements and punishments, &c. *Ecclesiasticall or Ceremoniall lawes* are those, which are made by the consent of the Church, concerning some certain order of actions to be observed in the Ministry of the Church, which are the limitations of circumstances, serving for the Law of God.

Divine lawes, that is, the lawes of God, partly belong unto Angels, and partly unto men, and partly unto certain speciall men. And these doe not only bind unto externall actions, but require further, internall or inward qualities, actions, and motions ; neither propose they corporall and temporal rewards and punishments only, but eternall also and spirituall ; and they are the ends, for which humane lawes are made. Divine lawes are some *eternall and unchangeable*, some *changeable* ; yet so, that they can be changed of none but of God himself, who made them.

The parts of the Law of God are in number three ; the *Morall*, *Ceremoniall*, and *Civill or Judiciall Law*.

Three parts of Gods Law

The *Morall Law* is a doctrine, agreeing with the eternall and immortall wisdom and justice which is in God, discerning things honest and dishonest, knowne by nature, and ingendered in reasonable creatures at the creation, and afterwards often repeated againe and declared by the voice of God by the Ministry of *Moses*, the Prophets and Apostles, teaching that there is a God, and what he is, and what

1. The Morall Law.

we ought to doe, and what not to doe, binding all the reasonable creatures to perfect obedience, both internall and externall, promising the favour of God and everlasting life to those which perform perfect obedience, and denouncing the wrath of God and everlasting paines and punishments unto them, who are not perfectly correspondent thereunto, except there be granted remission of sins, and reconciliation for the Son of God the Mediatours sake.

An explication of
some clauses in
the definition.

Agreeing with the eternall and immortall wisdom.] That this Law is eternall, is hereof apparent and manifest; because it remaineth from the beginning unto the end of the world one and the same: and we therefore were created, and are redeemed by Christ, and are regenerated by the holy Ghost, to observe and keep this law in this life, and in the life to come, to wit, that with all our heart we love God and our neighbour. *I write no new commandment unto you, but an old commandment, which yee have had from the beginning.*

1 John 2.7.

Afterwards often repeated againe.] God repeated the law of nature, which was engraven in our minds: 1. Because it was obscured and darkened by the fall; yea, and many points thereof were wholly blotted out, and altogether lost, 2. Lest the remnant of it, which was yet in mens mindes, should be reputed for a meere opinion without any truth or ground, and so at length be quite extinguished.

3. The Ceremoniall law.

The Ceremoniall, or lawes derived of God by Moses concerning ceremonies, that is, externall solemne actions and gestures, which in the publike worship of God are to be performed, with the due observation of the same circumstances which are prescribed, binding the Jewes untill the coming of the Messiah: that they should distinguish this people and the Church from others; and should be signes, symbols, types or shadowes of spirituall things to be fulfilled in the New Testament by Christ. That this definition may be understood, we must know what *Ceremonies* are: to wit, *solemne externall actions*, that is, often to be after the same manner, and with the same circumstances reiterated, *ordained of God, or of men also, to be used in the externall service or worship of God, for order, or signification sake.* But the ceremonies, which are ordained of God, are simply and absolutely *divine worship.* The ceremonies which are ordained and instituted of men, if they be good, are *a worship only serving for divine worship.*

What Ceremonies are.

3. The Judiciall law.

The Judiciall, are lawes concerning the civill order or civill government, or maintenance of externall discipline among the Jewes, according to the tenour of both Tables of the Decalogue; that is, of the order and offices of Magistrates, judgement, punishments, contracts, and of the distinguishing and bounding of dominions, delivered of God by Moses, for the settling and preserving of the Jewes Commonwealth, binding all Abrahams posterity, and distinguishing them from the rest of mankind, untill the coming of the Messiah; and further, that they should be the bond of the preservation and government of the Mosaicall Commonwealth, untill the Messiah was manifested; and certain marks whereby this people, which was bound unto them, should be discerned from all others, and should withall be kept in honest discipline and good order: lastly, that they might be types of that order which should be in Christs Kingdome, that is, of the spirituall Regiment of the Messiah. The Morall Law is the fountaine of all other good lawes, even as many as deserve the name of lawes, and it wholly agreeth with the Decalogue, and thence also deduced by necessary consequent, so that whosoever violateth the one, transgresseth the other also. Ceremoniall and Civill lawes, whether they be divine or humane (so that they be good) are verily agreeable unto the Decalogue; but yet they are not deduced thence by a necessary consequence, as the Morall laws are, but serve thereto, as certain prescriptions of circumstances. Hereby plainly appeareth the difference of these lawes. For it is one thing to follow necessarily out of the Decalogue, and another thing, to agree with, and serve to the performance and execution of the Decalogue. This difference yet is diverse, because there is not one and the same government of the Commonwealth and of the Church: neither is there the same end of these laws: neither are all these lawes after the same manner abrogated. But the chief and especiall difference of these lawes is drawn from the binding,

How the Morall
differeth from
the Ceremoniall
and Judiciall law.

binding, time, and knowledge, or manifestation. 1. The Morall ordinances are knowne by nature: The Ceremoniall and civill are not known by nature, but are instituted according to the diversity of causes and circumstances. 2. The Morall binde all men, and even the Angels also: The Ceremoniall and Civill were only prescribed unto the people of Israel. And therefore Job, Jethro, Naaman the Syrian, and others, who are re-counted for religious men, that is, such as were born of Paynims, and lived amongst them, but yet worshipped the God, which was manifested among the people of Israel, they did not observe the Leviticall Ceremonies, and yet did neverthelesse please God. And the very ordinances themselves, concerning the Ceremonies and the forme of civill government, shew that they binde Abrahams posterity only, whom God would by this forme of government and worship dittinguish from other Nations.

3. The lawes of the Decalogue are perpetuall in this life, and after this life: The ceremoni-
all and civill were delivered of God at a certain time, and again abolished. 4. The Morall lawes
speak both of internall and externall obedience: The ceremoniall and civill speak of externall
obedience only; albeit neither doth this please God without the internall and morall obedi-
ence. 5. The Morall lawes are not limited by certain circumstances, but are generall: as,
that there is a time to be granted for the ministry and service of God, and that
the ministry is to be observed: that adulterers and theeves are to be punished.
But the ceremoniall and civill lawes are speciall, or a limitation of circumstances, which
are to be observed in externall rites or actions both Ecclesiasticall and Civill: as
that the seventh day is to be allotted for the ministry and service of God: that the
tenths and first-fruits are to be given to the Priests: that adulterers are to be stoned:
that theeves are to be amerced with a foure-fold restitution. 6. The ceremoniall and
the civill lawes also are types or figures of other things, for whose cause they are ordained: The
Morall signifie or prefigure nothing, but are signified by the rites and ceremonies. 7. The Mo-
rall are the end, for which other lawes are to be made; or, they are the principall service
and worship of God: The ceremoniall and civill serve for the morall ordinances,
that to them obedience might be rightly and duly performed: that a certaine
time, and certaine rites may be observed in the publike ministry of the Church;
that the ministry it selfe may be maintained and preserved. 8. The Ceremoniall
giveth place unto the Morall: the Morall giveth not place unto the Ceremoniall.

The Morall Law, the Naturall, and Decalogue differ. The Decalogue is the summe of
the Morall lawes, which are scattered through the whole Scripture of the Old and
New Testament. The Naturall law doth not differ from the Morall in nature not
corrupted: but in nature corrupted, a good part of the naturall law is darkned by sins,
and but a little part only concerning the obedience due to God, was left remaining
in mans minde after the fall: for which cause also God hath in his Church repea-
red againe, and declared the whole sentence and doctrine of his law in the Deca-
logue. Therefore the Decalogue is a restoring and re-entring or re-inforcing the
law of Nature; and the law of Nature is a part only of the Decalogue. The distinc-
tions of these lawes are to be knowne, both in respect of the differences of the same
(without the knowledge whereof, their force and meaning cannot be understood)
and also in respect of their abrogating; and lastly, for the knowledge and under-
standing of their use.

What difference
is betweene the
Morall Law, the
law of Nature, and
the Decalogue.

4. How far the Law is, and is not abrogated by Christ.

THE common and true answer to this demand is, That Moses Ceremoniall and
Civill Law is abrogated as touching obedience: and the Morall Law also as con-
cerning the curse thereof, but not as concerning obedience thereunto.

That the Ceremoniall and Civill, or Judiciall lawes are so abrogated by Christs
coming, that they now binde none unto obedience, and in our times carry no
shew of lawes, is proved: 1. Because the Prophets in the Old Testament foretold of this
their abrogation and cancelling: Christ shall confirme the Covenant with many for one
week, and in the midst of the weeke he shall cause the sacrifice and oblation to cease.
Thou art a Priest for ever after the order of Melchisedech. 2. Christ and his Apostles

The Ceremoniall
and Civill are
abrogated, as
touching their o-
bedience, and the
reasons hereof:

I
Dan. 9. 27.
Psal. 110.
2

in

Acts 7. 5.
 Heb. 7. 11, 12.
 13, 18. & 8. 8, 9.
 10, 11, 12, 13.
 Acts 15. 23, 25.

Ephes. 2. 14.

Gal. 5. 15.

Heb. 9. 8.
 Luke 16. 16.
 Col. 2. 16.

Revelation of
 Jewish objections
 against this do-
 ctine.

Gen. 17. 13.
 Exod. 12. 24.
 Psalm 132. 15.
 Exod. 3. 16.

Exod. 31. 6.

in the new Testament have expressly deciphered this abrogation of the Ceremoniall and Judiciall Law. And, in stead of many testimonies, it shall suffice to alledge that one Canon of the Apostles Councell. *It seemed good to the holy Ghost, and to us, to lay no more burden on you, than these necessary things.* 3. The causes being altered, the Lawes also depending thereon are altered. But the causes of the Ceremoniall and Civil Lawes were; one, that the people of the Jewes, of whom Christ was come, might by this forme of worship and regiment, be distinguished from other Nations, untill his coming: another; that they might be types of the Messias, and his benefits: both which causes have now ceased since the exhibiting of the Messias. 1. The distinction of Jewes and Gentiles is now taken away: *Hee is our peace, which hath made of both one, and hath broken the stop of the partition wall, in abrogating through his flesh the hatred; that is, the Law of commandments, which standeth in ordinances.* In Christ neither circumcision availeth any thing, nor uncircumcision, but a new creature. 2. That the signification of the ceremonies is fulfilled by Christ, is every where taught: *Whereby the holy Ghost this signified, that the way unto the Holiest of all was not yet opened. The Law and the Prophets endured untill John. Let no man condemn you in meat and drinke. Against the abrogation of the Ceremoniall Law, the Jews thus object: Object. 1. Moses religious orders or worship were, by vertue of the commandment annexed to them, to continue for ever; and the Jewish kingdome, by Gods promise. Circumcision is an everlasting covenant. The Paschever was to be kept holy by an ordinance for ever. This is my rest for ever. The Sabbath is an everlasting covenant. Thy throne, O God, endureth for ever. Therefore Moses forme of religion and polity was not to be repealed by Christ. Ans. In this argument the fallacy of raking that to be simply averred, which is spoken but in part, is twice used. For the Major proposition treateth of an absolute perpetuity, the Minor of a restrained and limited perpetuity; sith that in the testimonies alledged, an infinite or unlimited perpetuity of the Jewish ceremonies and kingdome is not promised, but a continuance untill Christ, who was to be heard after Moses. For the particle (Holam) signifieth every where in Scripture not eternity, but the continuance of a long and yet definite time. So is it used in that text of Scripture; *And hee shall serve him for ever*: that is, untill the yeare of Jubilee; as appeareth by the conference of that Law, with the Law touching the year of Jubilee, enrolled and registred, *Levit. 25. 40.* Again, to grant that which they urge in their Minor, that an absolute perpetuity is promised in the fore-rehearsed quotations, yet this perpetuity is not of the types and shadowes themselves, but of the spirituall things signified and figured by them; to wit, that their truth shall endure for ever in the Church, yea though the signes and shadowes be by Christ abolished. For thus doth Circumcision continue unto this day; and thus is there a perpetuall Sabbath in Christs Kingdome, and shall be perpetuall in life everlasting. Lastly, thus the kingdome of David is established for everlasting in the throne of Christ.*

Object. 2. *The worship which Ezekiel in his fortieth Chapter, and so forth to the end of his Prophecie, describeth, pertaineth to the Kingdome of the Messias, and is therein to be retained. But that worship is meerely typicall and ceremoniall: Therefore a typicall and ceremoniall kind of worship is to be retained in the Kingdome of the Messias; whence this inference is good, that the Jewish religion, and polity, or forme of government was not to be abolished, but reformed rather, and re-established by the Messias.*

Ans. The Major of this Syllogisme is not simply and universally true, because there the Prophet indeed prophesieth of the kingdome of the Messias, but not only thereof. For withall he describeth the restitution of the ceremoniall worship in Judea, which should be after the returne of the people out of the captivity of Babylon, and should stand in force untill the coming of the Messias. Wee deny also the Minor. For in the alledged Prophecie, not onely the restoring of the Jewish types is promised, but under the description of the types the spirituall state and statelinesse of the Church, which should be under the kingdom of the Messias, is shadowed and insinuated; which state and statelinesse was to be begun in this life, and to be perfected in the life to come. Whereof good prooffe may be made by these evident arguments: 1. The story of *Esdraus* testifieth unto us that this restoring was not accomplished

Arguments to
 prove that under

complished untill the coming of Christ : and withall other Oracles also of the Prophets, concerning the base and contemptible coming and kingdom of the Messias in this world, suffer us not to beleve that there shall be any such magnificent and pompous estate of the Church on earth (as the Jewes dreamt of) no not after the coming of the Messias. Wherefore that fore-mentioned restoring of Jerusalem, that is, the Church, is either to be understood *spiritually*; or of force we must grant this absurdity, namely, that this Prophecy never was, nor shall be performed. 2. That promise delivered by the Prophet (*The house of Israel shall no more defile mine holy Name, neither they nor their Kings*) doth necessarily enforce a spirituall sense and meaning touching the perfection of the life to come. For usuall and customable it is with the Prophets, to unite the entry of Christs kingdom, with the full and perfect establishment thereof. 3. Furthermore, those waters *issuing out of the Temple*, spoken of in the same Prophecy, may not be interpreted to be elementary waters, but shadow and represent unto us the plentiful effusion from heaven, of the gifts of the holy Ghost in Christs kingdom. 4. Lastly, we Christians have for our Interpreter the Apottle S. John in his Revelation, where the spirituall and heavenly Jerusalem, that is, the glorified Church of the New Testament is deciphered in words and termes literally borrowed from this description of Ezekiel. Wherefore this Prophecie maketh nought to prove the continuall observation of ceremonies, in the kingdom of the Messias. Object. 3. *The best and most just forme of government is alwaies to be followed. But there can be none better or juster than that, which God himselfe settled among his people the Jewes : therefore that is to be followed and retained.* Answer. Either the Major of this reason may be distinguished, or the Minor denied with an exposition. For that which in positive lawes (that is, such as define the circumstances of the duty of Magistrates and subjects, and Citizens one towards another) is in every place, and at all times most just, the same are Law-makers to follow : But in that forme of the Mosaicall government, many things are applied to the state and condition of that Nation, Region, Time, and Ceremoniall worship, the observation whereof, would now be neither just nor profitable, because the causes, for which those lawes should be given to the Jewes, are taken away or changed : as, *of giving a bill of divorce, of marrying the widowes of their kinsmen.* Wherefore God will not that all Nations and ages be tyed unto those lawes. An argument whereof is, that even at that very time, when he commanded these lawes to be observed, hee bound not all Nations, but only *Abrahams* posterity unto them ; and yet some that lived according to such civill laws of other Nations, as were not wicked and ungodly, did please him ; as *Naaman the Syrian*, and whosoever of the Gentiles were converted ; who yet notwithstanding did not observe the ceremonies and civill lawes of the Jewes. And *Paul* saith, wee must obey not only those which governe according to *Moses* lawes, but also other Magistrates, *as the ordinance of God* ; as long as they command nothing contrary to the commandements of God. And himselfe also submitted himselfe to the *Romane* lawes, when hee appealed unto *Cesar*, and when he said, *it was unlawfull to binde one uncondemned which was a Romane.* Furthermore, if any man will hence conclude, *That seeing it is lawfull to use the Lawes of other Common-weales, as the Athenian, Romane, and such like : it is therefore much more lawfull and becomming to imitate and follow the forme of that Common-wealth, which was immediately ordered and constituted by God himselfe.* We easily grant, that wise and discreet Magistrates and Law-givers may take as well thence as out of other governments (if there be any thing convenient and agreeing with their subjects with whom, and the time wherein they live) so that all opinion of necessity be taken away ; that is, so that it be not therefore commanded or retained, because it was prescribed by *Moses* to the Jewes ; but because there are good reasons, wherefore now also it should be done so : and if the causes be changed, then that the liberty also of changing these lawes by publike authority be retained. Neither yet is *Moses* law any whit impeached by this liberty of cleaving to it, or leaving it, and appointing other ordinances in place thereof ; sith in so doing, we doe no more than cease to observe that which was never imposed on us.

the typically description before alleged, the spirituall condition and estate of the Church is figured.

2

Ezek. 43. 7.

3

Ezek. 47. 1.

4

Chap. 21. 32.

Rom. 13. 2.

Hitherto

How far forth the
the morall Law is
abrogated.

1. As touching
the curſe of it.
Pſal. 143. 2.

John 3. 36.

Rom. 8. 1.

Rom. 6. 14.

2. As touching
conſtraint.

Rom. 6. 14.

1 Tim. 1. 9.

Gal 5. 23.

How the Law
was abrogated to
the Faſtors of the
old Teſtament, &c
how to us the
children of the
new.

How the morall
Law is not abro-
gated, namely,
touching obedi-
ence.

Three proofs
hereof:

1. From the end
of our redemption.

2. From our duty,
who receive a
greater poſſion
of Gods bleſſings
than other men.

3. Teſtimony of
Scripture.

Mat. 5. 17.

I

Heb. 7. 26.

2

Rom. 8. 3.

Hitherto have we intreated of the abrogation of the Ceremoniall and Civil lawes. Touching the morall law, it is in ſome part abrogated by Chriſt, and in ſome part not abrogated. *It is abrogated* in reſpect of the faithfull, two waies: 1. *As touching the curſe of it*; ſo that it cannot condemne ſuch as are juſtified by faith in Chriſt, by reaſon of the merit of Chriſt imputed unto them: or, *as touching juſtification*; becauſe judgement is not given of us according to the Law, but according to the Goſpel. For the judgement of the Law would condemne and caſt us away, whoſe dreadfull voice is: *In thy ſight ſhall no man living be juſtified*. But the judgement of the Goſpel is; *He that beleeveſh in the Son of God hath everlaſting life*. This abrogation of the Law is the firſt and principall part of Chriſtian liberty, whereof it is ſaid; *There is no condemnation to them that are in Chriſt Jeſus. Ye are not under the law but under grace*. 2. *As touching conſtraint*. For now the Law doth not any more expreſſe and wrett obedience from us as a Tyrant, or as a Maſter enforcing and conſtraining a lewd ſervant unto obedience. The reaſon is, becauſe Chriſt beginneth a voluntary and free obedience in us by his Spirit, ſo that we yield voluntary obedience unto the Law. Of this part of Chriſtian liberty the Apoſtle ſpeaketh: *Sin ſhall not have dominion over you; for ye are not under the law, but under grace*. Which liberty and exemption from the Law, what it is, he afterwards unfoldeth at large in the whole ſeventh Chapter of that Epiſtle: and elſe-where ſaith; *The law is not given unto a righteous man*. And againe, ſpeaking of them which are under the Spirit, *Againſt ſuch there is no law*. Object. *The Law and the Prophets continued untill John the Baptiſt came: if therefore then firſt the morall law was abrogated as touching condemnation, when Chriſt was maniſeſted in the fleſh; it followeth that the faithfull were under condemnation, who lived before the coming of Chriſt*. Anf. The Law was abrogated *as touching condemnation*, as well unto the beleevers in the Old Teſtament, as to them who are beleevers in the New. To them who lived in the Old, *as touching the power and efficacy of Chriſt*: to theſe in the new, *as touching his fulfilling and exhibiting*.

Now the Morall Law or Decalogue is not abrogated *as touching obedience*: but God alwaies, even at this day no leſſe than in ancient times, exaſteth as well at the hands of the regenerate as unregenerate, that they performe obedience unto his Law. The reaſons hereof are ſtrong and cleare. The firſt is drawn from the end for which Chriſt delivered us from the curſe of the Law. For the Son of God was not therefore made Mediatour, took the forme of a ſervant, became obedient unto his Father, even unto the death of the Croſſe, and redeemed us from the curſe of the Law, that we ſhould continue and perſiſt in ſins, and enmity with God; but that he might deliver us from ſin, reconcile us unto God, and make us againe like unto God, and the Temple of God. If then he had this end, for which he did deliver us from the curſe of the Law, hee did not withall take away the bond of our obedience. For this is the Mediatours office, to expiate and doe away ſins, and to bring to paſſe, that hereafter the party offended be no more offended by that party which had offended. 2. *How much the more and greater Gods benefits are towards us, ſo much the more are wee bound to yield thankfulneſſe unto him*, that is, to live according to his will and Law. But they who are juſtified and regenerated by faith in Chriſt, have received moe and greater benefits than others. For theſe are evermore added unto their creation, and preſervation, and other benefits common to the wicked with the godly. Therefore we are more bound after, than before regeneration and juſtification, to yield and performe obedience unto Gods Law. 3. Many teſtimonies confirme the ſame; as, *Think not that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy them, but to fulfill them*. This is meant of all the parts of the Law, but moſt eſpecially of the morall Law, which Chriſt hath fulfilled ſoure waies: 1. By his owne righteouſneſſe and perfect conformity with the Law. For Chriſt onely hath perfectly performed ſuch obedience as the Law requireth: both becauſe hee was the Sonne of God, and conceived by the holy Ghoſt, and alſo becauſe he could not have ſatisfied for us, except himſelf were free from all ſpot, or ſtaine of ſin. *Such an High Prieſt it became us to have, which is holy, blameleſſe, undefiled, ſeparate from ſinners*. 2. By paying ſufficient puniſhment for our ſins. For (that which was impoſſible to the Law, inaf-

inasmuch as it was weak because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, for sinne, condemned sinne in the flesh, that the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the spirit. He made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him. 2 Cor. 5. 1.

And this fulfilling of the types of the Law, and the paying of that punishment which wee did owe, is that very abrogating of the Law, whereof wee have spoken. 3. Christ fulfilleth the Law in us by his Spirit, reforming us by him unto the image of God, that we also may in this life begin internall and externall obedience, which the Law requireth of us, and may perform the same whole and entire in the life to come.

Now, both these, to wit, punishment paid for us by Christ, and righteousness begun in us, are comprehended and understood by Saint Paul, when hee saith: That the righteousness of the Law is fulfilled in us, which walke after the Spirit. And of the giving of the holy Ghost, and of regeneration, which is wrought for and by Christ, Saint Paul purposely intreateth, Romanes 6. and 7. 4. Christ fulfilled the Law by teaching it, that is, by re-purging and purifying it from errors and corruptions, and by restoring the true doctrine and understanding thereof; which hee doth, Matth. 5. 6. and 7. If then Christ both teacheth and restoreth the obedience of the Law in us; hee doth not abolish the Law, as concerning obedience. The same doth Paul teach, Doe we then make the law of none effect through faith? God forbid: yea, we establish the law. Rom. 6. 6. & 8. 4. Rom. 3. 31.

Now, by faith, or by righteousness and justice of faith, the Law is established three waies: 1. In confessing or approving the judgement and accusation of the Law against us; as, that we doe not yield due obedience to the Law, and therefore are guilty of damnation: for indeed, we seek for righteousness without our selves in Christ. 2. In satisfying, because, through faith is applied to us Christs satisfaction equivalent to eternall punishment, which the Law required of us not performing perfect obedience: by meanes of which satisfaction it cometh to passe, that indeed not through the Law, but yet neither against the Law, but with the Law, which Christ by his perfect obedience satisfied on our behalf, we are justified before God. 3. Through the beginning of new obedience in this life, and the accomplishing of the same in the life to come. Purifying their hearts by faith. Wee through the spirit waite for the hope of righteousness, through faith. More briefly to comprehend this large discourse; The Law is established by faith, both in regard that the doctrine of the righteousness of faith instructeth us how we are not righteous of our selves; neither are made righteous, but by some perfect satisfaction which the Law requireth; as also, because by faith a reitauation or renewing of obedience unto the Law is accomplished in us. The brieffe summe then of the whole doctrine touching the abrogation of the Law, is this: The Ceremoniall and Civill Law of Moses are quite cancelled by Christs coming, as touching both their bond and obedience; but the Morall Law, as touching obedience to be performed thereunto, is not abrogated, but only as concerning the curse, justifying, and constraint thereof. The Objections of Antinomists, Libertines, and such like, who averre that the Morall Law appertaineth nothing at all unto Christians, and is not to be taught in the Church of Christ, you may finde them resolved at the 115. Question of this Catechisme, where the use of the Law is handled. By faith the Law is three waies established: 1. 2. 3. Ads 15. Gal. 3. 5.

4. In what the Morall Law differeth from the Gospel.

THE declaration of this Question is many waies necessary, as by the differences of the Law and Gospel may appeare. The doubt ariseth especially from the definition of the Law, where it is said, that the Law promiseth rewards to such as performe perfect obedience; and it promiseth them freely, because no obedience can be meritorious in the sight of God. In like maner also the Gospel promiseth everlasting life freely: so that the Law and Gospel seeme not to differ. Howbeit there is a great diversity in them. The Law differeth from the Gospel: 1. In the manner

1. In the manifestation.

of

3. In doctrine.

3. In promises.

4. In effects.
Rom. 4.15.
1 Cor. 3.7.

of their manifestation. The Law is known by nature: the Gospel was after mans fall manifested from above. 2. In their matter or doctrine. The Law propoundeth Gods meere justice; the Gospel propoundeth it joyntly with mercy. Again, the Law teacheth what we ought to be that we may be saved, and what to performe; the Gospel teacheth how we may be such as the Law requireth, namely, in Christ. 3. In their promises. The Law promiseth eternall life and all good things, with a condition of our own proper and perfect righteousness and obedience, remaining in us; the Gospel promiseth the same with a condition of faith and believe in Christ, whereby wee imbrace anothers obedience, performed for us, to wit, the obedience of Christ. Now with this condition of faith, is joynd by an indissoluble knot and bond, the condition of new obedience. 4. In effects. The Law causeth wrath, and is the ministration of death: The Gospel is the ministration of life, and of the spirit.

Quest. 93. How are the Commandements divided?

a Deut. 4.13.
Exod. 34.28.
Deut. 10.3, 14.
b Matth. 22.
37, 38, 39.

Ans. Into two Tables ^a: whereof the former delivereth in foure commandements, how we ought to behave our selves towards God: the latter delivereth in six commandements, what duties we owe unto our neighbour ^b.

The Explication.


Three causes why
the division of the
Decalogue is to
be observed.I
2
3The first division
of the Decalogue
into two Tables.

Deut. 10.1, 4.

Exod. 31.15.
Deut. 4.11.
Mat. 22.37, 38.
3^oTwo causes of
this division.

AAs 5. 29.

The second divi-
sion of the Deca-
logue into ten
commandements.

he question concerning the division of the Decalogue is necessary and profitable, and therefore to be observed: 1. Because God himself hath expressed and set down a certain number of the Tables and Commandements of the Decalogue. 2. Because Christ divideth the summe of the whole Law into two Commandements, or into two kinds of commandements. 3. Because the right division of the Decalogue maketh to the understanding of the commandements themselves. For it adviseth us of the degree of obedience, and sheweth that the worship of the first Table is the chief and principall. Now, the Decalogue is divided after a three-fold manner.

1. The Decalogue is divided by Moses and Christ into two Tables: the former whereof compriseth our duties towards God immediately; the latter our duties towards God mediately: Or, the former teacheth us how we are to demean and behave our selves towards God; the latter, what duties wee owe to our neighbour. This division is grounded on the expresse Word of God: *How thee two Tables of stone.* It is also grounded on this, that Christ and Paul referre the whole Law to the love of God and our neighbour, *Thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy minde: this is the first and great commandment; and the second is like to this, Thou shalt love thy neighbour as thy selfe.* This division hath these uses: 1. That wee may better conceive the sense and scope of the whole Law, and understand what is the perfection of obedience. 2. That we observe the common rule, namely, that the commandements of the second Table yeeld to the commandements of the first in the same kinde of worship: That is, that the love and glory of God, is to be preferred before the love and safety of all creatures: according to that saying; *Wee ought rather to obey God than men.*

2. The Decalogue is divided into *tenne* Commandements, whereof foure are ascribed unto the first, and the six other unto the second Table. Now, God numbred out these ten commandements or lawes, not that he was delighted with this number more than any other, but because the titles, and arguments of the things themselves, to wit, the duties, were so many in number. For in these ten laws all that we owe unto God and our neighbour, is so comprehended, that nothing is omitted, and nothing is superfluous. So that the foure commandements of the first Table containe all duties which wee owe unto God immediately: and the six commandements of the second Table have in them whatsoever pertaineth to the leading of
this

this life in felicity and happinesse. Howbeit there is much dissention about the number of the Commandements. For some reckon *three*, some *five*, and some *four* Commandements in the first Table: and that that division, which so ascribeth foure Commandements to the first Table, that the first proceedeth of *not admitting other gods*; the second, of *not making any graven Images*; the third, of *not taking the name of God in vaine*; the fourth, of *hallowing the Sabbath*; and referreth the other sixe unto the second Table: that this division, I say, is the truest, these reasons declare: 1. *Those are distinct Commandements, which are distinguished in the matter which they deliver, or whose matter and meaning is distinct and diverse* (for doubtlesse God, when he divided the Decalogue into ten Commandements, would that each Commandement should differ from the rest in matter or meaning: so that those Commandements which differ in sense are diverse; and they, which differ not in sense or meaning, are not diverse Commandements, but one Commandement.) But the Commandement of *not having strange gods*, and the Commandement of *not making graven Images* differ, or are distinguished in matter or meaning: (for the first teacheth *who is to be worshipped*, namely, the alone true God; the second sheweth, *how God is to be worshipped*, namely, not by the inventions of men: the first forbiddeth any other god, besides the true God alone, to be worshipped: the second prohibiteth any other worship of that only true God, then himselfe hath commanded.) Therefore they are diverse and distinct Commandements. So of the contrary, *the Commandements touching concupiscence*, which some divide into the ninth and tenth; that it is in sense and meaning but one Commandement, both themselves are witnesses, as often as in their Expositions and Paraphrases hereon, they joine this their ninth and tenth together: and Paul also teacheth the same doctrine, when he speaketh of all concupiscence, as of one Commandement: *I had not knowne lust* (to be sin) *except the Law had said, Thou shalt not lust.* Wherefore the two first Commandements before specified, are two divers Commandements; and this last, imagined by some to be two, is but one Commandement. But if therefore yet the tenth Commandement must be cut in two diverse Commandements, because it distinctly maketh mention of divers things, not to be covered or lusted after, namely, our neighbours house, and our neighbours wife; it shall thereof follow, that so many Commandements must be numbred, as there are recited kinds of things in every Commandement. 2. *Doubtlesse those Commandements are divers, and not the same, which are distinguished of Moses by diverse periods or sentences, and verses; and those no whit different in themselves, but one Commandement, which are comprised of Moses in one period or verse.* But Moses hath distinguished the first Commandement (which proceedeth, Of not having strange gods) from the second (which is, Of not making Idols) in divers verses and periods. Therefore they are distinct Commandements. Contrariwise, Moses hath not distinguished the Commandement touching the covering of our neighbours house and wife by severall periods, but hath comprehended it in one period or sentence: therefore there is but one Commandement concerning concupiscence. 3. *Questionlesse, Moses retained one and the same order of the Commandements, both in Exodus and Deuteronomy: But he transposeth in those places the words of the tenth Commandement, touching the coveting of our neighbours wife, (for in Exodus is placed first, Thou shalt not covet thy neighbours house, and then followeth, Thou shalt not covet thy neighbours wife: but in Deuteronomy these words are foremost, Thou shalt not covet thy neighbours wife, and these follow, Thou shalt not covet thy neighbours house.)* Therefore these two members are parts of one Commandement; else there can no ninth Commandement be assigned; and the Adversary must needs say, that Moses in one of these places confoundeth the ninth Commandement with the tenth, and substituteth a part of the tenth in place of the ninth; which absurdity Moses may by no means be accused of. By this transposing therefore and displacing of the words, the holy Ghost doth sufficiently declare, that he would have all to be but one Commandement, whatsoever is read in the tenth Commandement, joyntly comprehended and contained in one period or sentence. 4. There is very great and weighty authority, whereby this distinction

The prooffe of
this second divi-
sion by foure ar-
guments.

ex- Rom. 7. 7.

^a Joseph. l. 3. Antig. Jud. Philo in exposit. Decalog.

^b Athanasius in Synopsi script. l. 2. Orig. l. 3. sup. Exod. l. 8. Greg. Naz. in Carm. Cypri. five Aut. epis. pers. in Mat. 49. Zon. Tom. 1. histor. Niceph. hist. Eccles. c. Hist. in cap. 6. ad e. pie. Ambro. in cand. loc. ad Eph. Sulp. Sever. lib. 1. hist. sacrat. Aug. 1. quæst. vet. & nov. Test. quæst. 7. & l. 2. quæst. sup. Exod. cap. 7. d. August. Epist. 119. ad Januar. cap. 11. & quæst. sup. Exod. cap. 7.

The third division of the Decalogue into the immediate and mediate worship of God.

of the Commandements is confirmed. For thus doe the ancient Writers of the Jews, *Josephus* and *Philo*^a, distinguish the first and second Commandement, and knit up in one the tenth Commandement, which our Adversaries divide into two. In like sort doe the Greek Ecclesiasticall Writers divide the Decalogue: as *Alphanasius*, *Origen*, *Gregory Nazianzen*, *Chrysostome*, *Zonaras*, and *Nicophorus*^b: And unto this opinion and sentence subscribe also the Latin Ecclesiasticall Writers; as *Jerome*, *Ambrose*, *Sulpitius*, *Severus*, and *Austin*^c. Therefore this distinction of the Decalogue was of ancient reputed best, and so received in the Greeke and Latine Churches. We have therefore restored, not changed or altered the Decalogue. Now whereas *Josephus*, *Philo*, and some Greek Writers, attribute to each Table five Commandements, this maketh nothing against us: For, howsoever they so do, yet herein they all agree, that the words and clauses touching the worship of one God, and not having any graven Image, are two distinct Commandements: and the clause touching Concupiscence maketh not two, but one Commandement. Likewise, we finde another division in *Augustine*^d, which reckoneth onely three Commandements in the first Table, and seven in the second. But the Allegory of the Trinity, whereon *Augustine* groundeth this reason, is too weak a prooffe for confirmation thereof. Howbeit this we must observe, that if the doctrine and purpose of the Decalogue, touching the true God, and his true worship be no way impeached, but reserved whole and entire, we ought not to maintaine any bitter contention about the reckoning or account of the Commandements in their Tables.

3. The Decalogue is divided according to the things themselves which are commanded or forbidden in the Decalogue, into the immediate and mediate worship of God. Generally, in the Decalogue is commanded the worship of God; that which is contrary to Gods worship is forbidden. The worship of God is either immediate, when Morall workes are immediatly performed unto God: or mediate, when Morall workes are performed unto our neighbour in respect of God. The immediate worship is contained in the first Table, and is either internall or externall. The internall consisteth in this, partly that we worship the true God, and that that be performed unto the true God, which is commanded in the first Commandement; partly that the manner or forme of worship be right and lawfull, whether it be internall worship, or externall. This forme which is to be observed in Gods worship, is taught in the second commandement. The externall worship is either private or publique. The private containeth the private Morall workes of every one, which are alwayes to be of every man in particular performed, as touching the confession of God in our words and workes; and this private worship is delivered in the third Commandement. The publique worship consisteth in sanctifying of the Sabbath, and is delivered in the fourth Commandement. The mediate worship of God, which containeth our duties towards men, or our neighbours, is delivered in the second Table: and this likewise either externall or internall.

The mediate externall worship consisteth partly in the duties of superiours towards their inferiours, and so of the contrary: of which duties (as also of civill order comprised under them) is spoken in the fifth Commandement; partly in the duties of one neighbour towards another, which are ratified in the rest of the Commandements: and those are either the preserving of mens life and safety, which is in the sixth Commandement; or the preserving of chastity and wedlock, which is in the seventh Commandement; or the preserving of goods and possessions, which is in the eighth; or of the preserving of the truth, which is contained in the ninth Commandement. The mediate internall worship, or the internall and inward duties of mediate worship, consist in the internall affection of the heart: for they are the very uprightnesse of mens affections towards their neighbour, which is to be included and understood in all the former Commandements; and is prescribed in the tenth and last Commandement.

Hence we easily answer this objection: *Object. The duties to be performed towards our neighbour are not the worship of God. But the second Table prescribeth what duties we are to performe towards our neighbour: Therefore the obedience of the second Table is*

not

not the worship of God. Answ. The Major holdeth true only in the *mediate* worship of God; in respect whereof we grant the Conclusion. For the obedience of the second Table is not the *immediate* worship of God, as the obedience of the first is: yet is it the *mediate* worship of God, that is, such as is performed to God in our neighbour mediating, or comming betweene God and us. For the duties of love towards our neighbour, ought to flowe or proceed out of the love of God; and being so performed, they are acceptable to God, and are no lesse done to God himselfe, then the obedience of the first Table. Wherefore in respect of God, for whose sake they are put in practice, they are called, and verily are *Gods worship*: but in respect of our neighbour, to whom they are immediatly performed, they are termed *duties*. Now the worship required in both Tables differeth in *objects*. For the first Table hath an *immediate object* onely, which is God. The second hath *both an immediate object*, to wit, our neighbour; and farther also a *mediate object*, namely, God.

How the obedience of the second Table is called Gods worship, and how duties towards our neighbour. A difference of the two tables in objects.

A Table comprising the summe of the third division of the Decalogue.

In the Decalogue generally is commanded Gods worship: which is,	1. Immediate, or towards God alone: and that	1. Internall, or inward, touching the worshipping	Of one true God.	1
		2. Externall, or outward: which is	Of one true God <i>wright</i> .	2
			Private.	3
			Publick.	4
	2. Mediate, or towards our neighbour for Gods sake: and that	1. Externall or outward, consisting in the	Duties of superiours towards their inferiours; and of the contrary, of inferiours towards their superiours.	5
			Preservation of	6
		2. Internall, or inward, which is a moderation or uprightness of the appetite, that no man desire, or imagine any thing that is against all or any the former Commandements.	Our owne and others life and safety.	7
			Chastity.	8
			Goods and possessions.	9
			Truth.	10

Quest. 94. what doth God require in the first Commandement?

Anf. That, as deerly as I tender the salvation of my owne soule, so earnestly should I shun and flie all Idolatry ^a, Sorcery, Inchantments, Superstitions ^b, prayer to Saints, or any other creatures ^c, and should rightly acknowledge the only and true God ^d, trust in him alone ^e, submit and subject my selfe unto him with all humility ^f, and patience ^g, looke for all good things from him alone ^h: and lastly, with the entire affection of my heart, love ⁱ, reverence ^k, and worship him ^l; so that I am ready to renounce and forsake all creatures, rather then to commit the least thing that may be against his will ^m.

^a 1 John 5. 2.
¹ Cor. 6. 9, 10.
& 10. 14.
^b Levit. 19. 31.
^c Deut. 18. 9, 10, 11.
^d Mat. 4. 10.
^e Revel. 19. 10.
& 22. 8, 9.
^f John 17. 3.
^g Jer. 17. 5, 7.
^h 1 Pet. 5. 5.
ⁱ Heb. 10. 36.

Colof. 1. 11. Rom. 5. 3, 4. 1 Cor. 10. 10. Phil. 2. 14. ^h Pl. 104. 27, 28, 29. Esay 47. 7. James 1. 17. ⁱ Deut. 6. 5. Mat. 22. 37. ^k Deut. 6. 2. Pl. 101. 10. Pro. 1. 7. & 9. 10. Mar. 10. 28. ^l Mat. 4. 10. Deut. 10. 20. ^m Mat. 5. 29, 30. & 10. 37. Acts 5. 29.

Quest. 95. What is Idolatry?

Anf. It is in place of that one God, or besides that one and true God, who hath manifested himselfe in his word, to make, or imagine, and account any other thing, wherein thou reposest thy hope and confidence ⁿ.

ⁿ Ephes. 5. 5.
¹ Chro. 16. 29.
Phil. 3. 19.
Galat. 4. 8.
Ephes. 2. 12.
¹ John 2. 23.
² John 9.
John 5. 23.

The Explication.

Generall rules
for better under-
standing of the
Decalogue.



Before we enter any particular discourse of the meaning of every severall Commandement, we must observe certaine generall rules, necessary for the understanding of the whole Decalogue, and each particular Commandement.

1. *The Morall Law, or Decalogue, is to be understood according to the interpretation of Scripture: that is, according to the exposition and declaration of the Prophets, Christ, and his Apostles; and not according to the sense and judgement of man only, or Philosophy. We must joine together the explication, scattered everywhere throughout the Scriptures, and not stick onely upon those short Commandements. Neither doth Morall Philosophy suffice for interpretation thereof, because it containeth but a little part of the Law: and this is one difference between Philosophy and the Doctrine of the Gospel, which is delivered in the Church.*

2. *The Decalogue requireth in all the Commandements obedience both externall and internall, in the understanding, will, heart, and all actions, perfect, not in parts onely, but also in degrees; that is, that we most perfectly obey God, not onely in all the duties prescribed, but in the degrees also of those duties. Cursed be he that abideth not in all. The Law is spirituall. Whosoever is angry with his brother unadvisedly, shall be culpable, &c.*

3. *The first Commandement must be included and understood in all the rest, that is, the obedience of the first Commandement must be the motive and finall cause of obedience towards the rest of the Commandements: otherwise, it is not the worship of God, but hypocrisie, whatsoever we do. For we must do all things which are delivered and prescribed in the other Commandements, even for the love we beare to God, and for the desire we have to worship him. For except we so doe them, we doe them not according to the sentence and prescript of the Law, neither doe we please God therein.*

Wherefore the first Commandement of the Decalogue must shine before, and give light as it were unto all the other Commandements both of the second and the first Table, and be included in them. This rule is delivered by the Apostle; *Whether therefore yee eat or drink, or whatsoever yee doe, doe all to the glory of God. By these two former rules many things are made more cleere and manifest: namely, That no man in this life performeth entire and perfect obedience unto the Law; That the vertues of the unregenerate are sinnes in the sight of God: because they are neither joynd with inward obedience, nor come from the obedience of the first Commandement, neither are referred unto it, seeing they doe not know the true God: and therefore they are but a shadow of obedience, and are hypocrisie, which God most severely condemneth. Because this people come neere unto me with their mouth, and honour me with their lips, but have removed their hearts farre from me. I will againe doe a marvellous worke in this people. Whatsoever is not of faith is sinne. Moreover, by these rules it is manifest, that true obedience cannot be begun but by faith, through the knowledge of the Mediatour, and the gift of the holy Ghost. Purifying their hearts by faith. In that that I now live in the flesh, I live by faith in the Sonne of God. For God is not truly knowne or loved without faith in Christ. Hee that honoureth not the Sonne, honoureth not the Father which hath sent him. Againe, by these rules it is declared, that our obedience in this life, seeing it is but begun onely, cannot please God, but through and for the satisfaction of Christ imputed unto us. Hee hath freely made us accepted in his beloved. Lastly, by them it is manifest, that in true conversion, obedience is begun according to all the Commandements: For who truly loveth God, he submitteth himselfe without exception to all his Commandements. He that is borne of God sinneth not.*

4. *That we may judge aright of the meaning of every Commandement, or Law, we must above all things consider the drift or end thereof. For the end of the Law sheweth the meaning thereof: and by the end which God in every Commandement intendeth,*

we

Galat. 3. 10.
Rom. 7. 14.
Mat. 5. 22.

1 Cor. 10. 31.

Esay 49. 13.
Rom. 14. 23.

Acts 15. 9.
Galat. 3. 10.
John 5. 23.

Ephes. 1. 6.

1 John 3. 6.

we shall judge aright and easily of the meanes. This rule also is of force in humane Laws. But we are to understand it of the next and neereſt end of the Law. For not thoſe things which are neceſſary to the attaining of ſuch ends as are remote or a far off, but thoſe which are neceſſary to the attaining of the neereſt and ſubordinate ends, are to be comprised in the ſentence and preſcript of one law; which, except it be obſerved, the ſentence and ſubſtance of all, or many laws, will be brought all into one. The furtheſt end, and therefore the end of the whole Law, is the worſhip of God. It requireth therefore the whole obedience of the Law.

The end of the ſecond Table, is the preſervation of the ſociety of mankind: this requireth all the duties of the ſecond Table. The end of the fifth commandment is, the preſervation of civill order: it compriseth therefore the duties of ſuperiours towards inferiours, and inferiours towards ſuperiours; becauſe without theſe, civill order cannot be preſerved.

5. *The ſame vertue or the ſame worke is often, in a diverſe reſpect, commanded in divers Commandements:* that is, the ſame vertue is required for the performing of obedience to many Commandements; becauſe the ends of actions put a difference betweene them, and the ſame vertue may ſerve for divers ends: As, fortitude is a vertue both of the fifth and ſixth Commandement; becauſe it is required in a Magiſtrate, who is to take upon him the defence of others. This we are to know, leſt we in vaine trouble and vexed our ſelves in diſtinguiſhing and placing the vertues.

6. *The Law-giver doth in an affirmative Commandement comprehend the negative; and contrariwiſe, in a negative he comprehendeth the affirmative:* that is, in the commanding of vertues, the forbidding of the contrary vices is contained: and ſo contrariwiſe, in the forbidding of vices, the commanding of the contrary vertue is included. For, whereſoever any good thing is enjoined, there the ſpeciall evil oppoſed unto this good is inhibited; becauſe the good cannot be put in execution, unleſſe the contrary evil be abandoned. Now by evil is meant, not onely the doing of that which is evil, but alſo the omitting of that which is good.

7. *We muſt take heed that we reſtraine not the Commandements too much, and take them too ſtraitly.* For they are ſo to be taken and underſtood, as that in the generall all the ſpecials be contained: and in the chiefe ſpeciall the next allied ſpecials: and in the effect the cauſes: and in one of the correlatives the other alſo. So when manſlaughter and adultery is forbidden, all wrongfull violence, and all wandering luſts are likewiſe condemned: when chaſtity is commanded, temperancy is alſo commanded, without which this effect is not. When ſubjection, which is the one relative, is commanded, magiſtracy alſo, which is his correlative, is commanded.

8. *The obedience or commandments of the ſecond Table, yeeld unto the obedience or commandments of the firſt Table; and the commandments concerning Ceremoniall worſhip, to commandments concerning Morall worſhip.* Object. But the ſecond commandment is like unto the firſt: Therefore the ſecond Table yeeldeth not unto the firſt. Anf. This is a fallacy, in taking that to be ſimply and generally ſpoken, which is meant but of ſome part or points of the ſecond Table. The ſecond Commandement, we grant, is like unto the firſt; but not ſimply, and in every point, but (as heretofore hath bene ſhewed) it is like, 1. *As concerning the kinde of Morall worſhip,* which is alwayes to be preferred before the Ceremoniall. For the ceremonies muſt give place to the duties of charity expreſſed in the ſecond Table. 2. *As concerning the kinde of puniſhment,* to wit, everlaſting puniſhment; whereunto they are ſubject, who breake the ſecond, as well as they who breake the firſt. 3. *As concerning the neceſſary coherence and connexion of the love of God and our neighbour;* the one being a cauſe, and the other an effect, ſo that neither can be kept without other. For God is not loved, except our neighbour be loved: neither is our neighbour truly loved, except God be loved. If any man ſay, I love God, and yet hate his brother, he is a liar: for how can he that loveth not his brother whom he hath ſeene, love God whom he hath not ſeene? And this is the purpoſe of Chriſt in the fore-alledged Scripture. For there the Phariſees equalled divjne Ceremonies and their owne ſuperſtitious with the obedience of the ſecond Table: for the detection of which errour, Chriſt ſaith, that the ſecond

Mat. 23. 39.
What ſimilitude
or likelihood is
between the firſt
& ſecond Table.

1

2

3

1 John 4. 20.

What dissimilitude and difference.

1

2

Table is like unto the first: that is, as the obedience of the first Table is morall, spirituall, and principall; so also is the obedience of the second: and as the ceremonies stoop to the duties of the first Table, so also they ought unto the duties of the second. Notwithstanding, there is a great difference between the Commandements of the first and second Table: 1. *In their objects.* For the object of the first Table is God; of the second, our Neighbour. So that look how much God is greater then our neighbour, so much the obedience of the first Table surpasseth the obedience of the second: and how much inferiour our neighbour is unto God, so much inferiour is the obedience of the second Table to the obedience of the first. 2. *In respect of their proesse and order.* For the obedience of the first Table is most principall: the obedience of the second lesse principall, and depending and attending on the more principall. For therefore must we love our neighbour, because we love God, and our love of God is the cause of the love of our neighbour; the love of our neighbour ariseth from the love of God, and not contrariwise, the love of God from the love of our neighbour. So saith Christ; *If any man hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his owne life also, he cannot be my Disciple.* And in regard of this twofold maine dissimilitude of the two Tables, the Commandements of the second give place to them of the first Table.

Hof. 6.6.
Mat. 9.13. & 23.

Repl. *The duties of our love towards our neighbour commanded in the second Table, yeeld not to the ceremonies commanded in the first: according to that saying of Scripture: I will have mercy, and not sacrifice. But the duties of love towards our neighbour are the obedience of the second Table: Therefore obedience unto the second Table is no whit inferiour to the obedience of the first.* Ans. There is more inferred in the conclusion then the premises inforce. This is that only which followeth; *Therefore the duties of the second Table yeeld not to the ceremonies of the first: which conclusion is true, and overthrowes not this generall rule.* For this rule is to be understood of Morall matters, and not of Ceremoniall duties. If therefore the necessity, and the safety of our neighbour require the omitting of a ceremony; the ceremony is rather to be omitted, then the safety of our neighbour to be neglected. And so is that text of Scripture to be construed, *I will have mercy, and not sacrifice.*

Certaine Conclusions of the Decalogue.

1. **T**He first Table commandeth the duties towards God. The second commandeth the duties towards man. But yet so notwithstanding, as that the first immediatly, this is mediatly referred to God.

2. The first Commandement, when as it commandeth us to hold and repute the onely true God, and God that is manifested in the Church, for our God, comprehendeth chiefly the inward worship of God, which consisteth in the minde, will, and heart.

3. The chiefe parts or points of this worship are, the true knowledge of God, faith, hope, love of God, feare of God, humility, and lowlinesse in the sight of God, and patience.

4. God may be knowne of reasonable creatures, so farre forth as he will manifest himselfe unto every one.

5. The knowledge of God is either simply and absolutely perfect, whereby God only knoweth himself; that is, the eternall Father, Son, and holy Ghost, know themselves in severall, and each other mutually, and understand wholly and most perfectly their owne infinite essence, and the manner of each persons exsisting, and being. For unto the perfect knowledge of an infinite thing, none but an infinite understanding can attaine. Or, there is a knowledge of God belonging unto reasonable creatures, whereby Angels and Men know indeed the whole and entire nature and majesty of God, as being most simple: but they know it not wholly, that is, they so far only understand it, as he revealeth it unto them.

6. The knowledge of God, which is in creatures, if it be compared with that, whereby God understandeth and knoweth himselfe, is to be accounted imperfect.

But

But if the degrees thereof in it selfe be considered, it is also either perfect or imperfect; yet not simply, but in comparison, that is, in respect of the inferiour and superiour degree. The perfect knowledge of God in creatures is that, whereby Angels and Men in the celestiall life know God by a most cleere and bright beholding of the mind, so much as sufficeth for the conformity of the reasonable creatures with God. The imperfect is that, whereby men in this life know God, not so much as they could at first by the benefit of their creation: and therefore were notwithstanding bound unto it still by Gods commandement.

7. The imperfect knowledge of God which men have in this life, is of two sorts; one Christian, or Theologicall: the other Philosophicall. That is received from the doctrine of the Prophets and Apostles: This from the principles and generall rules naturall knowne unto men, and from the beholding of the works of God in the nature of things.

8. The Christian knowledge of God is also of two sorts: the one spirituall or true, lively, effectuall, saving; the other literall. The spirituall is that knowledge of God and his will, which is kindled by the holy Ghost in our minds, according to the word, and by the word, working in the will and heart an inclination and desire more and more to know and doe those things, which God commandeth so to be done. The literall is that knowledge of God, which either hath bene in men from the creation, or is wrought in their minds, of the holy Ghost, by the word, which hath not accompanying it an endeavour and desire of framing, and conforming themselves unto the Commandements.

9. Both spirituall and literall knowledge are also immediate, or mediate. Immediate, which is wrought by the instinct of the holy Ghost, without ordinary meanes. Mediate, which is wrought of the holy Ghost by the voice of the heavenly doctrine heard, read, and meditated.

10. The ordinary meanes to know God, and which is prescribed unto us by God himselfe is by the study and meditation of heavenly doctrine. Wherefore we must strive this way unto the knowledge of God, neither require or looke for from God any extraordinary and immediate illumination, except he of himselfe offer it, and confirme it also unto us by certaine and evident testimonies.

11. Now albeit so much as God would have knowne of himselfe unto us in this life, he hath sufficiently declared in his word: yet notwithstanding, those naturall testimonies of God are not superfluous, because they convince and reprove the impiety of the Reprobate, and confirme the godlinesse of the Elect and Chosen; and therefore are by God himselfe often commanded in Scripture, and are of us to be considered.

12. But concerning them this we must hold; that they are true indeed, agreeing with Gods word, but not sufficing for the true knowledge of God.

13. Moreover, although naturall testimonies teach nothing that is false of God: yet men, except the light of Gods word come thereto, gather and conceive out of them nought else but false and erroneous opinions concerning God: both because these testimonies shew not so much as is delivered in the word; and also because even those things, which may be perceived and understood by naturall judgement, men notwithstanding, by reason of that blindness and corruption which is ingendred in them, take and interpret amisse, and diversly deprave and corrupt.

14. Wherefore in the first Commandement of the Decalogue, the ignorance of those things is forbidden and condemned, which God hath proposed unto the Church, to be knowne of us, concerning him in his word and in his works, both of our creation and redemption. Likewise all errors are condemned of such as imagine, either that there is no God, as the Epicures; or moe gods, as the Ethnicks, Manichees, and those that pray to Angels, dead men, and other creatures: and the vanity of superstitious men, which put their trust in other creatures, or things diverse from him, who hath manifested himselfe in the Church: as Jews, Mahumetists, Sabellius, Samosatenus, Arius, Pneumatomachists, and such like, who acknowledge not God to be the eternall Father, with the Son and the holy Ghost co eternall.

Hitherto

Hitherto have we delivered certaine generall rules for the better understanding of the true meaning of the Decalogue. Now we are to speake of the sense and meaning of the Decalogue in speciall; that is, of the meaning of every particular Commandement.

An exposition of the first Commandement.

Three reasons
why obedience is
to be performed
unto God in this,
and in all the o-
ther Commande-
ments.

1

2

How God is said
to be our God.

Psal. 33. 12.

3

Hefychius,

The end of the
first Commande-
ment.

The first commandement hath two parts: a *preface*, and a *commandement*. The *preface* goeth before, being comprehended in these words, *I am Jehovah, the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.* This *preface* belongeth to the whole Decalogue; because it describeth and discerneth God the Law-giver, from all creatures, Law-givers, and false gods: and further, it containeth three severall reasons, why the obedience both of this first Commandement, and of the rest which follow, is to be performed unto God. 1. He saith, *he is Jehovah*, whereby he distinguisheth himselfe the true God from all creatures, that he may shew himselfe to have the chiefe right of ruling: *I am Jehovah.* That is, I, whom thou hearest speaking, and giving the Law unto thee, am the true God, who is and existeth from himselfe and by himselfe, and giveth unto all other things their being, and therefore hath chiefe authority and sovereignty over all; Creatour of all things, eternall, omnipotent, author and preserver of all that are good: therefore obey me. 2. He saith, *that he is the God of his people*, that through the promise of his bountifullnesse he might allure us to obey him. *God verily is the God of all creatures*, as touching both the creating, and preserving, and governing of them all; *but he is the God of his Church*, by the singular participation and manifestation of himselfe. God then is our God, when we acknowledge him to be such as he hath manifested himselfe in his word: namely, who imployeth his omnipotencie, justice, wisdom, and mercy unto our salvation: or, who tendereth us with an especiall and peculiar favour in his Sonne. For God is properly said to be their God, whom he loveth and favoureth above all others. Whereupon also the Prophet David affirmeth *that Nation to be blessed, whose God is the Lord: even the people that he hath chosen for his inheritance.* 3. He saith, *Which have brought thee out of the Land of Egypt*: as if he should say; I am he, I am he, who have manifested my selfe unto thee, and bestowed all those blessings upon thee. This he addeth, that by the mentioning of his late and notable benefit, he might declare unto them, and admonish, them that they were bound therefore to shew thankfulnessse and obedience unto him. This also belongeth unto us, because it doth figuratively comprehend and imply all the deliverances of the Church, by the mentioning of so famous and notable a benefit. And further also, this was a type of our wonderfull deliverance atchieved by Christ. Now when he saith, *that he Jehovah is this God, and deliverer of the Church*, he opposeth himselfe both to all creatures, and to Idols, challenging all divine honour and obedience unto himselfe alone, according to the exposition hereof delivered. *Deut. 6. Esa. 43.* and in other places. Wherefore it followeth, not onely that this Jehovah is to be worshipped, but that he alone is to be worshipped, and to be accounted for our God.

Some of the ancient made this *preface* to be the first Commandment, and for the second Commandment they took the words following: *Thou shalt have no other gods before me.* But it is manifest that these words, *I am the Lord thy God, &c.* are not the words of commanding ought, but of one recording or rehearsing something of himselfe. Howbeit, the words which follow, *Thou shalt have no other gods, &c.* have the forme and nature of a Commandement.

The Commandement then is, *Thou shalt have no other gods before me.* The end of this Commandement is the immediate, internall, or inward worship of God; that is, that we acknowledge the true God alone revealed in the Church, and give due honour unto him with our whole minde, will, and heart. Moreover, this Commandement is in such wise a negative, and denieth other gods, as that it containeth also an affirmation, thus; *Thou shalt have none other gods: therefore thou shalt have me, that Jehovah,*

Jehovah, which have manifested my selfe in my Church, thy God alone. Now to have God, is, 1. To know and acknowledge God, namely, that there is a God: that he is one God: that he is such a God, as he hath manifested himselfe in his Church, and that he is such a God also towards us. 2. To trust in God onely. 3. With great humility and patience, to subject and submit our selves unto God. 4. To expect and looke for all good things from God onely. 5. To love God. 6. To reverence and worship God. Herein consisteth the obedience of this Commandement, whose parts are the vertues which follow immediatly after the explication of the words of the Commandement. *An other God* is every thing to which the properties and works of God are attributed, though the thing it selfe have them not, and they be not agreeable to the nature of the thing whereunto they are attributed. *To have other gods*, is, not to have the true God; that is, either to have no God, or to have moe gods, or an other then the knowne God, or not to acknowledge God to be such unto us as he is manifested, or not to trust in God, not to subject and submit our selves unto God in true humility and patience, not to hope for all good things from him alone, not to love and feare him. The parts of this impiety are those vices contrary to these vertues whereof we purpose presently to intreat. *Before me, or in my sight*: as if he should say, Thou shalt have no other gods, not onely in thy gesture, and words in the eyes of men; but neither shalt thou have strange gods in the closet of thy heart, because nothing is close and hidden from my sight, but lieth wholly open, and is altogether manifest unto me the searcher of the hearts and reins.

What it is to have God.

What is meant by the words *other God*. What it is to have other gods.

The most ready and easie way of expounding each Commandement, is to distribute the obedience of every Commandement into his vertues, as parts; adjoining afterwards those vices, which are opposite unto the same vertues. The parts of the obedience of this first Commandement are seven vertues; *The Knowledge of God, Faith, Hope, the Love of God, the Feare of God, Humility, and Patience.* These vertues are commanded, and their contrary vices are forbidden.

1. *The knowledge of God* is, so to judge of God as he hath manifested himselfe in his word and works, and to be moved and stirred up by that knowledge to a confidence, love, feare, and worship of the true God. *How shall they beleve in him of whom they have not heard? This is life eternall, that they know thee to be the onely very God, and whom thou hast sent Jesus Christ.* The extremes repugnant to this vertue are many.

1. Vertue, The knowledge of God. Rom. 10. 14. John 17. 3.

1. *The ignorance or not knowing of the true God and his will*, which is, not to know those things of God, or to doubt of them, which we ought to know by the benefit of our creation, and by his manifestations. This ignorance is either *naturall*, or *ingennered in men*, which is of those things which we are ignorant of, or cannot understand through the corruption of our nature: or else it is a *purposed or endeavoured ignorance*, which is of those things that our conscience telleth us must be enquired after, neither yet doe wee enquire after them with an earnest desire, namely, with a desire of learning them, and of obeying God. Of both these ignorances it is said, *There is none that doth understand, and seeke God. The naturall man perceiveth not, &c.*

1. Ignorance of God and his will. Two-fold ignorance.

2. *Errors conceived; or false imaginations and opinions of him*: as when 1. *Some imagine there is no God.* 2. *Some feigne that there are moe gods*: as in ancient times the Heathen, the Manichees, &c. 3. *If they professe it not in words, yet in deed they make gods, while they ascribe those things to creatures, which are proper to God onely*: as the Papiſts, who make their prayers unto Angels, and men departed. For prayer and invocation attributeth unto him who is invoked, infinite wisdom and power. Wherefore Paul saith, that they who pray to creatures, *Turn the glory of the incorruptible God, to the similitude of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things*; And, *Turne the truth of God into a lie, and worship and serve the creature, forsaking the Creator.* So neither will the Angell suffer John to worship him, and addeth this reason; *I am thy fellow-servant, and one of thy brethren, which have the testimony of Jesus: worship God.* 4. *In like manner also they imagine*

Psal. 14. 3. 1 Cor. 2. 14. Errors touching God. 1 2 3 Rom. 1. 23, 24. Apoc. 19. 10. 4

gine false opinions of God, who know God to be but one, but know not the true God, which hath revealed himselfe in the Gospel: as the founder Philosophers, and Mahomets Sectaries. 5. And so they also, who professe that they know that one and true God, but yet slide and fall from him, and in place of him worship an Idol which they make unto themselves, because they imagine this God to be some other kind of god then he hath revealed himselfe to be in his word; as Jews, Samosatenians, Arrians, Pneumatomachi, &c. He that honoureth not the Son, honoureth not the Father. He that denyeth the Son, hath not the Father.

John 1. 23.
1 John 2. 21.

3. Magick.
What Magick is.

3. *Magick, Sorcery, and Witchcraft*, which is most repugnant, and contrary to the knowledge of God. For it is a league or covenant with the *Devill*, the enemy of God, with certaine words or ceremonies adjoynd, that they doing or saying this or that, shall receive things promised of the *Devill*; and such things as are to be asked and received of God alone: as, that by his aid and assistance they shall know, or worke things not necessary, tending either to the fulfilling of their evil lusts, or to ostentation, or to the commodities of this life. *Magus* (as also *Magia*, that is, *Magick*) is a Persian word, signifying a Philosopher, or a Teacher. But men perceiving their owne ignorance, sought for the Devils help, and so the names grew infamous. Unto *Magick* belong enchantments, which are the using of certaine words or ceremonies according to a covenant before entred with the *Devill*, which being done and spoken, the *Devill* should performe that, which the enchanters request. Now in these ceremonies and words, which they use, there is no efficacy or force: but the *Devill* himselfe accompliseth those things, which he hath promised, to this end, that they may revolt from God to the *Devill*, and worship him in place of God. Now, as the Magician, so they also are condemned by this Commandement, whosoever use the help of Magicians.

Enchantments.

Levit. 20. 6.
Deut. 18. 10, 11,
32. 3. 14.

4. Superstition.

4. *Superstition*, which is to attribute such effects to certaine things, or observations of gestures or words, as depend not either on naturall or morall reason, or on the word of God; and either do not at all follow and fall out, or are wrought by the Devils, and other causes then those, whereby they are thought to have beene done. For though it be no covenant with the *Devill*, yet it is Idolatry. Under this vice of superstition are comprehended *sooth saying*, *observations of dreames*, *divinations*, *signes*, and *predictions*, or *fore-telling of Wizzards*, all which are by expresse words condemned in Scripture.

Levit. 19. 26.
Ezay 44. 21.
& 47. 13.

5. Confidence in creatures.

5. *All trust and confidence*, which is reposed in creatures. For this is manifestly repugnant to the true knowledge of one God; and to faith, and hope. For trust and confidence is an honour due unto God alone, which who so translateth unto creatures, doth in very deed imagine moe gods. Wherefore God in his word doth utterly condemne those, who repose trust and confidence in things created, as in men. And also he condemneth those which put their trust in their owne workes, and in riches: which also covetous men doe; and so under the name of this vice is covetousnesse also comprehended.

Psal 46. 1.
Jer. 17. 5.
Mat. 23. 24.
Ep. cl. 5. 5.

6. Idolatry.
Two kinds of Idolatry.

6. *Idolatry*, which is most of all repugnant unto the true knowledge of God, and to faith. Now there are two kinds of *Idolatry*. 1. *when in profession another is worshipped, then that one true God*: or, *when that is worshipped for God, which is no God*. This kind of *Idolatry* is more grosse and palpable, and doth properly belong unto the first Commandement. 2. *When in profession or professedly we worship not another god, but we erre in the manner of worship: that is, when albeit the true God is worshipped; yet nevertheless he is worshipped after another manner, then God himselfe hath in the second Commandement, and also commonly in his word prescribed, either by internall worship, or by externall worship, or externall rites or ceremonies*. This other kinde of *Idolatry* is more slye and wily, and is condemned and forbidden in the second Commandement. For they who worship God in Images, though they deny that they worship any other besides the true God, yet notwithstanding are Idolaters. For they imagine God to be such a god as will be worshipped in Images, and so change the will of God, and by changing Gods will, change even God himselfe.

7. Contempt of God.

7. *The contempt of God*, which is to know those things of God which are true, but

but not to be moved thereby to love him: or to acknowledge indeed one true God revealed in the Church; but not to be moved thereby to worship him, to trust in him, to feare him, and to love him. For the knowledge of the true God doth not suffice alone, but there must also accompany it an inward motion of the mind to imbrace and follow the same; else should the Devils also and the Gentiles have the true knowledge of God, which the Apostle denyeth, saying: *They are inexcusable, because when they knew God, they glorified him not as God, neither were thankful, &c.*

Rom. 1. 20, 21.

I. *Faith* is a sure and certaine perswasion, whereby we assent unto every word of God delivered unto us, and whereby we are resolved that the promise of the free mercy of God for Christs sake doth belong unto us: and further alto it is a confidence receiving this benefit of God, and resting thereon, being kindled of the holy Ghost by the word in our minds, will, and hearts, and working in them a rejoicing in God, invocation, and praying unto God, and obedience according to all his commandements. *Put your trust in the Lord your God, and you shall be assured.*

I I Virtue,
Faith.

Unto faith are repugnant of one side which offendeth in the defect of faith, 1. *Unbelief*, which assenteth not to such doctrine as is heard and known concerning God.

2 Chron. 30. 10.

Power very contrary in the defect to faith.

1. Unbeliefe.

2. Doubtfulness.

2. *Doubtfulness*, which neither assenteth stedfastly to the doctrine of God, neither doth altogether gaine say it, but, being floating and wavering, hath a weake inclination now to one part, and now to another.

3. Distrust.

3. *Distrust*, which applieth not unto it selfe the knowledge which it hath of God and his promises, and doth through feare of Gods forsaking us, forcase the doing of that it should doe, and seeke protection and safeguard without God, or of some other besides God. *He that believeth not God, hath made him a liar, because he believeth not the testimony or record that God witnesseth of his Son.*

1 John 5. 10.

4. *A dissembling or hypocriticall faith, temporary faith, or a revolting from faith*: which is to yeeld an assent to the knowledge thereof, and to imbrace it for a season, but without any applying, or full perswasion of the promise of Gods grace, and without regeneration; and therefore to be overcome through temptations, or other causes, and so to cast away againe that assent and profession of godlinesse. *He that receiveth seed in the stony ground, is he which heareth the word, and incontinently with joy receiveth it; yet hath he no roots in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the word, by and by he is offended.*

4. Temporary faith.

Mat. 13. 20.

Simon also believed, and was baptised. It is impossible, that they which were once lightened, and have tasted of the heavenly gifts, &c.

Act. 8. 13.
Heb. 6. 4.

Now amongst those which are repugnant unto faith, of the other side, which offendeth in the excesses, are, 1. *Tempting of God*: which is through an unbelief, or distrust, or contempt of God, and a trust or love of our owne wisdom, justice, or power, and glory, to depart from Gods word or order, and so to make tryall of Gods truth or power, and stubbornly, and proudly to provoke God unto anger. *Thou shalt not tempt the Lord thy God. Moses said unto them, why contend ye with me? Wherefore do ye then tempt the Lord? Doe we provoke the Lord unto anger?*

Two vices contrary in the excess to faith.

1. Tempting of God.

Deuto. 10.

Mar. 4. 7.

Exod. 17. 2.

1 Cor. 10. 9.

2. Carnall security.

2. *Carnall security*, which is to live without thinking of God and his will, or of our owne infirmity, and dangers; and without acknowledging or bewailing of our sins, and without the feare of God; and yet to promise to our selves an indemnity from the anger of God, and from punishment, without faith and repentance: This is often, and most grievously accused in the Scripture. Christ speaketh of that security and carelesse which shall be at his second coming. *As the dayes of Noe were, so likewise shall the coming of the Son of man be. For as in the dayes before the flood, they did eat and drink, marry, and give in marriage, &c.*

Mat. 24. 38, 39.

III. *Hope* is a sure and certaine expectation of everlasting life freely to be given for Christs sake; and of mitigation or asswagement of present evils, and of a deliverance from the same evils of this life: and lastly, an expecting and looking for all blessings necessary unto salvation, according to the counsell and will of God. Hereof is saidne *Trust perfectly in the grace that is brought unto you, by the revelation of Jesus Christ: Hope maketh not ashamed.*

I I I. Virtue,
Hope.

Now hope springeth from faith: because he that is certaine of the present will of God towards him, hath also certaine and assured promises of the time to come. *For God is not changed: and the gifes and calling of God*

1 Pet. 1. 13.
Rom. 8. 31.

Rom. 11. 29.

God

God are without repentance. Moreover, faith and hope differ in these considerations: *Faith imbraceth the present benefit of God, and his will towards us. Hope imbraceth the effects and fruits which are to come of this present and perpetual will of God; according as it is said, Faith maketh those things to be which are hoped for, and sheweth those things, &c. Hope that is seene, is not hope; for how can &c.*

Heb. 11. 11.
Rom 8. 24.

Two vices contrary in the defect to Hope,
1. Despaire.

Gen. 4. 3.
1 Thel. 4. 13.
Rom. 5. 20.
2. Doubting of future blessing.

Carnall security contrary in the excess to Hope.
Spiritual security.

Rom. 8. 31, 32.

IV. Vertue,
The love of God.

Two parts of true love.

Deut. 6. 5.
Luke 14. 26.

The contrary vices.
1. Contemnot or hatred of God.

Rom. 8. 7.

2. Inordinate love of our selves and other creatures.

Mat. 10. 37.
3. Feigned love of God.

V. Vertue,
The feare of God

Unto hope, in the defect, is opposed, 1. Despaire, which is to esteeme his sinnes to be greater then the merit of the Son of God, and to refuse the mercy of God offered in his Sonne the Mediatour: and therefore not to looke for those blessings which are promised to the godly, but to be tormented with an horrible sense and feeling of Gods wrath, and with a feare of being hereafter cast away into everlasting paines, and to stand in horror of God, and to hate him as being cruell and a tyrant; as *Cain* cried out, *My sin is greater then can be pardoned.* From this despaire *S. Paul* dehortheth us, *Sorrow not as others which have no hope. Where sin abounded, there grace abounded much more.* 2. A doubting of the blessings to come, which are expressed in the word: as of everlasting life, of defence and delivery in temptations, and of final perfection. Unto hope, in the excess, carnall security is opposed, whereof we spake a little before. But as that is every where in Gods word condemned; so spiritual security is commended, and required at the hands of all the godly, as which doth assure us of Gods grace amidst and against all the affrightings of Conscience; and is nothing else but a faith, and hope, which, being joyned with true repentance, doth not feare Gods forsaking, because it is assured of Gods unchangeable favour towards it. Whereof it is spoken: *If God be on our side, who can be against us? Who spared not his owne Sou, but gave him for us all to death, how shall he not with him give us all things also?*

IV. The love of God is, to acknowledge God to be exceeding good and exceeding bountifull and mercifull; not onely in himselfe, but also in us and towards us; and that therefore he doth employ his power, wisdom, justice, mercy, goodnesse to our salvation: and so, through the acknowledging of his infinite goodnesse towards us, to love God above all things, as that we more covet and desire our conjoyning and conformity with him, and the execution of his will, then all other things whatsoever; and further, had rather leave and relinquish all things (love we them never so deerely) then be bereaved of his communion and fellowship, or offend him in any thing: and are ready to part with all other things (which we love) for his sake, and nothing is more cared for of us, then how we may do things gratefull and acceptable unto him. For true love comprehendeth two things: 1. A desire of the safety and preservation of the thing which is loved. 2. A will to be joyned with the thing we love, or to have it joyned with us. Hereof it is said, *Thou shalt love the Lord thy God with all thine heart, &c. If any man come to me, and hate not Father and Mother, wife and children, yea, and his owne life also, he cannot be my disciple.*

Unto the love of God in the defect, are repugnant, 1. The casting away of Gods love, or the contempt and hatred of God, which is through the alienation of our nature from God and Gods justice, and by reason of an inclination thereof to sin, therefore to flee and shunne God accusing and punishing sin, and to fret against him. Of this sin it is said: *The wisdom of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be.* 2. Inordinate love of himselfe and other creatures, which is, to preferre his lusts, or pleasures, or life, or glory, or any other thing before God, and his will, and glory, and to be willing rather to neglect and offend him, then to part from those things which we love: *He that loveth Father or Mother more then me, is not worthy of me.* 3. A feigned love of God, whereby also we may here offend. But here we cannot offend in the excess, because we never love God so much as we should.

V. The feare of God is, to acknowledge the infinite anger of God towards sinne, his great power to punish sinne, his wisdom and justice, and that right and dominion which he hath over all creatures; and of the contrary to acknowledge our own corruption and infirmity: and therefore to submit our selves to God according to all his Commandements; and to account for the greatest evil, our offending of God, and

Psal. 31. 3. and
38. 4.
Job 13. 24.

The feare of
God used in
Scripture for the
whole worship of
God.
Prov. 1. 7.
1 Tim. 1. 5.
1 Job. 5. 2.

The contrary
vices.

VI. Vertue.
Humility.

1 Cor. 4. 6, 7.

1 Pet. 5. 5.

Mat. 18. 4.
Phil. 2. 3.

Pride a vice con-
trary in the defect
to Humility.

are perfect, but are often shaken with many tentations and doubts; therefore, albeit this son-like feare is begun in them, yet it is never in that purity, but that some servile feare is mingled with it. Examples hereof are rife and frequent in the Psalmes, and in the book of Job. *When I held my tongue my bones consumed, when I roared all the day. Mine iniquities are gone over mine head, and, as a weighty burden, they are too heavy for me: Mine heart panteth, my strength faileth me. Wherefore hidest thou thy face, and takest me for thine enemy?*

We are further here to observe, that oftentimes in Scripture the love of God, and the feare of God, is taken for the whole worship of God, or for the generall obedience, according to all Gods Commandements: As, *The feare of the Lord is the beginning of wisdom. The end of the Commandement, is love out of a pure heart, &c. In this we know that we love the children of God, when we love God, &c.* The reason hereof is, because the feare and love of God, seeing they spring of faith, and hope, are causes of our whole obedience. For they who truly love and feare God, will not offend him in any thing, but indeavour to doe all things pleasing and acceptable unto him.

Unto the feare of God are repugnant, 1. In the defect, *Prophanenesse*, carnall security, and contempt of God: 2. In the excessse, *Servile feare*, and despaire; of which we have already spoken sufficiently.

V I. *Humility* is, to acknowledge all those good things, which are in us, and are done by us, not to come from any worthinesse or ability of our own, but from the free goodnessse of God: and so by the acknowledging of Gods divine Majesty, and our infirmity and unworthinesse, to subject and submit our selves unto God, to give the glory of all things which are in us to him alone, truly to feare God, and to acknowledge and bewaile our owne defects and vices, not to covet to any higher place or condition, neither trusting in our owne gifts, but, in the help and assistance of God, to hold our selves contented with our vocation and calling, not to despise others in comparison of our selves, neither to let or hinder them in the discharging of their duty, but to acknowledge that others also are, and may be made profitable instruments of God, and therefore to give place and honour unto them: not to attribute unto our selves things above our force and power, not to affect any excellency above others: but to be well contented with those things which God hath given us, and to imploy all our gifts and studies to the glory of God, and the safety of our neighbours, even those which are of the baser and unworthier sort: neither at any time to murmur against God, if we faile of our hope, or if we be despised, but in all things to ascribe the praise of wisdom and justice unto God. *These things I have figuratively applyed unto mine owne selfe, and Apollos for your sakes, that ye might learne by us, that no man presume above that which is written, that one swell not against another for any mans cause: for who separateth thee? And what hast thou that thou hast not received? God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time. Whosoever shall humble himselfe as this little child, the same is the greatest in the kingdome of heaven. Do nothing through contention, or vaine glory, but in meeknesse of minde let every man esteeme another better then himselfe.*

Unto *Humility* in the extremity of defect is opposed *Pride*, or arrogancy: which is to ascribe his gifts not to God, but to his own worthinesse or ability, and therefore to stand in admiration of himselfe and his gifts, not truly to feare God, neither to acknowledge and bewaile his defects; and so further to be aspiring to higher places and callings; and standing not upon God, but upon his owne gifts, to attribute also to himselfe those things which he hath not, to attempt things above his power, and not belonging to his calling; to contemne and debase others in respect of himselfe, to yeeld to none, but to covet to excell, and be eminent above other, to referre his gifts and counsels principally to his owne glory, to be angry with God and men, to fret and fume against God, when his desires and counsels are hindered, and also to accuse God of error and injustice, if Gods counsels agree not with the judgements and affections of men. More briefly thus: *Pride*

and

and arrogancy is for a man to admire himselfe and his own gifts, to attribute them to himselfe as chiefe causes of them, to intermeddle with other mens affaires, and fret and fume against God, if his will and desire be hindred. Hereof it is said, *God resisteth the proud. All that are proud in heart are an abomination to the Lord. Unto humility, is opposed, in the extremity of excesse, a feigned modesty or humility, which is a double pride: and it is to hunt after the praise and commendation of humility, by denying of those things outwardly, which yet a man doth in his minde attribute unto himselfe, either truly or falsely, and by refusing of those things which he most of all desireth, and covertly laboureth to compasse. When ye fast, looke not sowre as the Hypocrites: for they disfigure their faces, that they might seeme unto men to fast. Verily I say unto you, that they have their reward. Aristotle termeth it, feigned nicenesse, and those that are possessed therewith, counterfeite nice men. Some render the word there used by Aristotle, thus; Vaine-glorious dissemblers. The words of Aristotle are these, They who dissemble in small and open matters, are called coy deceivers, and grow contemptible every where with men: and sometimes it is pride in men, as the wearing of Lacedemonian attire, or cladding themselves in any course and vile apparrell. Therefore counterfeite humility is double pride.*

VII. *Patience* is the knowledge and agnizing of Gods Majesty, wisdom, justice, and goodnesse, resolving through a confidence in Gods promise, and so in hope of Gods assistance and deliverance, to obey God, in suffering those evils and adversities, which he sendeth on us, and willeth us to suffer; neither in respect of the griefe which they bring, to murmur against God, or to do any thing against his Commandements, but in our dolour and griefe, to retaine still the confidence and hope of Gods assistance, to aske deliverance of him, and by this knowledge and full perswasion of Gods will, to mitigate and asswage our griefe and paines: *Hold thee still in the Lord, and abide patiently upon him. Hope thou in the Lord, and keep his way, and he shall promote thee. Humility and Patience belong unto the first Commandement, not onely because they are parts of that internall obedience, which God requireth immediatly to be performed unto him, but also because they follow and accompany the true knowledge, or confidence, love and feare of God, as necessary effects of the same.*

Unto *Patience*, in the extremity of defect, *Impatience* is contrary: which is, through the not knowing and distrust of Gods wisdom, providence, justice, and goodnesse, not to be willing to obey God, in suffering such adversity, as he willeth us to suffer, and through griefe to fret against God, or to do somewhat against his Commandements, neither to desire or expect from God any help and deliverance, neither by the knowledge and trust, or perswasion of Gods will, to moderate the griefe, but to yeeld unto it; and being broken therewith, to be driven and solicited unto despaire. Examples hereof are *Saul* and *Judas*: also many raging affections in *Jobs* complaints, wherewith the godly are often shaken and distressed.

Unto *Patience* in the excesse, *Temerity* or rashnesse is opposed; which is through foolishnesse, not knowing or not considering the dangers, or his own calling, or the will of God, or else through a confidence in himselfe, to adventure dangers without any need or necessity. *He that loveth danger, shall perish therein.*

Here is to be noted and observed, that oftentimes in this and other Commandements the same vices are opposed to sundry and diverse vertues. So unto faith, hope, and feare of God, is opposed carnall security: to faith, hope, the love of God, humility and patience, is opposed the tempting of God: and to the true knowledge of God and faith, Idolatry is most repugnant. The same may be seene also, and must be observed in the vertues and vices of other Commandements.

ON THE
35. SABBATH.

Quest. 96. What doth the second Commandment require?

a Esay 40. 18,
19, 25.
Deut. 4. 15, 16.
Rom. 1. 23, 24. Acts 17. 29. 1 Sam. 15. 23. Deut. 12. 30. Matth. 15. 9.

Ans. That we should not expresse or represent God by any image or shape, and figure; ^a or worship him any otherwise then he hath commanded in his word himself to be worshipped.

The Explication.

The end of this
second Commandment.



Two things are contained in this second Commandment: the Commandment it self, and an exhortation to obedience. The end or scope of the Commandment, is: That the true God alone, who commandeth himself to be worshipped in the first Commandment, be rightly worshipped of us: namely, with such worship, wherewith it is right and meet he should be worshipped of intelligent and understanding creatures, and such as pleaseth him, and be in no sort dishonoured by superstitious kinds of worship. Wherefore the true worship of the true God is here injoynd, and withall a rule is given, that we holily and religiously containe and hold our selves within the lists and barriers prescribed by God, neither adde ought to that worship which God himselfe hath instituted, nor maime the same so much as in the least point: which also we are in other places expressly injoynd by the Lord. Now the true and uncorrupt worship of God is every internall or externall worke, commanded of God, done in faith, which is perswaded that both the person and the worke please God for the Mediatours sake; the chiefe end whereof is, that due honour may be given unto God, whereby we may shew that we acknowledge him alone for the true God, who hath willed the worship to be thus done unto him. And, To worship God truly, is so to worship him, as himselfe hath manifested in his word that he will be worshipped. Contrariwise, in this second Commandment is forbidden all will-worship, that is, all false worship; namely, not onely that creatures or Images be not reputed or worshipped for God, but also that we resemble not him the very true God by any Image or shape, neither worship him by Images, and as Images, or with any other kinde of worship, which himselfe hath not commanded. For when he condemneth the chiefe or grossest, and most evident kind of false worship, namely, the worshipping of God at, or by Images, it is manifest that he forbiddeth also the other kinds of false worship, seeing this is the head and fountaine of all the rest. For he forbiddeth the most grosse kind of Idolatry, not thereby to exclude others, and acquit them from this inhibition, but because this is the fountaine of all the rest. Wherefore all worships (whatsoever are instituted by men, not by God, and in which the same cause of prohibiting or forbidding appeareth) are forbidden by the forbidding of this, the grossest kind of the rest. Therefore whatsoever things hinder Gods true worship, they are all contrary to this Commandment.

What is the true
worship of God,
and what it is to
worship him
truly.

Will-worship is
false worship.

Twofold Idolatry.

Who are superstitious.
Esay 29. 13.
Mat. 15. 9.
Col. 2. 8, 16, 22,
23.

1. Idolatry; which is a false or superstitious worship of God. Idolatry (as we have heretofore shewed) is of two sorts: 1. When a false god is worshipped: that is, when in place of the true God, or besides him, honour or worship is given to some either *imaginary* or *existent* thing, which is agreeing unto the true God onely. This kinde of Idolatry is especially forbidden in the first Commandment: and further also in some part in the third Commandment. 2. When men erre in the kinde of worship: that is, when worship or honour is imagined to be done to the true God by some such worke, which himselfe hath not commanded. This kind is properly condemned in this second Commandment, and is called *will-worship*, or *superstition*, adding mens inventions to Gods Commandements. They are said to be *superstitious*, whosoever adde humane inventions to the Commandements of God. This superstition or wil-worship is condemned every where in Scripture: In vaine they worship me, teaching for doctrine mens precepts. Beware lest there be any man that spoile you through Philosophy, and vaine deceit, through the traditions of men, according

according to the rudiments of the world, and not after Christ. Let no man condemn you in meat and drink, &c. Which all perish with the using, and are after the commandements and doctrines of men. Which things have indeed a shew of wisdom in voluntary religion, and humbleness of minde, and in not sparing the body: neither have they it in any estimation to satisfy the flesh. Hence we answer this objection. Object. Idolatry is forbidden in the first Commandement, and in this second also: therefore they both make but one. Answ. One kind of Idolatry is forbidden in the first Commandement, to wit, when another god is worshipped: another in the second, namely, when the true God is worshipped otherwise then he ought. Repl. Yea, but still in both there is Idolatry committed, and a strange god worshipped. Ans. There is indeed an Idol in both alwaies: but not alwaies in the intent and profession of men. Therefore whosoever offend against the second Commandement, offend against the first; because they who worship God otherwise then he will be worshipped, imagine God to be another, or otherwise affected and qualified then he is. Therefore they worship not God, but the invention of their owne braine, which they perswade themselves to be so affected.

2. Hypocrisie, which is, a pretending or feigning true godlinesse and worship of God: 1. Hypocrisie. doing the externall works commanded by God, whether Morall or Ceremoniall, without true faith and conversion. This vice is depainted and described in these words by the Prophet Esaias: This people come neere unto me with their mouth, and honour me with their lips, but have removed their hearts farre from me, and their feare towards me was taught by the precepts of men. Therefore behold I will againe doe a marvellous worke in this people. Esay 29. 13, 14.

3. Profanenesse, which is, a voluntary letting goe, or contempt of all religion, and of the whole worship of God both internall and externall, or else of some part of divine worship. This profanenesse is repugnant not onely to this Commandement, but also to the whole worship of God in the first and second Table. 3. Profanenesse.

For defence of superstition some alledge: 1. That such places and sayings as are Object. brought against will-worship, speake onely of Mosaicall and Jewish ceremonies, and of the wicked and ungodly commandements of men: but not of such precepts of men, as are authorised by the Church, Bishops, and such as command nothing contrary to Gods word. Answ. That this is false which is replied, some demonstrances, which are added onto certaine places, declare, which also reject those humane Laws and ordinances, that command any thing in regard of divine worship, which is not commanded by God, although the same be a thing in his owne kinde not wicked, nor forbidden of God. So Christ rejecteth the Jews tradition of washing of hands, because they had an opinion of worshipping God thereby; whereof he saith, That which goeth into the mouth defileth not the man; but that which cometh out of the mouth, that defileth the man. Mat. 15. 11. Hither also may that be referred, which Christ speaketh, Woe be to you Scribes and Pharisees, Hypocrites: for ye make cleane the outer side of the Cup and of the Platter; but within they are full of bribery and excessse. Now that these and the like things are lawfull, setting aside an opinion of superstition in them, the Apostle in sundry places doth shew: He that observeth the day, observeth it to the Lord: and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, eateth not to the Lord, and giveth God thanks. Again, Whatsoever is sold in the shambles, eat ye, and aske no question for conscience sake. For the earth is the Lords, and all that therein is. Wherefore they are not simply so condemned, but only so farre as they are prescribed for divine worship, that is, if they be so prescribed, as that by the performance of them God is honoured, and dishonoured by the omission of them. In the same respect is single life also condemned, especially seeing the same is not a thing indifferent; but to those onely, who have the gift of continency: according as it is said of Christ, He that is able to receive this, let him receive it: For all men (as in the same place Christ saith) cannot receive this thing, save they to whom it is given. 1 Cor. 10. 25.

And this is the difference betweene things indifferent, or of middle quality, and those things which are properly the worship of God. Which difference we must diligently observe:

serve: 1. Because when men feigne other worships of God, in them they feigne another will of God, which is to feigne another God. When they therefore so do, (as erst Aaron and Jeroboam did) they are no lesse accused of Idolatry, then they who purposely worship another God, besides that Jehovah revealed in the Church. 2. Because, by confounding of the true worship with false worships, the true God is confounded with Idols, which are worshipped with those worships invented by men. 3. Because, whatsoever is not of faith is sin. And when any man doth a thing, as thereby to worship God, his conscience not knowing whether God will be worshipped after this manner or no, he doth it not of faith, but is ignorant, and doubteth whether God be pleased or displeased with his worke: and therefore he presumeth to do that, albeit it may displease God: Wherefore he doth not thereby worship, but contemne God. But because the defenders of worships invented by men, alledge certaine places in which the Scripture willetth us to obey the commandements of men, and do thence conclude, that they have the force and nature of divine ordinances, and so of divine worship: it is therefore necessary, that here we should say something touching humane traditions and their differences.

Of mens commandements, and the authority of Ecclesiasticall Traditions.

1. Gods ordinances proposed by men.

Prov. 6. 20.
Deut. 17. 2.
Exod. 16. 8.
Mat. 23. 2, 3.
Luke 10. 17.
1 Cor. 4. 31.
2 Cor. 13. 10.
1 Thel. 4. 2, 8.
2 Thel. 3. 14.
Heb. 13. 14.

Prov. 30. 6.
1 Tim. 1. 3. &
4. 11. & 6. 2, 3, 4.
2 Tim. 3. 16, 17.
2. Civill ordinances of men.

There are foure sorts of those things which men command: 1. *The ordinances of God*, which God will that men propose unto others to be observed, but not in their owne name, but in the name of God himselfe, as being themselves the ministers and messengers, not the authors thereof. So the Ministers of the Church propound the heavenly doctrine of God to the Church, Parents to their Children, and Masters to their Schollars; so Magistrates propound the Commandments of the Decalogue unto their Subjects. The obedience of those Commandments is, and is called *Gods worship*: because they are not humane ordinances, but divine, which are necessarily to be obeyed, although no authority or commandment of any creature came thereto; yea, although all creatures should command the contrary. Hitherto appertaine many places of Scripture: as, *My sonne keep thy fathers commandment, and forsake not thy Mothers instruction. Ye know the commandments we gave you by the Lord Jesus. He therefore that despiseth these, despiseth not man, but God. The Scribes and Pharisees sit in Moses seat. All therefore, whatsoever they bid you, observe and doe.* These and the like sayings, will us to obey men as the ministers of God, in those things which belong unto the ministry, that is, which God by expresse commandment hath testified, that he will have published and commanded by them; they grant not authority unto any to institute new worships of God at their owne pleasure: according as it is said; *Put nothing unto his words, lest he reprove thee, and thou be found a liar. Command some that they teach none other doctrine. The civill ordinances of men*, which are determinations and prescriptions of circumstances necessary and profitable to the keeping of the Morall Commandments of the second Table. Such are the positive laws of Magistrates, Parents, Masters, and of all, who beare rule over others in the Civill State. *The obedience of these Laws, as touching the generall, is the worship of God, because the generall thereof is morall, and commanded by God himselfe, namely, obedience towards Magistrates, and others which beare rule in the Common-wealth. But as concerning the speciall of the action, or as touching the circumstances, it is no divine worship*: because those works are divine worship, which must necessarily be done in respect of Gods Commandment, although no Commandment or respect of any creature were adjoynd: but these, except they were commanded by the Magistrates, might be done, or omitted, without any offence against God: but yet notwithstanding, such Civill ordinances of Magistrates, and other Governours bind the consciences of men: that is, we must necessarily performe them; neither are they neglected without the displeasing of God: and therefore by reason of these commandments of Magistrates, we are bound also to performe the works injoynd us by these commandments, even although we could omit them

them without giving any offence; if we meane to retaine our obedience pure and sound. So, To carry weapons, or, Not to carry weapons; To pay a lesser, or greater tribute or Subsidie, is not in it selfe the worship of God, *but the obedience which is in these and the like matters due to be rendered unto the Magistrate, is Gods worship.* Therefore if the Magistrate neither command nor forbid either, it is free to do either: but if he command any one thing, he sinneth whosoever doth the contrary, although he could keep it never so close, neither offend any man thereby. The reason is, because the generall, namely, obedience towards the Magistrate, which is Gods worship, is violated. Wherefore these specials and particulars are by an accident made the worship of God, to wit, by the commandement of the Magistrate. Hither belong these Scriptures: *Let every soule be subject to the higher powers. Whosoever resisteth the power, resisteth the ordinance of God.* 3. *The Ecclesiasticall or Ceremoniall ordinances of men,* which are determinations or prescriptions of circumstances, necessary, or profitable for the keeping of the *Morall Commandements* of the first Table: for they belong either to the keeping and maintaining of order and comelineffe in the Church assemblies, and the Ecclesiasticall administration of the Ministry; or to externall exercise of godlinesse, both publique and private, or to avoid the giving of offence unto the weaker, and to bring them unto the Church and knowledge of the truth: of which kinde are, the time, place, forme, and course of Sermons, and Prayers, and Readings in the Church; likewise Fasts, the manner of proceeding in election of Ministers, in gathering and distributing of almes, and such like, whereof God hath commanded nothing in speciall. *The generall also of these Laws, as of the Civill, is morall,* if they be rightly and profitably made; and therefore it is the worship of God: as it is Gods worship to heare the word of God, to pray unto God, as well publiquely with the company of the faithfull, as privately, to bestow almes upon our poore brethren, to receive the Sacraments. *But the Ceremonies themselves are not only no worship of God, but neither doe they binde mens consciences, neither is the observation of them necessary, except the omitting of them breed offence.* So it is no worship of God, but a thing indifferent, and not binding mens consciences, to use this or that forme of prayer, to pray standing or kneeling, to pray at this or that time, at this or that houre, in this or that place, to read or interpret this or that Text of Scripture, to eat or not to eat flesh, &c. Neither hath the Church only this right and power to constitute, or abrogate, or alter by her own authority these ordinances, as she judgeth it to be most expedient for her common edification: but the consciences also of particular men retain this liberty; so that they may either omit these, or do otherwise, without any offence against God, if there arise no scandall or offence thereby amongst men: that is, if they do it neither of contempt or neglect of the Ministry, nor of wantonnesse, or ambition, or of a desire of contention and novelty, nor with the offending of weak ones. The reason is, *because then Lawes are rightly observed, when they are observed according to the mind and purpose of the Law-giver.* But the Church ought to will that such ordinances and statutes as are made concerning things indifferent, be observed, not in respect of our owne authority or commandement, but only for the maintenance of order and comelineffe, and for the avoiding of scandalls and offences.

Wherefore, as long as comelineffe or order is not violated, neither offence given, it leaveth every mans conscience free to himself: For not in respect of the Churches or Ministers commandement, but in respect of the just causes of commanding, things indifferent are necessary sometimes to be done, or to be omitted; and the conscience is hurt, not by the neglect of any humane commandement, as in Civill matters, but by the neglect of the causes for which they are commanded. Hither belongeth the precept of S. Paul: *If any of them which beleeve not, call you unto a feast,* 1 Cor. 10. 27. *and if he will go, whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is sacrificed unto Idols, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is) and the conscience, I say, not thine, but of that other: for why should my liberty be condemned of another mans conscience? For if I, through Gods benefit, be partaker, why am I evill spoken*

Rom. 13. 1, 2, 5.
Titus 3. 1.
Ephes. 6. 1.
Col. 3. 22, 23.
3. Ecclesiasticall
ordinances.

Acts 15.
1 Cor. 11.

spoken of, for that, wherefore I give thanks? Likewise, the decree of the Councell of the Apottles, of things sacrificed to Idols, of bloud, and that which was strangled. Likewise, the precept given concerning women to be covered. Likewise, the Lords day substituted by the Church in place of the Sabbath, for the exercise of the Ministry, &c.

A difference between Civill and Ecclesiasticall Laws.

Mit. 20. 25.

1 Pet. 2. 3.
Colos. 2. 16.
Gal. 5. 1.
Two causes of this difference.

1

2

Repl.

Ans.

4. Wicked ordinances of men.
Acts 5. 29.
Mit. 23. 3.

Object.
Answ.

Object. *If the Edicts of Magistrates binde mens consciences, why then do not the traditions of the Church binde them also?* Answ. There is a difference in these examples. God gave this power and authority of making Civill Laws unto the Magistrate, and hath strengthened it with this band, in that he threatneth and denounceth his anger against them which breake these Laws: but unto the Church and to his Ministers he hath not given any such authority; but yet notwithstanding he would have these Laws and constitutions to be observed, which the Ministers and the Church of their own authority command, not for any necessity that there is of obeying these Laws commanded by the Church, but according to the rule of charity, that is, for a desire of avoiding offence. This answer is delivered in these places of Scripture: *Ye know that the Lords of the Gentiles have dominion over them, and they that are great, exercise authority over them: But it shall not be so among you; but whosoever will be great among you, let him be your servant. Not as if yee were lords over Gods heritage, but that yee may be examples to the flock: Let no man condemne you in meate and drink, or in respect of an Holy-day, or of the new Moone, or of the Sabbath dayes. Stand fast in the liberty wherewith Christ hath made us free.* Neither are the causes obscure or hard to come by, for which God made this difference: namely, 1. That there might be an evident difference between the Civill Magistrate, unto whom it belongeth to beare rule over his subjects, and to constrain by corporall force such as obey not: and the Ministers of the Church, unto whom no such rule and power is granted; but unto them is committed the charge and office of teaching and instructing men concerning the will of God. 2. Because of the breach of Ecclesiasticall Laws, if it be done without giving offence, the first Table of the Decalogue, for which they are to serve, is not broken: but by the breach of Civil Laws, albeit no offence be given thereby, the second Table is broken, inasmuch as either some thing is taken from the Commonwealth, or some occasion is given of injuring it. Neither is this reply of force: *That unto the greater and worthier office, greater obedience is due: and therefore the constitutions of the Ministers of the Church are no lesse necessary to be kept, then the Laws of the Civill Magistrates.* For unto the worthier greater obedience is due in those things which are properly belonging unto his office. Now, the proper office of the Civill Magistrate is, to make Laws, which are for the commandment it selfe to be observed: but the proper office of the Ministry of the Church is, to sound forth Gods Commandments: and, the proper office of the Church is, to ordaine ceremoniall decrees, which must be kept, not for the commandment of man, but for avoiding of offences.

4. *Humane ordinances, which are repugnant unto the ordinances of God.* These God forbiddeth us to obey, whether the Civill Magistrate command them, or the Church, or the Ministers of the Church. *We ought rather to obey God then men. Why transgresse you the Commandment of God by your tradition?* Having now considered these four kinds of ordinances delivered by men, it is easie to make answer unto that first objection: *God commandeth us to obey the commandments of men.* He doth so: 1. Such as be good, that is, not repugnant unto the word. 2. Such as he himselfe hath commanded by men, that worship may be given him. 3. Civill ordinances, which depend on the authority of men, not obeying them for divine worship, but for conscience sake. 4. Ecclesiasticall or ceremoniall ordinances, obeying them, but not respecting therein any divine worship or conscience (neither of which they import) but only the avoiding of offence.

Object. 2. *What things the Church commandeth by the instinct of the holy Ghost, those are divine ordinances, belonging to the worship of God. But the Church decreeth good and profitable constitutions, being guided by the guiding of the holy Ghost: Therefore good constitutions decreed by the Church, appertaine to the worship of God.* Ans. The generall indeed of those commandments, which the Church prescribeth by the instinct

instinct of the holy Ghost, appertaineth to the worship of God. This generall compriseth the divine Laws of God, of not breaking charity, and of avoiding offence, of keeping order and comelinesse in the Church. And in respect of this generall, the constitutions, which the Church decreeth by the instinct and motion of the holy Ghost, are also divine, or the constitutions of God, as namely, they are a part of those divine Laws, the care and keeping whereof is commended unto us by God himself in his word. But those good constitutions of the Church are humane, or the constitutions of men, as they do in speciall designe that which was in generall by these divine Laws signified rather then expounded. Wherefore those ordinances are no worship of God, which the Church adviseth, decreeth, receiveth, or commandeth for the maintenance of mutuall charity among us, and for the preservation of order and comelinesse, or for the avoiding of offences, albeit in the choosing and constituting of these she be directed by the instinct of the holy Ghost. For the holy Ghost declareth to the Church, both what is profitable for the avoiding of offences, and also that those things which are commanded for the avoiding of offences, are neither the worship of God, nor necessary to be observed, but in case of avoiding offence; and therefore that the Church retaineth her liberty of deliberating of them, or of changing of them, or of omitting them, if there be no feare of offence. This doth Saint Paul manifestly declare, when as, counselling them to single life which have the gift of continency, yet he addeth further, *But I speake this by permission, not by commandement.* Againe, *This I speake for your owne commodity, not to tangle you in a snare, but that you follow that which is honest, and that ye cleave fast unto the Lord without separation.* Here he affirmeth both: both that he wisheth them that are continent, to leade a single life, that so they may the more fitly serve God; and that also he leaveth it free unto them to marry, and he speaketh both by the instinct of the holy Ghost. So doth the same Apostle forbid to eate of things sacrificed to Idols, with scandall or offence of any weaker brother: but without this offence, and setting it apart, he leaveth it free to each man to do as himself listeth. 1 Cor. 7. 6, 36.

Object. 3. *God is worshipped by those things which are done to Gods glory. The things that the Church doth decree, are done to Gods glory: Therefore these also are the worship of God.* Ans. Those things that are done to the glory of God, by themselves, that is, which are commanded by God, to this end, as that by these works we should declare our obedience towards him, they are the worship of God: but not those things which serve for the glory of God but by an accident, that is, which serve sometime for the performing of those things, which are commanded by God, upon some accidentall respects and causes; which if they doe not concurte, God yet may be honoured, both of those that do them, and of those that do them not, so that they be done, or left undone, of faith, which is assured, and resolveth that the person is reconciled unto God, and that the action, or omitting of the action, doth agree with the word of God. 1 Cor. 10.

Object. 4. *The examples of those, who have worshipped God without his direct Commandement, confirme that it is permitted to men to worship God with that worship which themselves ordaine.* Ans. The example of Samuel sacrificing in Ramoth, Elias in Mount Carmel, Manoah in Zorah, cannot at all establish will-worship. For, 1. As touching the sacrifices, they were the worship of God, because they were commanded by God. 2. As concerning the places appointed for sacrifices, they were free, when as yet there was no appointed place for the Ark of the Covenant. Wherefore Samuel did appoint that Towne for sacrifices, where he dwelt, as being most fit and commodious. Very well knew the holy Prophet, that the worship of God did not consist in this circumstance of place, which was left free unto the godly, before the Temple was built of Salomon. 3. As concerning the persons, although the Prophets were not of Aarons family, yet had they, by reason of their extraordinary function, authority to sacrifice. This also may be said as touching Elias sacrificing in the Mount Carmel. 1 Sam. 5. 17.
1 Reg. 18. 31.
Judges 13. 19.

Now as for Manoah, who is said to sacrifice in Zorah, either he did not himselfe sacrifice, but delivered the sacrifice to be offered of the Angel, whom he took to be

Genes. 4.
Hebr. 11.
Rom. 10.
Jerem. 35.

Dan. 10.
Jonah 3.

Mat. 3.

be a Prophet: or himselfe offered it, being commanded by the Angel; and so did nothing besides the divine Law of God. In like manner is the answer easie to other examples, which they heap together, and bring in. *Abel* and *Noah* offer sacrifice: but not without the commandement of God, because they did it *with faith*. But no faith can be without the word of God. The *Rechabites* refrain from wine and husbandry, according to their father *Jonadabs* commandement, and are therefore by God commended; but *Jonadab* meant not to institute any new worship of God, but by this Civill ordinance, to banish from his posterity riot, and such sins and punishments as accompany riot. So also *Daniels* fasting, and the *Ninivites* fasting was no worship of God, but an exercise, serving for the stirring up of prayer and repentance, which were that worship of God, which is in those places commended. Now in *John Baptist*, not his kinde of living, food and apparrell, but his sobriety and temperance is commended, and is the worship of God. And not the rayment made of Sheeps and Goats skins; neither the wandering in mountaines, caves, and dens; but *faith and patience in calamities*, is set forth and commended as the worship of God.

Object. 5. *Whatsoever is done of faith, and pleaseth God, is Gods worship: These works, albeit they are undertaken by men voluntarily, yet are done of faith, and please God: Therefore these works undertaken by men voluntarily, are the worship of God.* Answ. This doth not suffice for the defining of Gods worship, to say that a thing *pleaseth God*: seeing actions of indifferency may also be done of faith, and so please God, though in another sort then his worship properly so called pleaseth him. For after a diverse sort is the *worship of God*, and *indifferent actions*, pleasing unto God. The worship of God doth so please God, that the contrary thereto displeaseth God: and therefore cannot be done of faith. But those things which are in themselves indifferent, are so liked of God, that their contraries also are not of him disliked or disallowed, inso much that both of them may be done of faith, which faith maketh both *the works and the person* acceptable to God.

Thus farre have we proceeded in speaking of the commandement it selfe: it remaineth, that we prosecute the *exhortation*. But first the doctrine touching Images, which it pertaineth to the Commandement, is to be weighed and considered, which is wholly contained in the two questions next ensuing of the Catechisme.

Quest. 97. *May there then at all any Images or resemblances of things be made?*

a Esay 40. 25.
b Exo. 34. 17.
& 23. 24. &
34. 13.
Numb. 33. 52.
Deut. 7. 5. &
12. 3. & 16. 22.

Ans. God neither ought, nor can be represented by any meanes ^a: and for the creatures, although it be lawfull to expresse them, yet God forbiddeth notwithstanding their Images to be made or had, as thereby to worship or honour either them, or God by them ^b.

The Explication.



Concerning the words of the Commandement, we are to observe, that there are two parts of this second Commandement. The former part forbiddeth Images to be made or had; *Thou shalt not make to thy self any graven Image, nor the likeness of any thing, &c.* The second and latter part forbiddeth to worship them with divine honour, *Thou shalt not bow downe to them, nor worship them.* In the former part question is made, *Whether all Images;* and if not all, *What Images are lawfull, or not lawfull;* and, *How farre forth they are so:* In the latter, *Whether all bowing to Images be forbidden, and can by no means be defended.*

Of Images and Pictures in Christian Churches.

The chiefe questions concerning Images, are these :

1. Whether, and how far forth Images in Churches are forbidden by this Commandement.
2. Whether the worshipping of Images may be defended.
3. Why they are to be abolished in Christian Churches.
4. How, and by whom they are to be abolished.

The two former of these fall under this 97. question of the Catechisme: the latter belong to the 98. question immediately following.



He usuall Hebrew words are *Zelem* and *Themunab*, which signifieth an Image: and *Lpsel*, that is to say, a graven Image: and *Hhezabb*, that is to say, an Idoll or Statue, derived from *Hkazabb*, which signifieth to trouble, to vex or grieve; fitly so called from the effect of Idolatry, because an Idoll vexeth and grieveth the conscience.

The Greeks call an Image *εἰδωλον*, & *ειδωλον*, to wit, any resemblance or likeness, especially that which men frame unto themselves, thereby to represent and worship God; whether it be a solid-bodied Statue, or a bare and naked Image or Picture. The word *Imago* with the Latins, is any similitude represented and shadowed or painted: the word *Statua* is any solid Image, carved, or cast: and so is *Simulacrum*. The self-same also doth the word *Idolum* signifie, which of a Greek word is made a Latine. Notwithstanding our late Popish Sophisters have invented a distinction between the words *Idolum* and *Simulacrum*, thereby the more colourably to defend their worshipping of Images. For they will have the word *Simulacrum* to signifie the Image of a thing truly existing in the world: and the word *Idolum* to import an Image of some imaginary and counterfeit thing: and therefore that *Idols* indeed, and their worship are forbidden, but not *Images*. But the fondnesse and vanity of this distinction is apparent: 1. Out of the derivation of both these words. For the words *Simulacrum* and *Idolum*, differ no more than these words, *panis* and *ἄρτος*, which both signifie the same thing, even bread: but herein only is the difference, that the former is a Latine word, the latter a Greek word. For as the word *εἰδωλον*, signifieth a forme or shape, from *formando*, which is to forme and fashion; so the word *Simulacrum* is a counterfeit or shadow, from the word *Simulando*, which is to resemble, counterfeit, or shadow, saith *Lactantius*.

2. The Interpreters of Scripture use both these words indifferently. For the Septuagint every-where translate the Hebrew word *Hhezabb*, by the word *εἰδωλον*: and the Latin Interpreters translate it *Simulacrum*. Thus the vulgar Latin Interpreter rendereth this *caveat*; *Cavete vobis, ἀπὸ τοῦ εἰδωλου*, in these words, *Fugite Simulacra, Flee Idols*.

3. The use of both these words is indifferent in good and probable Authors. Cicero in his first booke *De Finibus*, speaking of the *Atomis*, calleth them *Imagines & Idola*, both Images and Idols. *Euripides* likewise termeth the ghosts of *Polydore* and *Achilles*, *εἰδωλον*, an Idoll. Therefore an Idoll is not onely an Image of a feigned thing, but of a true thing also. Again, on the other side, the word *Simulacrum* is used for the Image of a feigned thing. For *Pliny* calleth the Idoll of *Ceres*, a false goddesse, by the name *Simulacrum*: and *Vitruvius* likewise termeth the Image or Idoll of *Diana*, *Simulacrum*. Wherefore false and feigned is this distinction of these Sophisters betweene the words *Idolum* and *Simulacrum*. Thus much of the names used in divers languages, to expresse that we call an Image.

Now to the question we answer, that Images or Pictures are not here simply forbidden

The Hebrew names of an Image.

The Greek names of an Image.

The Latine names. Image, Statua, Simulacrum, Idolum.

A fund distinction of the Papists between the words *Idolum* and *Simulacrum* confuted by three reasons.

1

2

2 Joh. 7. 31.

3

Eurip. in Hecub.

Plin. lib. 13. c. 4.

Images and Pictures not simply forbidden.

Exod 31.30. &
35.30.
Syrac. 38.20.
1 Kings 6.30. &
10.20.
Two sorts of un-
lawfull Images.
1. Images of God.

That Images of
God are unlawfull
and forbidden in
this Commande-
ment, proved by
four reasons :

1. By the end of
the Commande-
ment.
2. By the nature
of God.

Exod 40.13, 18,
23.

Rom. 1.23.

3. By Gods inhi-
bition of them.
Deut. 4. 15, 16,
17, 18.

4. By the cause
of the inhibition.

Plutarch.

Lib 4. cap. 3.
Orthe. Fid.

1. The Images of
creatures.

2 John 5.21.

bidden to be made or had at all, because the Science of casting, carving, painting, and embroidering is reckoned among those Arts and Crafts, which are renowned and commendable, and are profitable for mans life, and are the gifts of God : and God himselfe tooke care, that Images should be made in his Tabernacle : and Salomon provided, that in his Throne *Lions*, and in the Temple, by Gods appointment and commandement, *Palme-trees* and *Cherubins* should be carved and set up. Neither is the reason hereof hard and obscure : because writing and painting are profitable for the memoriall of things done ; for ornament, and for a liberall and ingenious delight of mans life. Wherefore the Law forbiddeth not the use of Images, but the abuse ; namely, it forbiddeth that Images should be made, as by them to represent or worship God, or any creatures. So that simply all Images or Pictures are not forbidden ; but onely some which are unlawfull, are forbidden : as first, *All Images and Pictures of God* : that is, made to represent or worship God, are simply here condemned, as it is manifest, 1. By the end of the Commandement, which is the preservation of the uncorrupt and sincere worship of God. 2. By the nature of God. For God is incorporeall and infinite ; and therefore it is impossible that he should be expressed and represented under a bodily and finite Image, without impeachment and diminishing of his divine Majesty : according to these sayings, *Who hath measured the waters in his fist ? and counted heaven with the spanne ? &c. To whom will ye then liken God ? or what similitude will ye set up unto him ? To whom will ye liken me, that I should be like him, saith the Holy One ? They turned the glory of the incorruptible God, to the similitude of the image of a corruptible man, and of birds and foure footed beasts, and of creeping things.*

3. By Gods inhibition of them : *Take therefore good heed unto your selves ; for ye saw no Image in the day that the Lord spake unto you in Horeb out of the midst of the fire : That ye corrupt not your selves, and make you a graven Image or representation of any figure, whether it be the likenesse of male or female, the likenesse of any beast that is on the earth, &c.* 4. By the cause of this inhibition : because, forsooth, these Images not onely profit not men at all, but farther hurt them very much. For they are unto them an occasion and cause of Idolatry, and so of punishment : In a word, God may not be represented, because he neither will have it done, neither can we do it, neither profit it us any thing to doe it. It is a very memorable president, which *Plutarch* recordeth of *Numa* in his life, in these words : *Numa forbade the Romanes the use of any Image of any god, which Image had the forme or likenesse of beast or man : So that in those former times, there was in Rome no image of God : either painted or graven : and it was from the beginning 170. yeeres, that they had built Temples and Chappels unto the gods of Rome, and yet there was neither picture nor Image of God within them. For they tooke it at the first for a sacriledge, to represent heavenly things by earthly formes, seeing we cannot possibly any way attaine to the knowledge of God, but in minde and understanding. Damascene writeth, that To endeavour to represent God, is a fond and wicked thing : although the very same Author else-where doth not obscurely defend the worship of Images in the seventh Councell held by *Constantine* and his son *Leo* : which Councell, amongst other worthy Decrees, ratified, that Christ should not be painted, nor carved, nor according to his humane nature ; because nothing but his humane nature could be expressed by Art : and they who make such Images, seem to re-establish the error of *Nestorius* and *Eutyches*. Secondly, the Images and figures of creatures, which are set up in Churches, in Streets, and else-where, either for the worship of God, or to some perilous and inconvenient ornament, are unlawfull. *Thou shalt not bow downe to them. Babes. fye Idols.* But such Images of creatures may be lawfull as are made and set up without Churches, without any perill or shew of Idolatry, superstition or scandall only for a politick or Civill use, to wit, *historically*, or for record of history ; and *symbolically*, or for evidence of some mytticall matter ; and for honest or comely ornament : of which kinde of Images were those *Lions* in *Salomons* Throne, and *Cæars* image in coine or money, &c.*

Object. 1. *Thou shalt make no graven Image : Therefore God forbiddeth the Art of graving.* Ans. God indeed forbiddeth the abuse ; and that is : 1. If we would grave an Image of God. 2. If we binde and tye the worship of God unto Images.

Object. 2

Object. 2. *The holy Scripture attributing the parts of mans body unto God, doth signifie thereby his nature and property. Therefore it is lawfull also to signifie the nature and property of God by Images.* *Ans.* There is a dissimilitude between these Metaphors or translations of words, and between Images: because unto them is annexed an opposition of them in the word of God, which hindreth and stoppeth all errors: and Gods worship is not tied to those words. But Images have no where any declaration of their necessary or convenient use, and men easily fasten worship and adoration on them: Wherefore God himselfe used those Metaphors of himselfe, by an *anthropopathy*, that is, applying himselfe to speak unto men after the manner of men, thereby to help our infirmity; and farther also permitted that we, speaking of him, should use the same Metaphors: but he never either himselfe represented himselfe in pictures and images: or willed us to use them for representation of him, but strictly and precisely forbad them.

Object. 3. *God of old presented himselfe to be seen in mans shape: Therefore we may also follow in like signes and semblances.* *Ans.* God indeed, moved by certaine reasons thereunto, did so; but he hath forbidden us to follow it. The reason of the prohibition is manifest. For it is lawfull for God to manifest himselfe what way soever he will; but it is not lawfull for any creature to represent God by any signe which himselfe hath not commanded: there is therefore a dissimilitude or difference in the instances. And those visible shapes had God present with them to command, promise, and heare them, unto whom he manifested himselfe: which cannot be said of such images as imitate those shapes, without flat Idolatry: and therefore the Saints did well in adoring God at them, or in them, as being after a speciall manner there present: which to doe in these, is impious and idolatrous, because it is done through the boldnesse and vanity of man, without any commandement or promise from God. Lastly, those visible shapes continued so long as it pleased the Lord to use them for to manifest and shew himselfe: and therefore could they not be drawn to Idolatry. But images and pictures, which men make to represent the manifestations of God, were neither ordained to manifest God, nor to represent, or resemble those ancient manifestations of God: and therefore are they an object and an occasion of Idolatry.

A Table for the distinction of Images.

Of Images some are	Naturall; as any kind of Meteors, and other such naturall resemblances.		
	Artificiall; of which some are	Engraven.	<p>God; which are simply condemned in this commandement, and every where else in Scripture, and that because they impair the Majesty of God, and make of God an Idol.</p> <p>These are distinguished by their severall matter, object, and end; and are Images of</p> <p>Creatures; and are</p> <p>Lawfull; such as stand without Churches, and occasion no feare of Idolatry, but are onely for civill use, or comely ornament.</p> <p>Unlawfull; such as are set up in Churches to worship God withall, or for some dangerous kind of ornament.</p>
		Cast.	
		Painted.	

2. Whether all worshipping at Images be forbidden, and may not in any sort be defended.

TO this question we make answer, out of the second part of the commandement, which simply forbiddeth us to impart divine honor and worship to Images and pictures, not onely that which is given thereby or referred to creatures, but also

which is referred to the true God. *Thou shalt not bow downe to them nor worship them.*

Object. 1. *We worship not the Images (say the Papists) but God, of whom those are signes and tokens, according to those verses of the second Nicene Councel: That which the Image sheweth, is God; the Image it selfe is not God. Look on the Image, but worship in thine heart that which thou beholdest therein: and according to those of Thomas, Whensoever thou passest by the Image of Christ, see thou doe obeisance: yet worship not the Image, but worship that which the Image representeth.* *Ans.* 1. We deny that Images are signes of God, because God cannot be truly signified by them, seeing he is imment; and though he could, yet he ought not, because he hath expressly forbidden them; and because it is not in the power of any creature to ordaine or establish any signes whereby to signifie God, but onely in the will and pleasure of God. *Ans.* 2. In this argument our adversaries tender and alledge unto us a false and needlesse cause. For not onely the worshipping of Images is the cause and forme of Idolatry, but even the very worship of God also, which is given to Images or other creatures besides or contrary to his word; as the story of *Aarons* and *Jerobams* calves doth sufficiently declare. For, though these men said: *Behold, O Israel, thy gods which brought thee up, &c. To morrow shall be the holy day of the Lord:* yet God both detested, and severely punished those worships as horrible and abominable Idolatry. Wherefore, howsoever Idolaters pretend the name and honour of God; yet in Idols, not God, but the Devill is worshipped, according as *Paul* testifieth of the Gentiles: *These things which the Gentiles sacrifice (to Idols) they sacrifice, &c.* though even they also in their worshippings pretended the name and honour of God.

1 Kings 12. 28.
Exod. 32. 5.

1 Cor. 10. 12.

Object. 2. *The honour which is given unto the signe, is the honour of the thing signified. Images are a signe of God. Therefore the honour which is given unto Images, is also given unto God.* *Ans.* We againe deny the Minor, or distinguish of the Major thus; The honour of the signe is also the honour of the thing signified, namely, when the signe is a true signe, that is, ordained by him who hath authority to ordaine it, and when also that honour is given to the signe which the right and lawfull author of it will have done to the signe. For not the will of him that honoureth, but of him that is honoured, is the rule which must prescribe the due honour. Now whereas God hath forbidden both these, namely, that Images should be erected to him; and, that himselfe should be honoured at Images erected to him, or to any creatures; he is not honoured, but contumeliously wronged, and reproached, when any honour done to images is fastned on him. *Repl.* Whatsoever contumely is done to the signe, that redoundeth on God, although the signe be not instituted by his commandement. Therefore the honour also that is given to the signe, redoundeth on God, although that honour be not commanded to be given to the signe. *Ans.* This reason doth not follow, because then are contrary things rightly attributed to contraries, when the contrariety of the attributes dependeth of that, according to which the subject is opposed, and not of some other thing. So we grant that contumely against God followeth indeed the contumely against the signe, albeit the signe were not instituted by God; but not simply in respect of the signe it selfe, unto which that contumely was done, but in respect of his corrupt and bad will, who by shewing contumely against the sinne, which is thought to represent God, purposeth himselfe, and is minded to despise with contumely and reproach God himselfe. For to the shewing of despite and contumely against God, it sufficeth, if there be any intent or purpose of departing from his commandement. But if through a desire that we have to avoide Idolatry, we detest Images, and other false reputed signes of God, by this contumely done to the signes, we rather promote, further, and advance Gods glory. But the honour of God doth not follow the honour of the signe, except both the honour and the signe be ordained by God: because it is not the intent and purpose of honouring God, that sufficeth to the doing of honour unto God, but the manner also which himselfe hath prescribed, whereby to be honoured is required, and must be observed.

Object. 3. *It is lawfull to honour the Images of noble, renowned, and well-deserving men. Therefore much more is it lawfull to honour the Images of blessed Angels and Saints.*

Ans. 1.

Ans. 1. To the Antecedent we answer; That honour of monuments is lawfull, which is a gratefull and honourable memory of those, whose monuments they are: and also that, which is applied to the use which themselves would justly have it, and not to the worship of them, or to the worship of God by their monuments: yea, and the defacing and utter razing of those monuments (if necessity require such a change) so it be done without any will or desire of despighting or dishonouring them, whose monuments they are, is also lawfull. But by no meanes may we attribute divine honour unto them, such as that is, which these Papists yeeld unto their Idols, whether they cloak it with the name of adoration and worship, or veneration and service. 2. The images or monuments of notable men must be such, as have not been drawne into Idolatry: for if so, we are not to honour them, but to suppress them altogether, after the example of the brasen Serpent which *Ezekias* brake in peeces, when it was abused to Iolatry, though in former times it were kept as a monument of Gods goodnesse shewed in the wildernesse, in healing, by the aspect or beholding of it, them that were bitten with the fiery Serpents.

*Λατρίαις.
Δωδεκάς.*

*2 Kings 18. 4.
Num. 31. 3, 7.*

Quest. 98. But may not Images be tolerated in Churches, which may serve for the use of the common people?

Ans. No. For it is not seemly that we should be wiser then God, who will have his Church to be taught with the lively preaching of his word, and not with dumb images^b.

*2 Rom. 1. 17.
2 Pet. 1. 19.
2 Tim. 3. 16, 17.
Jer. 10. 8. &c.
Hab. 2. 18, 19.*

The Explication.

THis is their demand, who grant that indeed the picture and images of God and Saints are not to be adored: but maintaine that they are to be retained in Christian Churches as the books of lay-men, and for other causes also; so that the worshipping of them be avoided. But we are to uphold the contrary, namely, that the images and pictures of God, or the Saints, are not to be tolerated in Christian Churches, but utterly to be abolished, and removed from the sight of men, whether they be worshipped or no.

3. Why images and pictures are to be abolished in Christian Churches.

THe chiefe causes for which images and pictures are to be abandoned our Churches, are; 1. Because, that images should be made and set up in Christian Churches, it is quite contrary to the expresse commandement of God, *Thou shalt not make to thy selfe any graven image, nor the likensse of any thing, &c.* And whereas God will have no images made, whereby to represent him, or at which to worship him; in like manner will he not have them retained or kept which are made by others. 2. Because in time of Popery they were the occasion and instruments of horrible Idolatry. 3. Because God precisely commanded all Idols to be abolished, and all the corruptions of the true worship of God, and of the true doctrine, to testifie his wrath and anger against Idolatry. 4. In respect of our confession of the sincere worship of God, and of our hatred against Idolatry. This confession, whereby we professe our selves not to be Idolaters, consisteth not onely in words, but also in actions, and in outward shewes and signes. *Yee shall overthrow their Altars, and breake downe their pillars; and yee shall cut downe their groves, and burne their graven images with fire. For thou art an holy people unto the Lord thy God. Fly Idols; namely,* in heart, profession, and signes. 5. Because for the taking away and abolishing of Idols certaine zealous and godly Kings are praised in the Scripture: as *Asa, Jehu, Ezekias, Josias*. 6. For avoiding of offence, and perill of superstition and Idolatry, left by retaining of ancient images, or by substituting and adding new, the same

Eight causes of suppressing images in Christian Churches.

1. The expresse commandement of God is, that they should not be made at all.

2. They are instruments of Idolatry.

3. They are commanded to be abolished if they be made.

Exod. 23. 24. and 34. 13. Num. 33. 52.

Deut. 7. 5.

4. The profession of sincere religion so requireth.

Deut. 7. 5, 6.

1 John 3. 21.

5. The example of zealous & godly Princes herein.

1 King. 15. 13.

2 King. 10. 30.

& 18. 4. & 13.

6. To avoid offence, superstition and Idolatry among our selves.

7. To avoid the
effence of the
Jews and other
enemies of Chri-
tianity.

Judges 2. 3.

8. Their evill suc-
cesse who of an-
cient maintained
Images.

Levit. 16. 30.

Judges 2. 3.

danger come to the Church, and to the ignorant people thereby, which in times past we see to have issued hence on our Progenitors and Ancestors. 7. That the enemies of the Church by this spectacle, having so great a shew of Idolatry, be not the more alienated from the Church, so that they despise and reproach therefore the truth of God. Of this danger God himselfe fore-warneth us in that dreadfull judgement on the Israelites for sparing the Canaanites: *Wherefore I say also, I will not cast them out before you, but they shall be as thornes unto your sides, and their gods shall be your destruction.* So verily the Jews at this day, because they see Images and Pictures in the Churches of those that professe Christianity, are greatly offended, in so much that they prove the more averie from Christianity. 8. We see that Images never brought any good to them which had them: but even Gods owne people was for the most part seduced thereby, as we may see often in the sacred Story, especially in the booke of Judges, and in the Kings, and in the Prophets. So prone and ready is our nature unto this evill, which hath after ensuing it most grievous punishments: as those which the Lord reciteth by Moses, besides many others: *I will destroy, saith he, your high places, and cut away your Images, and cast your carcases upon the bodies of your Idols, and my soule shall abhorre you.* In like manner also the Angel of the Lord, upbraiding the Israelites, that they had made a league with the Idolatrous Canaanites, saith: *Wherefore, I will not cast them out before you, but they shall be as thornes unto your sides, and their gods shall be your destruction.* For these causes, pictures and Images may not be tolerated in Christian Churches, but must be taken downe and abolished, yea, though they be not worshipped.

4. How and by whom Images are to be abolished.

Two things to be
observed in abo-
lishing Images.
1. The preaching
of Gods true
worship before
their abolishment.
2 King. 23. 2.

2. The abolishment
must be executed,
not by private men,
but by publique au-
thority.

A 3. 1. 8.

1 Cor. 5. 12. 3.

Habac. 2. 8.
Zach. 10. 2.

IN abolishing and banishing Images, two things are diligently to be observed: 1. *That the doctrine concerning the true worship of God be preached before the abolishing of Idols.* So we reade that Josias did, who first commanded Gods Law to be read before all the people, and afterward proceeded to the execution of it; I meane, the suppression and deposition of all Idolatrous abominations. For a change in external matters, without declaration and understanding of the causes, for which the change must goe on, either maketh them Hypocrites, or alienateeth and changeth their minds and affections from them, who are authors of the change. Let the word therefore goe before, and the Idols will fall to the ground. 2. *The Images, and the seats of Images, their Altars, and the like instruments of Idolatry, must be taken away, not by private men, but by publique Authority,* whether of Magistrates, or of the people, if the right of Empire and Sovereignty belong unto them, and in those places, where the Church hath chiefe rule and dominion. For so hath God commanded the Israelites; and so we reade that the Israelites, and their godly Kings put in practice, and so also Paul, being but a private man, seeing and disliking the Idols of the Athenians, Ephesians, and others, did not yett himselfe pull them downe and abolish them, nor exhort Christians to pull them downe, but onely to avoid them: because indeed, neither himselfe was a Magistrate, neither had the Church there the sway and soveraigne authority: and in this case he giveth this rule; *What have I to do, to judge them also which are without? Doe ye not judge them that are within? But God judgeth them that are without.*

Object. 1. *The books of lay-men, or the unlearned, are profitable, and therefore to be retained in Churches. Images are the books of the unlearned. Therefore they are profitable, and may be retained in Churches.* Answ. 1. Such books of lay-men are profitable, as are delivered unto them by God. But Images are forbidden them by God. 2. The Minor is false. For the Prophets teach far otherwise: as, *An Image is a teacher of lies. The Idols have spoken vanity.* Whence we may thus reason. We ought not to speake vaine things, or to lye of God, either in words, or in gestures: But wood, or graven Images are lies of God, because they cannot represent God, yea, because they swerve so farre, and carry us with them from God, as their figure and shape is unlike God: and so consequently they cause us also to lye of God. If then we will not

lie of God, we must needs neither make, nor have any images, or graven semblances: For, as *Jeremie* saith, *The stocke is a doctrine of vanity*. Now in this sense we grant Images to be the books of the unlearned: to wit, *because partly they teach and signifie false things of God: and partly because through the reverence of the thing signified, and the place, when as they stand to the open view in the Churches and elsewhere, they easily draw away others unto superstition, and teach the people Idolatry*, as experience sufficiently beareth witness. 3. It followeth not, if it were so that Images did teach the unlearned, that therefore they should be retained in the Church, as profitable books. For God will not have his Church to be taught by dumb Images, but by lively preaching of his word; because faith is not by the sight of Images, but by the hearing of Gods word.

Object. 2. *The commandement concerning the abolishing of Images is ceremoniall: Therefore it pertaineth not to Christians, but to the Jewes.* Answ. We deny the Antecedent: For it is no ceremony to abolish Images; seeing they are the instruments, signes, causes, and occasions of Idolatry. Neither are the causes, for which this commandement was of ancient given, any way changed or diminished; as namely, that the glory of God be maintained against Idolaters, and the enemies of the Church, and that God be not tempted through offering an occasion of superstition, and of conceiving false and corrupt opinions of Gods worship, unto weak and ignorant men, which are of their owne accord inclining and prone unto Idolatry. Wherefore this commandement of taking away and abolishing Images made for the representing of God, or for divine worship, is morall, and dureth perpetually.

Object. 3. *Salomon by the commandement of God set up Images of Cherubins, Lyons, Oxen, Palme-trees, &c. Therefore Images may be tolerated also in our Temples.* Answ. The examples are unlike. 1. *The figures and resemblances of divers things and living creatures, as Oxen, Lions, Palme-trees, Cherubins, and such like, painted in the Temple of Salomon, were warranted by the word of God, and by his speciall commandement.* But the word of God is flat against those Images which the Papists have in their Churches. 2. *The Images which were painted in Salomons Temple, were such as could not easily be drawn by any man into a superstitious abuse.* But the Images of God, and of the Saints, not onely may easily be used to superstition, but (alas) have beene a long time hitherto the cause of too too filthie and shamefull Idolatry in Popery. 3. *God had this cause for which he would have those Images to be painted in the Temple, that namely, they should be types of spirituall things.* But this cause is now taken away by Christ. Therefore our Images cannot be patronised by this example: rather we are to obey the generall commandement, whereby we are forbidden to set up such Images, which, or in such a place where they may be a scandall to the members, or enemies of the Church.

Object. 4. *Images and Pictures are not worshipped in the reformed Churches. Therefore there they may be tolerated.* Answ. 1. God not only forbiddeth Images to be worshipped, but to be made also, or to be had being made: *Thou shalt not make to thy selfe any graven image, &c.* 2. They are alwayes an occasion of superstition and Idolatry to ignorant people; witness the experience of former, and of present times. 3. They give occasion of scandall, and matter of blaspheming the Gospel, to Jewes, Turkes, Pagans, and other enemies.

Object. 5. *Images are the ornament of Churches. Therefore they may be tolerated.* Answ. 1. The true ornament of the Churches is the sincere preaching of the Gospel, the lawfull use of the Sacraments, true prayer, and worship according to the prescription and direction of Gods word. 2. Churches were built, that in them lively images of God might be scene, not that they should become stalls of Idols, and dumb blockish images. 3. The ornament of the Church must not be contrary to Gods commandement. 4. It must not be dangerous to the members of the Church, nor scandalous to the enemies thereof. Repl. *The thing is selfe, and the use thereof is not to be inhibited and taken away for the casuall abuse of it: But Images by accident onely or casuall become perillous and scandalous: Therefore they are not here-*

upon to be abandoned our Churches. Answ. The Major is true, if the thing of it selfe, and in its own nature be good, and the use thereof lawfull, and if the accident inseparably concurring therewith be not precisely condemned by God. For otherwise both the thing and the use of the thing is unlawfull, and to be eschewed. Now the Images of God and the Saints, erected in Churches for Religions sake, neither are good, nor their use lawfull, but forbidden by the expresse Commandement of God. Besides, an evill accident, namely, Superstition or Idolatry (what soever the learned vaunt and boast of their knowledge) alwayes attend these Images, and accompany them amongst the unlearned sort: and this accident, Superstition and Idolatry, is in like manner condemned in Gods Commandement. Repl. *It sufficeth that these Images by preaching of the word are rooted out of mens hearts: Therefore it is not necessary they should be throwne and cast out of our Churches.* Answ. 1. The Antecedent is false. For God forbiddeth not onely that they be set up in our hearts, but also that they be advanced in the sight of men: seeing it is his will that not only we should not be Idolaters, but also that we should not so much as seeme to be such. *Abstaine from all appearance of evill.* 2. Such is the perversnesse of mans heart, and his pronenesse to superstition, that Idols, especially garnished, trimmed, and decked, and so presented to the view of the eyes, of themselves sink into and seate themselves in the hearts of simple and ignorant men, what soever others teach to the contrary. 3. We thus retort this argument, *They are to be rooted out of our hearts by preaching: Therefore also to be cast out of our Churches.* For Gods word revealed from heaven commandeth us, not onely not to adore and worship them, but neither to make, nor have them. And thus far have we insisted on the declaration of the Commandement.

The Exhortation added unto the second Commandement.

THE Exhortation which is annexed to the Commandement, *I am the Lord thy God, a mighty and jealous God, which visit the sinnes of the fathers upon the children, &c.* consisteth of five properties of God, which ought to stirre us up to obey God.

1. He calleth himselfe *Our God*; that is, our Maker and Saviour, and the author of all good things. Hereby then he advertiseth us what execrable unthankfulness it is not to yield due obedience to so bountifull a Benefactor, but to revolt from the true worship of him to Idolatry.

2. He calleth himselfe a *Mighty God*; that is, who is mighty in power, as well to punish the obstinate, as to reward the obedient: Therefore he is to be feared and loved above all things.

3. He termeth himselfe a *Jealous God*; that is, a most sharp defender of his owne honour: wonderfully displeased with such as revolt from him, or violate or impair his honour and worship. Now seeing jealousy or indignation conceived from any injury or dishonesty, ariseth from his love which is hurt, God doth hereby wicthall signifie, that he doth ardently and intirely love those who are his.

4. He calleth himselfe a *God, which visiteth the sins of the fathers upon the children, unto the third and fourth generation of them that hate him.* Whereby he exaggerateth or increaseth the grievousnesse of his anger and their punishments, when he threatneth also and denounceth unto the children, and to the childrens children, and to the childrens childrens children of his enemies, even to the fourth degree and descent, to take vengeance on the sins of their ancestors in them; if, namely, they also partake with the sins of their ancestors. But to this commination or denouncement the saying of *Ezekiel* seemeth to be repugnant: *The soule that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.* But in the same place it addeth a reconciliation of these two places of Scripture. *If a wicked man beget a son, that seeth all his fathers sins which he hath done, and feareth, neither doth the like, hee shall not die in the iniquity of his father, but shall surely live.* He threatneth them, that he will punish the sins of their ancestors in their posterity, that is, such as persist in the sins of their ancestors, whom it is meet and just to be

Object.
Ezech. 18.

Answ.
Ver. 14, 19.

be partakers also of their punishments. If any man reply; *That by this meanes the posterity rue only their own sins, and not the sins also of their ancestors*, this reply is false, and of no consequence: For there may be, and are oftentimes, moe impellent and motive causes of one effect; and the cause of one punishment are moe sins as well of diverse, as of the same men. If further it be urged, *That vengeance is not taken on the ancestors sins in the posterity, because the sense and feeling of those paines, which the posterity suffer reacheth not to the ancestors*; we answer, that the posterity are a part of their ancestors, of whom they came. And therefore that is felt of them, as it were in some part of them, which their posterity suffer.

5. He saith, that he is a God, which sheweth mercy unto thousands in them that love him, and keep his Commandements: by which promise he amplifieth his mercy, the rather to invite us to obedience, by the greatnesse of his bouny, and by a desire of our owne good and safety, and the good and safety of our posterity. And whereas he here threatneth punishment only unto the fourth generation, he extendeth his mercy unto thousands, thereby to signifie, that he had rather shew mercy then anger: and so by this meanes to allure us the more to love him. But unto this promise are opposed many examples of the godly, whose children and posterity have perished. Whereunto God himselfe answereth, *That he will blesse the posterity of the godly, if they continue in the good conversation and godlinesse of their ancestors: but will punish them if they depart from it*. If here it be demanded, *Why he doth not convert their posterity, seeing without his mercy they are not able to follow the godlinesse of their Parents*; we answer:

1. Because this promise is not universall, but indefinite: and therefore God doth not therein binde his mercy unto every particular one of the godlies posterity, but reserveth his election free unto himselfe. So that as of the posterity of the wicked he converteth and saveth some; in like manner also he leaveth of the posterity of the godly some in their naturall corruption, and in destruction, which all by nature deserve: and this he doth, to shew that his mercy is free, as well in chusing the posterity of the godly, as of the wicked. 2. Because he bindeth not himselfe to performe the same benefits, or all the benefits to all the posterity of the godly. Wherefore he satisfieth this promise, when he doth even vouchsafe corporall benefits to the wicked and reprobate posterity of the godly. 3. Because he promiseth this felicity of the posterity unto them that love him, and keep his commandements; that is, to those which are indeed godly, and of good conversation. But because the love of God and obedience is even in the holiest Saints in this life imperfect: therefore the reward also promised unto them is imperfect, and joynd with the crosse and chastisements, among which the wickednesse and unhappinesse of their posterity is not the least; as may appeare in David, Solomon, and Josias.

Object. 2. *They who keep Gods Commandements, obtaine mercie: Therefore we meritis somewhat of God by our obedience*. Answer. The contrary rather followeth. For God saith, *I will shew them mercie*. Therefore it is not of merit or desert; for, *Whatsoever is done of mercie, is not done of merit*: and contrariwise, *Whatsoever is done of merit, is not done of mercie*. Therefore the objection is a fallacy, putting that for a cause, which is no cause. For when God addeth this promise, *That he will shew mercie unto the thousandth generation of them that love him and keep his Commandements*, he sheweth that he had rather shew mercie, then anger, thereby to allure us to love him.

Object. 3. *This promise and commination belongeth to the whole Decalogue: why then is it peculiarly annexed to this Commandement*? Answer. This promise and commination is belonging verily to the obedience of the whole Decalogue: but is therefore especially annexed unto this Commandement, both that we might know the first and second Commandement to be the foundation of all the rest; and also that God might shew that he is especially angry with the depravers and corrupters of his worship, and punisheth this kind of sin both in them and in their posterity: and contrarily, doth blesse also the posterity of them which diligently regard and keep pure religion, or the true service and worship of God.

Quest.

ON THE
36. SABBATH.

Quest. 99. What doth God decree in the third Commandement?

a Levit. 24. 15,
16.

b Levit. 19. 12.

c Mat. 5. 37.

James 5. 12.

d Levit. 5. 1.

Prov. 29. 24.

e Isa. 45. 23.

f Mat. 10. 32.

Rom. 10. 9, 10.

g Psal. 50. 15.

i Tim. 2. 8.

h Colof. 3. 17. Romanes 2. 24. i Tim. 6. 1.

Ans. That not only by cursing^a, or forswearing^b, but also by rash swearing^c, wee should not use his Name despightfully or unreverently: neither should by silence or connivence be partakers of those horrible sinnes in others^d: but that we use the sacred and holy Name of God ever with great devotion and reverence^e: that hee may be worshipped and honoured by us with a true and constant confession^f, and invocation of his Name^g, and lastly, in all our words and actions whatsoever^h.

Quest. 100. Is it then so grievous a sin by swearing or banning, to take the Name of God in vaine, as that God is also angry with them, who, as much as in them lyeth, doe not forbid or hinder it?

i Prov. 29. 14.
Levit. 5. 1.

k Levit. 14. 16.

Ans. Surely most grievousⁱ: For neither is there any sin greater, or more offending God, then the despighting of his sacred Name; wherefore also he would have this sin to be punished with death^k.

The Explication.



IN the first and second Commandement God framed our minds and hearts to his true worship: now he frameth also our outward parts and actions, and that in this and the fourth Commandement.

These are two parts of the third Commandement: A prohibition, and commination. There is prohibited the vaine usage of Gods Name; that is, all abuse thereof in whatsoever false, vaine, or light and trifling thing, which tendeth either to the

Two parts of this third Commandement.

1. A prohibition.

2. A commination.

Four significations of the Name of God.

It signifieth:

1. Gods attributes

or properties,

Genes. 3. 29.

Exod. 3. 15.

Exod. 15. 3.

2. God himselfe.

Psal. 116. 12.

Psal. 5. 12, 17, 18.

Deut. 16. 2.

3. Kings 5. 5.

3. Gods will or

commandement.

Deut. 18. 19.

1 Sam. 17. 45.

4. Gods worship

of hosts.

Micah 4. 5.

Matth. 28. 19.

Acts 21. 13.

disgrace, or at least-wile, not to the glory of God. The Name of God signifieth in Scripture: 1. The attributes or properties of God; that is, those things which are affirmed of God: As, Wherefore dost thou aske my Name? Thus shalt thou say unto the children of Israel; The Lord God of our Fathers, The God of Abraham, the God of Isaac, and the God of Jacob hath sent mee unto you: this is my Name for ever, and this is my memoriall unto all ages. The Lord is a man of warre, his Name is Jehovab. 2. It signifieth God himselfe: As, I will take the cup of salvation, and call upon the Name of the Lord: that is, I will call upon the Lord. They that love thy Name; that is, they that love thee. I will sing praise to the Name of the Lord most high. Thou shalt offer the Paschever to the Lord thy God, of sheep and bullocks, in the place where the Lord shall chuse to cause his Name to dwell. I purpose to build an house unto the Name of the Lord my God. 3. It signifieth the will or commandement of God, and that either revealed and true, or imagined and feigned by men. Whosoever will not hearken unto my words, which he shall speake in my Name, I will require it of him. I come unto thee in the Name of the Lord of hosts. 4. It signifieth the worship of God, trust, invocation, praise, profession. We will walke in the Name of the Lord our God. Baptising them in the Name of the Father, the Son, and the holy Ghost. I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

To take the name of the Lord, or to name or use the Name of the Lord, God verily doth not forbid: but he forbiddeth to use it rashly: that is, lightly, falsely, or reproachfully. Lightly, as in our daily and common talke, contrary to the rule of Christ, Let your communication be Yea, yea, and Nay, nay. Falsly, as in unlawfull oathes and perjuries. Reproachfully, as in cursings, blasphemies, and sorceries, wherein

Matth. 5. 37.

wherein the works of the Divell are cloaked and coloured with the name of God. The prohibition then in this Commandement is, *Thou shalt not take the Name of God in vain*: that is, thou shalt not only not forswear, but neither shalt thou make any unhonourable mention of God: as neither *against* nor *besides* that honour which is due to him, neither yet lightly, neither without just cause. Now, this negative commandement hath an affirmative included in it: For, as in this commandement is *prohibited* the abusing of Gods Name; so in the same contrariwise is *commanded* the lawfull and right using of his Name. The commandement then of this ordinance is, *Thou shalt honourably use the Name of the Lord*: by which commandement he willeth that we make no mention of him, but such as is honourable, and worthy his divine Majesty: and as in the first Commandement he requireth his *internall worship*, to be done and given in him alone: so here he requireth his *externall worship*, which consisteth in the true confession and magnifying of his Name, to be performed of every of us, both *publikely*, whensoever it is exacted for the illustrating and setting forth of his glory, and *privately*.

The affirmative commandement, or the thing which the commandement requireth.
The end of the third commandement.

Unto the prohibition is annexed a *commination*, whereby God might shew, that this part also of the doctrine is one of those, the breach whereof he chiefly detesteth and punisheth. For seeing the praise and magnifying of God is the last and principal end for which man was created, God justly claimeth and exacteth that at our hands most precisely, for which he commandeth all other things: and seeing the chiefe good and felicity in man is the praise and worship of God, it followeth, that the evill and misery is to despight and reproach God; and therefore that the chiefe and greatest punishment is due for this evill: *Whoever curseth his God, shall beare his sin.* And he that blasphemeth the Name of the Lord, shall be put to death.

The commination.

Rom. 1. 21, 22.
Levit. 24. 15, 16.

The virtues of this Commandement consist in the right and honourable usage and taking of the Name of God; the parts whereof are these: 1. *The propagation and spreading abroad of the true doctrine of Gods essence, will and works*: not that propagation which is done publikely by the Ministry, and which is belonging unto the publike office and function of teaching in the Church, and whereof mention also is made in the fourth Commandement: but this propagation of true doctrine is that instituting and instructing which appertaineth to every one, because every one privately in his place, is bound to bring others to the knowledge and worship of God. *Teach them thy sons, and thy sons sons. When thou art converted, strengthen thy brethren. Exhort one another, and edifie one another.*

I. Virtue.
Propagation of true doctrine.

Deut. 4. 9.
& 6. 10. & 11. 19.
Luke 22. 32.
Col. 1. 10.
1 Thel. 5. 11.

Unto the propagation of the doctrine concerning God, is opposed, 1. *An omission or neglect of occasions, and ability to instruct others, and to bring them unto the knowledge of the truth*, especially our children, or others, who are committed unto our trust and charge. Hither belongeth Christs Parable of the servants imploying their Masters Talents in trafique; *I was affraid, and went and hid thy talent in the earth*. 2. *A loathing or shunning of such talke and speech as is had of God, and divine matters: I will delight in thy Statutes, and will not forget thy words. Salvation is far from the wicked, because they seeke not after thy Lawes*. 3. *The corruption of Religion and heavenly Doctrine*, whereby some false thing is avouched or spread abroad concerning God, and his will, or works: *The Prophets prophesie lies in my Name. By sword and famine shall those Prophets be consumed*.

The Vices contrary to the former virtue.
1. Omitting of instructing others.
Mar. 16. 37.
2. Loathing of communication about divine matters.

Psal. 119.
Jerem. 13. 14.

II. *The celebration, lauding, or magnifying of God*, which is a commemoration and recounting of Gods works and properties, joynd with a liking and admiration of them before God and his creatures; to this end, that we may signifie and declare our liking or approbation, and reverence towards God, that God may excell above all things, and that so our subjection to him may appeare and be manifested: *I will declare thy Name unto my brethren, in the midst of the congregation will I praise thee. O Lord, our Governour, how excellent is thy Name in all the world! Let heaven and earth praise him, &c.* Unto the celebration or magnifying of God are repugnant, 1. *Contempt of God*, and the omitting of his praise and divine services: *They glorified him not as God*. 2. *Contumely against God, or blasphemy*; which is to speake of God such things as are contrary to his nature, properties, and will, either of ig-

II. Virtue.
Lauding of God.

Psal. 22. 21. & 23.
1. & 6. 35.
The Vices contrary to this virtue:
1. Contempt of God.
Rom. 1. 21.
2. Contumely against God.

norance,

Levit. 24. 15.

A distinction between blasphemy
2. against God, and
blasphemy against
the holy Ghost.
1 Tim. 1. 13.
Matth. 12. 31.

norance, or through an hatred of the truth, and of God himselfe. *Whoſoever curſeth his God, ſhall beare his ſinne.*

Now the Scripture diſtinguiſheth the *blaſphemy of God* (that is, what ſoever is ſpoken contumeliously or reproachfully againſt God, either of ignorance, or againſt the conſcience. As, *When I before was a blaſphemer, and a perſecuter, and an oppreſſor: but I was received to mercy; for I did it ignorantly through unbeliefe*) from the *blaſphemy againſt the holy Ghost*, which is, againſt their conſcience to ſtrive againſt the known truth of God, whereof their minds are convicted by the teſtimony of the holy Ghost: which ſin who commit, are puniſhed by God with a blindneſſe, ſo that they neither repent, nor obtaine remiſſion. *Every ſinne and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the holy Ghost ſhall not be forgiven unto men.* Whence it appeareth, ſeeing *Paul* ſaith he was a blaſphemer, and yet obtained pardon; and ſeeing *Chriſt* affirmeth, that ſome blaſphemy is forgiven, and ſome not forgiven, that the name of blaſphemy is taken in diuerſe ſenſes.

3. Curſing.
What it is to
curſe.

Certain imprecations
of the Saints
in the Pſalmes,

When execrations
or curſings
are lawfull.

III. Vertue.
Confession of the
truth we know
concerning God.

Rom. 10. 10.
1 Pet. 3. 15.

The agreement &
difference of theſe
three vertues of
this commandement.

The Vices.
1. Deniall of the
truth.
1. Generall.

1 John 2. 19.

Luke 8. 13.

2. Speciall.

3. *All curſing and banning*, whereby men ſpeak impious things of God againſt their neighbour, as if he ſorlooth were their executioner, to revenge their quarrel. Now, to *curſe*, is to wiſh any man evil from Gods hands. All curſing and banning, proceeding of hatred and thirſt of private revenge to the deſtruction of our neighbour, is ungodly; becauſe therein we deſire, that God ſhould become an executioner of our iuſts and deſires. In the Pſalmes, and elſe-where, there occurre certaine imprecations of the Saints againſt Gods enemies: but theſe are not ſimply to be condemned, becauſe for the moſt part they are Prophetically denuncements of puniſhment againſt the unrepentant enemies of God. By their example execrations may at ſome times be lawfull, but with theſe conditions: 1. If we wiſh evil to them, on whom God denounceth it, even to Gods enemies. 2. If we wiſh it in Gods cauſe, without any private hatred or deſire of revenge. 3. If we wiſh it on condition; namely, if they prove incurable. 4. If we ſo wiſh it, that we delight not in their deſtruction, but only deſire the advancement of Gods glory, and the preſervation of the Church.

III. *The confeſſion of the truth which we know concerning God*, which is the ſhewing of our judgement and opinion concerning God, and his will certainly knowne out of Gods word, becauſe, according as our duty bindeth us, we ſignifie and declare our mind and knowledge for the ſetting forth of Gods glory, and for the furthering of the ſalvation of others. *With the heart man beleeueth unto righteouſneſſe, and with the mouth man confeſſeth to ſalvation. Be ready alwayes to give an answer to every man that asketh you a reaſon of the hope that is in you, with meekeſſe and reverence.*

Theſe three parts of vertues of the right and lawfull uſage of the Name of God, which have beene now propoſed, agree in this, that they are a commemoration of the truth concerning God. Again, they differ in this, that the doctrine or propagation of true doctrine, tendeth to the inſtruction of others: The celebration of God reſpecteth our liking and ſubjection: The confeſſion of the knowne truth betokeneth the certainty of our opinion and judgement.

Unto the confeſſion of the truth is repugnant, 1. *The deniall of the truth, and of our opinion in Religion for feare of hatred, or perſecution, or ignominy.* This deniall is of two ſorts: the firſt is, an univerſall and generall defection from true Religion, which is to caſt away the profeſſion of the truth, either certainly or doubtfully knowne and received, with a certaine and purpoſed advice, and with the whole hearts deſire of reſiſting God, and without any grieve or remorse of flying and ſhunning this caſting away of the truth, and without any purpoſe of obeying God, in applying to himſelfe the promiſe of grace, and in ſhewing repentance. This deniall is proper to Reprobates and Hypocrites. Whereof is ſpoken; *They went out from us, but they were not of us: for if they had been of us, they would have continued with us. Which for a time beleeve, but in time of temptation go away.* And this defection, if it be done againſt the truth certainly knowne, is ſinne againſt the holy Ghost, whereof none repent; and therefore it is not forgiven, neither in this life, nor in the life to come.

The other deniall is ſpeciall and particular, which is the deniall of weaklings, and

is committed either through error not voluntarily, neither purposed; or through feare of affliction, when as notwithstanding there remaineth still in the heart an inclination and griefe, detesting that weaknesse and deniall, and some purpose also to strugge out of it, and to obey God, by applying unto himselfe the promise of grace, and by giving himselfe unto repentance. Into this deniall may the Elect and Regenerate fall, but they get out of it againe, and returne unto the confession of the truth in this life; as it is shewed and exemplified in *Peter*, thrice denying his Master through infirmity, but at length repenting. Math. 26.

2. *Disimulation, or dissembling and hiding of the truth, when as Gods glory, and our neighbours safety requireth a confession of the truth*: which then requireth it, when false opinions concerning God, and his will or word, or concerning the Church, seeme to be confirmed and strengthened by our silence in the minds of men: or, when those things remaine secret and hidden, which God will have knowne and manifest for the maintenance of his glory against the reproaches of the wicked, for the convincing of the obstinate, and for the instructing of those which are desirous to learn: or lastly, when our silence maketh us suspected to be approvers and abettors of the wicked. So did the parents of the blind man dissemble, and those chiefe Rulers also, who would not confesse Christ for feare of the Jewes, lest they should be cast out of the Synagogue. 1. Dissembling of the truth.
John 9. 22. & 12. 42, 43.

3. *An unseasonable and untimely confession*, that is, whereby, without any advancing of Gods glory, and without the furtherance of any ones safety, and without any necessity of discharging his calling or duty, there is stirred up either a derision and evill entertainment of the truth, or the fiercenesse and cruelty of the enemies against the godly. Such a confession, whereas it doth rather darken then set forth the glory of God; and rather hindereth, then furthereth the safety of the Church; swerveth plainly from the scope and end of true and lawfull confession: and therefore is not a right using, but an abusing of Gods Name. Therefore Christ forbiddeth it, *Give not that which is holy to dogges*. And Paul, *Reject him that is an heretick after once or twice admonition, &c.* Neither doth that crosse this, which is said, *Be ready alwayes to give an answer to every man, that asketh you a reason of the hope that is in you, with meeknesse and reverence*. For Peter willeth us to be alwayes in a readinesse, or furnished to make answer concerning the summe and grounds of Christian doctrine; and to repulse all slanders, and cavils, whereby the doctrine of the Gospel is traduced and defamed by the adversaries thereof; yet so, as that it is not necessary to utter and expound to every one, but unto all those which require a reason and an account of our faith, thereby either to learne it, or know it, or to judge of it. But whom we see once to scoffe at the true doctrine, which hath been expounded and confirmed unto them sufficiently, if they againe require a reason and account of our faith, we are not to make further answer. For so Christ himselfe, after he had sufficiently confessed and confirmed his doctrine by testimonies, answereth nothing unto the High-Priest and Pilate touching the false witnesses. And himselfe rendereth a reason of his silence: *If I shall tell you, you will not beleve me*. Another reason is given by *Isaiab*: *He was oppressed, and was afflicted, and did not open his mouth*: that is, because Christ knew he was to suffer according to his Fathers will, after his cause was sufficiently defended, he is not carefull of delivering his person from injuries, contumelies and punishments: for he knew that this obedience did tend to his fathers glory. But contrariwise, when the High-Priest adjureth him, he confesseth himselfe to be Christ; because then his silence would have given suspition of contempt of the Name of God, whereby he was adjured. 3. Untimely confession.
Math. 7. 6.
Titus 3. 10.
Object.
1 Pet. 3. 15.
Math. 26. 63.
and 27. 14.
Luke 22. 6.
Isay 53. 7.

Object. We doe not perceive who are swine and dogges; wherefore we are to render a reason of our faith to all, without putting any difference.

Answer. Christ doth not call all wicked men swine or dogges, but those only, who contemne and make a mock of the doctrine confirmed, which they have heard, and which hath been expounded unto them. 2. Christ willeth us not to judge of dogs and swine by the secrets of their hearts, but by their present words and deeds. If againe it be replied, *In matters of difficulty, and such as are hard to be judged, except there*

there be delivered some certaine and exalt rule to judge and deale, mens consciences are left wavering and in doubt. But if also we are to judge of the outward shew of swine and dogs, it is hard to pronounce who are to accounted for swine and dogs: Therefore mens consciences are left in doubt, unto whom and when confession must be made. The Minor is fallie: for Christ will have none to be counted for dogs and swine, but such as shew manifest stubbornnesse and obitinacy in their words and deeds, of whom it is no hard thing to judge out of the word of God. And further, the holy Ghost is promised unto all that aske him, by whom their judgements and actions may be directed, that they erre not. And lastly, seeing in this life we attaine not unto the perfection of Gods law, neither in other things, neither in this point: they who joyne the desire of Gods direction with an earnest care of Gods glory, and love of their neighbour, may and ought to be certaine and assured, either that their counsels are so ruled by the holy Ghost, that they erre not; or, if they erre, that yet their error is pardoned and forgiven them. And this certainly sufficeth for the retaining of a good conscience. If lastly it be objected, that Tyrants and many Magistrates, which persecute the Church, are swine and dogges; and therefore we, according to Christs commandement, are not to make answer unto them, if they demand our Religion: We answer, that this reason is a fallacy of the accident. For if the Magistrate demand our Religion, or any other by their commillion, and in their name, we are necessarily to make answer of our confession unto them, both in respect of their office, whereunto we owe obedience; and also in respect of Gods glory: according as it is said of Christ; *Whosoever shall be ashamed of me, and of my words among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he cometh in the glory of his Father with the holy Angels. When they shall bring you to the Synagogues, and unto the Rulers and Princes, take no thought how or what things yee shall answer, or what yee shall speake: For the holy Ghost shall teach you in the same houre what you ought to say.*

Mathe 10, &
Luke 12.

4. Abuse of Christian liberty.

Rom. 14, 15.
1 Cor. 8, 9.
Acts 15, 18.

5. Scandals and offences.

Rom. 2, 34.
Psal. 50, 16.
Esay 53, 5.
2 Tim. 3, 5.

IV. Vertue.
Thanksgiving.

Colof 3, 17.
1 Thef. 5, 18.
Psal. 109, 1.

1. Ingratitude, or omitting of thanksgiving.

4. *The abusing of Christian liberty, or of giving of offence in things indifferent, which is, by using of the things indifferent, to confirme errors in the minds of the Adversaries, or in their minds that are weake, or to alienate them from true Religion, or by our example to provoke them to an imitation accompanied with an evil conscience. If thy brother be grieved for thy meate, now walkest thou not charitably; destroy not him with thy meate, for whom Christ died. Take heed, lest by any meanes this power of yours be an occasion of falling to them that are weake. And hereof it is that Saint Paul maketh a vow, that he might free himselfe from the suspicion of revolting from Moses.*

5. *All scandals and offences given in manners, when as namely they which profess true Religion, lead a lewd and wicked life, denying in their works the faith which in words they profess. For, thereby they give an occasion unto the adversaries, and those that are weak, to judge and speak ill of that Religion, whose followers they see to live ill: and therefore this is reputed and numbered among the chiefe contraries and abuses of Gods Name. The Name of God is blasphemed among the Gentiles through you. Unto the wicked said God: What hast thou to doe to declare mine ordinances, that thou shouldest take my Covenant in thy mouth? Having a shew of godlinesse, but have denied the power thereof.*

IV. *Thanksgiving: which is to acknowledge and confesse, what, and how great benefits and blessings we have received of God, and unto what obedience towards God we are in respect of them bound and ready or prepared: and that therefore we will yeeld unfeined obedience unto him, to the utmost of our power. Whatsoever yee shall doe in word or deed, doe all in the Name of the Lord Jesus, giving thanks to God, even the Father by him. In all things give thanks, for this is the will of God in Christ Jesus towards you. Praise the Lord, because he is good, for his mercy endureth for ever.*

Unto giving thanks is opposed, 1. *The omitting of thanksgiving or ingratitude, when a man doth either never or seldome times think of, and magnifie Gods benefits; or if he think of them, he doth it coldly and counterfeitedly: that is, in such wise*

wife that there is not kindled and stirred up in him a love of God, and a desire of performing obedience towards God: *When they knew God, they glorified him not as God, Rom. 1. 21. neither were thankfull.* 2. A deniall, or extenuating and lessening of Gods benefits, or to make himselfe and others authours thereof: *What hast thou that thou hast not received? If thou hast received it, why glo, iest thou, as though thou hadst not received it?* 3. The neglect of Gods gifts, when as they are imployed not to Gods glory; or the abuse, when they are imployed to the reproach of God: *Thou evill servant and slothfull, thou oughtest to have put my money to the exchangers, &c.*

V. The zeale of Gods glory: which is an ardent love of God, and a griefe for any reproach or contempt which is done to God, and an endeavour to put away that reproach from the Name of God, and to avoide sinnes our selves, and to banish them from others. This zeale is required of every one, that every one, according to his place and calling, as he is in duty bound, doe vindicate and maintaine the glory of God. *Phinehas hath turned mine anger away from the children of Israel, while he was zealous for my sake among them. I have bene very jealous for the Lord God of hosts, &c.*

Unto zeale for the glory of God is opposed, 1. In the defect, *Cowardlinesse, or Is-therness in maintaining Gods glory*: which is, either not to be stricken with a griefe, when God is reproached, and so neglect Gods glory: or not to have and shew in words and deeds a desire to hinder, according to his place and calling, the reproaching of Gods Name. They runne into this vice, who forbid not, when they may, rash oathes and blasphemies of Gods Name: because they are not led with a zeale of the glory of God, whereby they should be moved to reprove and forbid (yet so, as it be according to their degrees and callings) that which God reproveth and forbiddeth. 2. In the excess, is opposed an erring and ignorant zeale, or a zeale of error, which Paul calleth a zeale not according to knowledge; which is, to be displeased with words and deeds, whereby Gods glory is falsely thought to be impaired. Now this is done, when as either we take that to be the glory of God, and endeavour to defend it, which is not the glory of God, neither ought to be defended: or, when we take that to be an impairing or defacing of Gods glory, and labour to repell it, which is no impairing of Gods glory, neither ought by any means to be repelled; and againe, when either Gods glory is otherwise defended, then it ought to be defended, or the impairing of Gods glory is prevented and repelled otherwise then it ought to be repelled.

VI. Invocation, which is a prayer, whereby we crave of the true God, none other blessings then God hath commanded us to aske of him onely; which prayer and petition proceedeth from a true feeling of our own want and necessity, and from a desire in us of Gods bountifullnesse and liberality; and is made in true conversion, and in a full perswasion of Gods promises, for the Mediatours sake: *Praise the Lord, and call upon his Name. Aske, and it shall be given you; seeke, and yee shall finde; knocke, and it shall be opened unto you. This is the assurance that we have in him, that if we aske any thing according to his will, he heareth us.* Unto invocation is opposed, 1. A neglect or omitting of invocation: which is reprehended, as being the fountaine of all ungodlinesse. This is neither to crave of God, nor to wish for benefits and blessings necessary for us: *They call not upon the Lord.* 2. All unlawfull invocation; that is, wherein is wanting some necessary circumstance of those which are required to the lawfull and true invocation of God: as, *Idolatrous invocation*, or prayer, which either is directed unto false gods, or to creatures; or tyeth Gods hearing of us, and his presence to a certaine place or thing without his word; that is, without the commandement or promise of God. Such is the invocation and prayer of Pagans, Turkes, Jews, and of all who imagine and make unto themselves another god, besides him which hath manifested himselfe in his word by the Prophets and Apostles, through the sending of his Sonne and his Spirit: *Ye know not what yee worship.* Like wise idolatrous is the Papists invocation, who invoke on Angels, or on the Saints departed; because they attribute and give unto them the honour which is due unto God alone: *Thou shalt worship the Lord thy God, and him onely shalt thou serve. I fell before the Angels, free to worship him, but he said unto me, See thou doe it not; I am Revel. 19. 10.*

Ccc

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3. Praying for things contrary to Gods will. James 4.3.
4. Lip-labour or faithlesse and unrepentant prayer.

Mat. 6.7.
Esay 1.15.
James 1.7.

thy fellow-servant, and one of thy brethren, which have the testimony of Jesus. Worship God. 3. A craving of such things at Gods hands, as are contrary to his will and Law. Yee aske and receive not, because yee aske amisse, that yee might consume it on your lusts. 4. Lip-labour, or vaine babbling; that is, prayers made without any true motion of the heart, without a desire of Gods bountifullnesse, onely in word or outward motion of the body, or without true repentance, without faith beleeving to be heard, without a submitting of our will unto Gods will, without the knowledge or cogitation of Gods promise, without confidence and trust in Christ the Mediatour onely, and without acknowledgement of our owne weakenesse and infirmity. When ye pray, use no vaine repetitions, as the Heathen: for they thinke to be heard for their much babbling. When you shall stretch forth your hands, I will hide mine eyes from you: And though you make many prayers, I will not heare. Neither let that man think that he shall receive any thing of the Lord.

Objections of Papists for invocation and prayers to Saints departed.

Λατρεία.
Δεξία.

What worship is due to Saints.

1

2

3

Libe vera Relig.

Heb. 13.7.

Object. 1. The Saints for their vertues and gifts are to be worshipped of us, with the worship either of Adoration or of Veneration. But not with the worship of Adoration (for this is due unto God onely, as giving unto him, to whom it is yeilded, an universall and generall power, providence and dominion.) Therefore Veneration is due unto them: that is, such honour, wherewith we venerate and worship Saints for their holinesse and merits.

Ans. 1. We deny the consequence, because the enumeration of duty and reverence proposed in the Major is imperfect. For besides the worship of Adoration and Veneration (as they distinguish) there is another kind of worship and honour due to the Saints, and becomming them; namely, An agnising and celebrating of that faith, holinesse, and gifts which God hath bestowed on them; and, an obeying of that doctrine which they have delivered unto us from God; and, an imitating and following of their life and godlinesse: whereof Augustine testifieth; They are to be honoured (saith he) by imitation, not by adoration. This worship is due unto the Saints, neither do we detract or take it away from Saints, either living or departed; but with all willingnesse we yeeld it unto them, according to the Apostles commandement: Remember them which have the oversight of you, which have declared unto you the word of God, whose faith follow, considering what hath bin the end of their conversation. 2. We deny the Major, because the worship which they entitle Λατρεία and Δεξία, that is, adoration, and veneration, are not diverse, but one and the same, not befitting Saints or other creatures, but God onely, because he heareth and understandeth, in all places and at all times, the thoughts, groanes, and wishes of such as call upon him, and relieveth their necessities. None but God can heare them which pray: therefore this honour is to be rendred to God alone, that it is he who beareth them that pray: as also this honour agreeth to Christ alone, that through his merit and intercession, remission of sins, eternall life, and other blessings are given us of God. This honour therefore cannot be translated unto Saints, without manifest sacrilege and Idolatry, whether it be called by the name of Δεξία or Λατρεία, or any other name whatsoever. For this distinction is very frivolous, seeing the words λατρεύω and δουλέω, λατρεύω and δούλομαι, and δουλεία and Δεξία, signifie indifferently the same thing, both in Scripture and in profane Writers. Of God it is said, Thou shalt worship the Lord thy God, and him only shalt thou serve. Where the English word Serve, is in the Greek Text λατρεύουσιν. And, Yee cannot serve God and Mammon: where the English word Serve, is in the Greek Text δουλεύετε. The same word δουλέω, is used in this sense in these places: Yee turned from God to Idols, to Serve the living and true God. They that are such, Serve not our Lord Jesus Christ. And Paul every-where calleth himselfe the Servant of God. In the Greek Text of the Bible servile and slavish businesse is commonly termed λατρεία. Suidas writeth, that the word λατρεύω importeth as much as to serve for hire or reward. Valla sheweth, that the word λατρεύω signifieth to serve men, as well as to serve God: citing and alledging for prooffe a place out of Xenophon, where the husband saith, that he is ready to adventure his life, rather then his wife should Serve; where Xenophon

The words Δεξία and Λατρεία signifie but one thing.

Mat. 4.10.

Mat. 6.14.

Luke 16.13.

1 The. 1.9.

Δουλέωμεν δεῖν

ζῶντι καὶ ἀλλο-

θῶ.

Rom. 16.18.

ὁ δουλεύουσιν.

δούλομαι.

Levit. 7.21.

Levit. 25.18.

Valla in cap. 4.

Mat.

upon useth the word *λατρεύω*. And againe, the wife saith, that she would adventure her life, rather then her husband should Serve: which word *Xenophon* expresth by the verb *δουλεύω*. So that the word *δουλεία* and *λατρεία* differ no more then *meat* and *food*; that is, they are two names of one thing.

Object. 2. Whom God honoureth, the same must we also honour. God honoureth the Saints. Mat. 19. 28. Ye shall sit upon twelve thrones, &c. Therefore we also must honour them. Ans. We grant this concerning that honour which God giveth unto the Saints, for therein invocation is not comprehended, as being an honour due unto God alone, who saith, *Thas he will not give his glory to another.* Eliay 43. 8.

3. The hearing of our secret and inward groanes, which God hath by his owne power and nature, is communicated to the Saints by grace: Therefore they are to be prayed unto by us. Ans. The Antecedent is false. For God doth not communicate these properties unto others, whereby he will be discerned from others; as his infinity, his omnipotency, his infinite wisdom, his beholding of the hearts, and therewithall his hearing of such as call upon him: these properties he communicateth to no creature, neither by nature, nor by grace. Thou only knowest the hearts of the children of men. 1 Chron. 28. 30.

4. The Saints have by the grace of God wrought miracles, whereby also God is discerned from creatures: Therefore God hath communicated some of his prerogatives and properties unto the Saints, and by consequent the knowledge of the thoughts and affections of all that pray unto them. Ans. This reason is doubly faulty: 1. The consequence is not of force from a generall particularly put, unto a certaine speciall: wherefore it followeth not, that God hath communicated with his Saints a knowledge of hearts universallly, or of the hearts of all that make invocation, albeit it were true (which yet we grant not to be true) that he did communicate some of his prerogatives or essentiall properties with the Saints: except it may be proved by certaine testimony of Scripture, that amongst those some communicated prerogatives, this is also contained. But the contrary hereof hath beene already proved. 2. The prooffe of the Antecedent, drawne from the example of miracles, is of no force. For there is not any power of working miracles transfused by God into the Saints, neither do the Saints worke these by their owne vertue, or by any vertue communicated unto them by God, but are only Ministers of the externall works; that is, of fore-tellings, or tokens: which when the Saints do, God doth manifest unto them, that he will by his owne vertue, not transfused into them, nor by the like vertue created in them, but by his owne proper vertue, being and remaining in himself alone, worke those wonderfull works, and proper unto an omnipotent nature; and if we speake truly and properly, he it is alone that worketh them. The Saints are said to worke them, by a figure of speech, as being the Ministers of the outward worke, which *Μετανοούντων*. God addeth unto the working of the miracle, as a signe of his presence, power, and will. Wherefore it doth not hereof follow, that either the infinite wisdom and universall knowledge of hearts, or other essentiall properties and prerogatives of God are communicated with the Saints.

5. Some Prophets saw the thoughts, and perceived the privy devises of other men; as, *1 Kings 14. 6.* Ahijah knew the thoughts of Jeroboams wife. Elizeus knew the thoughts of the King of *2 Kings 6. 12.* Syria. Peter knew the couzenage and fraud of Ananias and Sapphyra: Therefore God hath communicated the knowledge of minds and hearts unto Saints. *Acts 5. 2.*

Ans. 1. A few extraordinary examples make not a generall rule.

2. They knew these things by the gift of prophecy, wherewith they were indued by reason of their office and calling which they had, and bare for the edifying of the Church: neither yet did they know *alwaies*, neither the thoughts of all; neither by any power within them to behold hearts and minds: but through a divine revelation from God, they knew only at such a time, and such things, as was requisite for the profit and utility of the Church, to be revealed unto them. But hereof it doth not follow, that the Saints departed also are indued with the gift of Prophecy; because there is no need thereof in the life to come, and they beare no longer that office which they beare in this life; neither doth it follow, that they behold the minds and hearts of men, or understand from God the thoughts, affections, and necessities of all men.

Luke 15. 10.

Cap 9. & 10.

6. *Christ saith, That the Angels of God rejoyce for one sinner that converteth: Therefore the Angels behold the hearts of men. The same is likewise proved of the Angels out of Daniel: Therefore the Angels being in heaven, behold repentance and other desires in mens hearts which are on earth.* *Answ.* A cause is ill gathered and concluded of an effect, when that effect may come of other causes. For it is not necessary, that Angels should know those things by the beholding of mens hearts, which they may know either by effects, or by signes and tokens, or by divine testimony and revelation. For it agreeth not to the Angels onely, but unto all the godly also on earth, to rejoyce for the conversion of one sinner; neither yet doe they behold the hearts of men.

Luke 16. 13, 15.

7. *The soule of the rich Glutton saw from hell Abraham and Lazarus being in heaven, implored Abrahams help, and knew the state of his five brethren in this life: and Abrahams soule likewise did heare, and see the soule of the rich man: Therefore the soules of the Saints in heaven see, and heare the state and prayers of them that converse here on earth, and therefore are to be invocated.* *Answ.* First, they do amisse to take that properly, which Christ spake allegorically, and by the way of parable, in translating his speech from corporall things unto spirituall things, not thereby to shew that these are like unto them, but applying his speech as might best fit our capacity, to advertise us of the estate of the godly and wicked after this life. For soules have not either bosomes, wherein to receive one another, or eyes to liit up, or tongues to be dried with thirst, or fingers to dip into water, neither doe they use any mutuall parly or conference from hell and heaven.

Christs purpose therefore is by these figures of words to expresse the thoughts, affections, torments, and state of the wicked abiding in paines after this life. Moreover, were it so, that these things had beene in such wise done, as they are reported (against which yet the very words themselves are) yet could nought be hence proved for the beholding of mindes, neither yet for the knowledge of all externall things. For neither *Abraham*, nor the Glutton is said to have understood the secret thoughts and cogitations of each other, but to have knowledge of them *by speech*. And *Stephen* also being on earth, saw Christ being in heaven: and *Paul* heard Christ speaking from heaven: neither yet do all the Saints see, or heare what is done in heaven, neither did *Stephen* and *Paul* see or heare these things at all times.

8. *Christ, according to his humanity, maketh request unto the Father for us all: and therefore, according to his humanity, he knoweth the desire and necessity of them that call upon him, in all places, and at all times. Wherefore the Saints also have communicated unto them from God the beholding of hearts, and the hearing of prayers.* *Answ.* The example is unlike. For the humane understanding and minde of Christ understandeth and knoweth, and his bodily eares and eyes also heare and see things, whatsoever according to his humane nature he should or would behold, either with his minde, or with his outward senses, *by reason of his Godhead*, which sheweth them unto his humanity united thereunto, or also giveth unto his senses a vertue and force of perceiving things which are farthest distant. Neither yet is the force or wisdom of his humane nature infinite, as is the power and wisdom of the Godhead: neither doth he know, by any transfused vertue into him, the thoughts of minds and hearts.

Marke 13. 32.

For of the measure of knowledge convenient for his manhood, it is said, *Of that day and howe knoweth no man, no, not the Angels which are in heaven, neither the Sonne himselfe, save the Father.* Of the revealing of the secrets of men unto him by his divinity, it is said, *When Jesus perceived in his spirit, that thus they thought with themselves, &c.* But now, that all things are revealed unto Angels and Saints, which are revealed unto the understanding of Christ by his Godhead, they will never be able to prove out of the Scripture. For Christs humane nature doth excell and surpasse in wisdom all Angels and Men, both in respect of the personall union thereof, because it is united to his Godhead, and also by reason of his Mediatourship, which office his humanity beareth and executeth, together with his divinity: yet so, that there is still kept in the administration thereof the difference of both natures. Wherefore this

Marke 2.8.

this example of Christ doth not prove that the Saints know all things, either by beholding the things themselves, or by divine revelation from God.

9. *In the divine essence shine all the Images and formes of things. But the Angels and Saints departed behold the essence of God: Their Angels alwaies behold the face of my Father which is in heaven: Therefore they behold in God all things which we doe, suffer, and thinke.* *Ans.* 1. The Major proposition which they put, is doubtfull and uncertaine. For it is manifest, that God knoweth all things, and doth in his wisdom comprehend the most perfect and perpetuall knowledge of all things: but whether that understanding of things doth so shine in God, that it may also be beheld of creatures, this verily they have not as yet proved out of Scripture. 2. Neither is the Minor true, namely, *That the blessed behold the essence of God*, whereof it is said, *No man hath sene God at any time.* 3. Albeit there is no doubt, but the holy Angels and Men in the heavenly life enjoy a cleere knowledge, and an immediate manifestation of God, whatsoever it is: yet we are not to imagine, that they naturally know all things that are in God: For then should their wisdom be infinite, that is, equall unto Gods wisdom, which is absurd, and flat against the testimonies of Scripture, whereas Angels also are said not to know the day of Judgement. Likewise, *Into which the Angels desire to looke.* To the intent, that now unto principalities and powers in heavenly places, might be knowne by the Church the manifold wisdom of God. They profit therefore and increase in the knowledge of wisdom, and of the counsels of God, by the very execution and contemplation of Gods works. Now seeing that which they speake of, is no naturall, but a voluntary glasse, or rather a divine manifestation or enlightning (that is, the Angels and blessed Men have not this in their owne nature to view and see in God his whole wisdom; but God, according to his good will and pleasure, doth manifest and communicate unto every one such a part thereof, as seemeth good unto him, as it is said; *No man knoweth the Father but the Son, and he to whom the Sonne will reveale him*) we affirme therefore the invocation of Saints, so long to want a ground and foundation, and so to be superstitious and idolatrous, untill they shew out of the Scripture, that God would reveale unto the Saints the knowledge of the thoughts and affections of them which call upon them. For that invocation, which is not grounded on the certaine and expresse word of God, is Idolatry.

10. *The friendship and fellowship of the Saints with God and Christ, is so great, and so neere, that he cannot deny them this manifestation. Henceforth call I you not servants: for the servant knoweth not what his Master doth; but I have called you friends: for all things that I have heard of my Father, have I made knowne to you. Much more doth Christ this in the heavenly life. These follow the Lamb whither soever he goeth.* *Ans.* This cause is insufficient. For this friendship and fellowship continueth, although God reveale not unto them all things, or whatsoever they will; but onely those things, which for them to know is behoovefull for their owne salvation and happinesse, and for his glory.

11. Christ is the onely Mediatour of redemption, or the Mediatour redeeming us by satisfaction, as being God and Man: but the Saints are also Mediatours of intercession, praying for us. Hence we thus reason: *More intercessors hinder not the being of one onely Mediatour. But the Saints are onely intercessors or requesters: Therefore their intercession hindereth not, but that Christ may be the onely Mediatour.* *Ans.* We deny the Major, or distinction of mediation and intercession; because the Scripture teacheth, that Christ our Mediatour did not only, by once dying redeem us, and was in the time of his humiliation suppliant unto the Father for us, but that also he continually appeareth and maketh intercession for us in the presence of his Father *Who is also at the right hand of God, and maketh request for us.* But this man, because he indureth ever, hath an everlasting Priesthood: wherefore, he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them. *If any man sinne, we have an Advocate with the Father, Jesus Christ, the just.* Wherefore both the merit or satisfaction, and intercession is Christs alone, and by our confidence in him alone we are to approach unto God, that is, we are to aske and expect

his promised blessings. For the satisfaction and intercession of Christ only is of that price and worthinesse with God, that for his merit only God is gracious and favourable unto us.

12. Against the former answer they reply with another distinction. *Christ is only Mediatour and Intercessour by the worthinesse and vertue of his own merit and intercession: but the Saints are Intercessours by the worthinesse and vertue of Christs merit and intercession; that is, their intercession prevaileth with God for us, through the merit and intercession of Christ: Therefore that is not translated unto them, which is proper unto Christ.* *Answ.* They cannot escape or avoide by this meanes, but that they must needs be injurious unto Christ. For the Antecedent proposition hath no sufficient enumeration of those waies, whereby Christs honour is translated unto others. For not onely they, which by their own proper vertue and worthinesse, but also they, which by Christs vertue are said to merit of God those blessings that are proposed for the merit of Christ onely, are put in the place and office of Christ. For no man besides Christ is able to merit of God any thing, not so much as for himselfe, much lesse for others, by his own obedience and intercession: wherefore our Adversaries by this reply overturne their owne doctrine. For if the prayers of the Saints are acceptable to God, and are heard of him, through the force and vertue of Christs merit and intercession; they cannot be accepted, nor obtaine any thing for us, for their owne holinesse and merits as the Papists have hitherto taught us. For he that standeth in need of a Mediatour and Intercessour himselfe, cannot be the intercessour for other men, albeit he may pray for others. For he is here called an Intercessour, who, by the worthinesse and glory of his owne satisfaction and petition, obtaineth grace and favour for others.

13. Here they reply; *They which pray for us in heaven, are to be prayed unto. The Saints pray for us in heaven; because in this life they pray one for another, and in heaven their love is more fervent towards us then in this life: and this may be done without any injury unto Christ our Mediatour, and with assured perswasion of being heard either for their merits, or for the merit of Christ: Therefore we are to pray unto them.* *Answ.* The consequence of this reason holdeth not: Because the praying of one for another is no sufficient cause, for which he should be called upon, or prayed to, who doth pray. We gladly yeeld and grant, that the Saints in heaven do most earnestly desire of God the defence and deliverance of their brethren, namely, of the Church militant on earth, and that their prayers are heard according to the will and counsell of God, whereunto they submit themselves. And that this is the meaning and opinion of the ancient Doctors, when they treat of the prayers of the blessed for the Church, the considering and conference of the places themselves doth shew. But that the Saints understand and pray against the evils and dangers of every one, and heare our petitions and requests, we deny. Wherefore neither living in that heavenly fellowship and society, neither conversing in this life, are they to be called upon, or prayed unto, without manifest Idolatry.

14. *God saith, though Moses and Samuel stood before me, yet mine affection could not be towards this people: Therefore the Saints departed pray for us.* *Answ.* 1. Though we should grant this whole argument, yet it followeth not hereon, that they are to be prayed unto; as hath been already proved. 2. This is a figure of speech, *representative*, bringing in the dead praying, as if they were yet living; so that the meaning and sense is: Though *Moses* and *Samuel* were now living, and should pray for this wicked and reprobate people, as whiles they lived they prayed for their people, and were heard: yet they should not obtaine grace or pardon. The like place we read in *Ezekiel*: *Though Noah, Daniel, and Job were in the midst of it, As I live, saith the Lord God, they shall deliver but their owne soules.* Here *Daniel*, which was yet living, and *Noah* and *Job*, which were long since departed, are placed by the Prophet in the midst of the wicked, praying for them.

15. *The Lord saith by Elaiah, I will defend the City to save it for mine owne sake, and for David my servants sake: Therefore wee are heard also for the merit and intercession of the Saints.* *Anf.* This protection and preserving of the City is not promised in respect of

Ezek. 14. 30.

2 Kings 19. 34.

of

of *David's* merit, but in respect of Gods promise of the *Messias*, which should be born of *David's* posterity. Repl. The delivery of the *City* from the siege of the *Assyrians*, is not promised and performed in respect of the promise of the *Messias*, because that promise might have been fulfilled without the benefit of delivery, as also it was fulfilled after the taking and overthrow of the *City*. Ans. They erre that restraints *Christ's* benefit to those things or promises onely, without the performance whereof, the promise made unto *David*, concerning the *Messias*, could not have been kept. For all the benefits and blessings of God, both corporall and spirituall; both before, and after the *Messias* was exhibited; as well those, without which the promise of the *Messias* could, as those, without which it could not be fulfilled, are all performed unto the Church for the *Messias* sake. For all the promises of God in him are, *Yea*, and are in him, *Amen*. And so doth the Scripture expound the like kinds of speaking, as 1 *Kings* 13. *Deut.* 7. Lastly, the benefits which God also performeth unto the wicked posterity of the godly, are attributed to the godliness of their godly parents, not of merit, but of mercy, and for the truth of Gods promises. As, *Exod.* 20. & 32. & *Deut.* 4. 16.

16. *Jacob* saith of *Joseph's* sons, Let my name be named upon them, and the name of my fathers, *Abraham* and *Isaac*. Here *Jacob* willeth himselfe and his fathers to be called upon after his death: Therefore it is lawfull to call upon the Saints departed. Ans. It is an Hebrew phrase, which signifieth not adoration, but an adopting of sonnes; so that the sense is; Let them be called by my name, or let them take their name from me; that is, let them be called my sons, having the dignity and title of Patriarchs, that two Tribes of *Israel* may come therein. The like phrase is in *Esay*, In that day shall seven women say to one man, * Let us be called by thy name; that is, let us be called thy wives.

17. Call now, if any will answer thee, and to which of the Saints wilt thou turne? Here *Eliphaz* exhorteth *Job* to crave the aid of some Saints. Ans. The words which goe before do shew, that these words belong to a comparison of men with Angels, whom he saith so far to excell men in purity, that they doe not so much as make answer, or appeare, being called by men. Wherefore this place doth more make against, then plead for the invocation of Angels.

18. * If there be an Angel, one of a thousand to speake for him, to declare mans righteousness, He will have mercy upon him, and will say, Deliver him, that he go not downe into the pit. I have found one, in whom I am reconciled unto him. Ans. Here the old translation speaketh improperly. For the words are thus; If there be an Angel with him, or Interpreter one of a thousand, to declare unto man his righteousness, Then will he have mercy upon him, and will say, Deliver him, that he go not downe into the pit, for I have found a reconciliation. Now then, albeit this were the sense, that Angels pray for men distressed, and in affliction; yet this made nothing for their invocation. But it is manifest, that this is the sense; If a man diseased or afflicted, be in his calamity instructed of the will, justice, and goodness of God, either by an Angel, or by a Prophet, or by some Teacher, (for these also are called Angels) and repenteth him of his sins, and assenteth unto the doctrine and comfort ministred unto him: him will God deliver by their ministry, by whom he doth instruct him.

19. Inasmuch as (saith *Christ*) ye have done it unto one of the least of these my brethren, ye have done it unto me: Therefore what honour of invocation we give unto the Saints, the same is also given unto *Christ* himself. Ans. That honour of the creature may and ought to be referred unto God, which God willeth to be done unto him: but that honour of the creature, which God forbiddeth to be given unto the creature, is not honourable, but reproachfull and contumelious unto God. Now the reason is sottish, whereas they will seeme to draw it from the words of *Christ*: when *Christ* speaketh of the duties of charity, which God willeth us to performe in this life towards those that stand in need of our aid & help; & not of the invocation of Saints.

20. If the Angels, understanding our necessities, pray for us, and so are to be prayed unto, it is lawfull also to pray unto Saints. But that the Angels pray for us in speciall, it is confirmed by *Zachary*: The Angel of the Lord answered and said, O Lord of hosts, how long wilt thou be unmercifull to *Jerusalem*, and to the cities of *Judah*? Ans. The Major

2 Cor. 1. 20.

Gen. 48. 10.

Esay. 4. 1.

* According to the old Latine translation, the words whereof the Papists urge.

Job 5. 1.

* This is translated according to the old Latine translation, the words whereof the Papists urge.

Mat. 25. 40.

Chap. 1. 13.

Major is not wholly to be granted, namely, that all the Angels understand all the wants and necessities of men. For the calamities of Jewry were open not onely to the sight of Angels, but also to the sight of Men. 2. We deny the consequence which they frame from the Angels unto the Saints departed. For unto the Angels God committeth the care and protection of his Church in this life. Therefore they being also here on earth, see and know our miseries, which the Saints see not, unto whom this charge is not committed: and they pray particularly for many, which we cannot affirme of the Saints by any testimonies of Scripture. 3. There is another fault in the consequence, in concluding that we must pray to them, because they pray for us: because not every one who prayeth for us, is straight-waies to be invocated, as was before declared.

2 Maccab. 15. 14.

Object. 21. *Judas Maccabeus saw in a dreame Onias the High-Priest, and Jeremias the Prophet praying for the people, and holy city Jerusalem: Therefore the Saints deceased pray for us, and are to be prayed unto by us.* Ans. First, an Apocryphall book proveth nothing. Againe, we deny the consequence, that because the Saints pray for us, therefore we should pray to them; seeing every one that prayeth for us, is not forthwith to be prayed unto by us.

Object. 22. *Barnc saith, Heare now the prayer of the dead Israelites. Therefore the Saints pray for us, and are to be prayed unto by us.* Ans. Barnc is an Apocryphall Scripture also, and besides in this argument the words (dead Israelites) are mis-construed. For the Israelites are there said to be dead, not which were deceased and departed this life, but which were yet living and invocating on God in this life; but, by reason of their calamities, like unto those that are dead.

John 14. 6.

Object. 23. *We cannot have accessse unto a Prince without some ones intercession and mediation. Therefore much lesse may we appeare before God without some Intercessour and Mediatour.* Ans. We grant the whole. For indeed without Christ the Mediatour there is no accessse to God for any man, according as Christ himselfe saith: *No man cometh to the Father but by me.* And Ambrose notably answereth this their argument, in his Exposition or Commentary on the Epistle to the Romans, thus writing: *Some men are wont to use a miserable or cold excuse, saying, that we have accessse unto God by his righteous Saints; as we have unto a King by his Nobles about him. Well: Is any man so desperately madde, and carelesse of his life, as to transerre the Majesty and title of the King to any of his attendants; especially seeing that they, who are found to have but once consulted of this practise, are worthily condemned as guilty of treason? Yet these men thinke them not guilty of treason against God, who attribute Gods proper honour unto the creature, and, forsaking the Lord and Master, adore and worship their fellow servants, as if this made any whit the more for them, that herein they serve God. For therefore we approach unto a King by meanes of his Nobles and followers, because the King himselfe is a man in like manner as we are, and knoweth not to whom he may commit the charge of the Common-wealth: But to put God in minde of us, who is not ignorant of us (for he knoweth the merits of all) we need no solicitor save onely a devout minde. For wheresoever such a one speaketh, he will answer nothing, &c. And Chrysostome saith, The Canaanitish woman prayeth not James, nor beseecheth John, nor goeth to Peter, nor followeth after the whole company of the Apostles, nor seeketh any Mediatour: but in stead of all these she taketh repentance for her companion, which repentance bare the place or person of her Advocate, and so she went on to the spring head, even Christ. Thus much be spoken of the fixt vertue prescribed in this Commandement: namely, invocation, and calling on God.*

VII. Vertue,
Right and lawfull
swearing.

VII. *Right and lawfull swearing*, which is comprehended under invocation, as a speciall under the generall: wherein we desire that God would become a witnesse of the minde of the swearer, that in the thing which he sweareth he will not deceive: and that God would punish the swearer, if he deceive. This swearing is authorised by God to be a bond of truth between men and men, and a testimony or record that God is the author and defender of truth.

The vices op-
posite:
1. Refusing of a
lawfull oath.

Unto right and lawfull swearing is opposed, 1. *The refusing of a lawfull oath*, when one avoydeth to take an oath which tendeth to Gods glory, and to the safety of

of his neighbour. *An oath for confirmation is an end of all strife.* 2. *Forswearing*, when wittingly and willingly a man deceiveth by an oath, or keepeth not a lawfull oath. For, *To forswear*, is either to sweare that which is false; as, that thou art not guilty of murder, when thou hast slaughtered a man: or not to performe a thing lawfully sworne. 3. *An idolatrous oath*, which is taken by another besides the true God. 4. *An oath made of an unlawfull thing*: as was *Herods*, to performe whatsoever *Herodias* daughter should aske. 5. *A rash oath*, made of lightnesse; that is, without any necessity, or on great cause. And hereof speake those places which forbid swearing, *Mat. 5. & 23.* and *James 5.* But the doctrine concerning Oathes is more largely amplified in the two questions next ensuing in the Catechisme.

Heb. 6. 16.
2. Perjury.
What it is to forswear.

3. An idolatrous oath.
4. An oath of an unlawfull thing.
5. A rash oath.

Quest. 101. *May a man sweare also religiously and lawfully by the name of God?* ON THE 43. SABBATH.

Ans. He may, when as either the Magistrate exacteth it, or otherwise necessity requireth by this meanes the faith and truth of any man or thing to be ratified and established, whereby both the glory of God may be advanced, and the safety of others procured. For this kind of swearing is ordered by Gods word a, and therefore was well used of the Fathers both in the Old and New Testament b.

Heb. 6. 16. b Gen. 21. 24. & 31. 53. Josh. 9. 15. 1. Sam. 24. 22. 2. Sam. 3. 35. 1. King. 1. 29. Ro. 1. 9. & 9. 1. 2 Cor. 1. 23.

a Deut. 16. 13.
& 10. 20.
Esay 48. 1.

Quest. 102. *Is it lawfull to sweare by Saints or other creatures?*

Ans. No. For a lawfull oath is an invocation of God, whereby we desire that he, as the onely searcher of hearts, beare witnesse unto the truth, and punish the swearer, if he wittingly sweare falsly a. But this honour agreeeth to no creature b.

a 1 Cor. 1. 23.
Rom. 9. 1.
b Mat. 5. 34.
35. 36.
James 5. 12.

The Explication.

In these two questions the doctrine touching swearing is expounded and set downe at large.

OF AN OATH, OR SWEARING.

The chiefe questions concerning an oath or swearing, are,

- | | | |
|------------------------------------|--|---------------------------------------|
| 1. What an oath is. | | 4. Of what things we must sweare. |
| 2. By whom we are to sweare. | | 5. Whether all oathes are to be kept. |
| 3. Whether a Christian may sweare. | | |

The three last appertaine to the declaration of the 101. Question of the Catechisme: the two former belong to the declaration and unfolding of the 102. Question.

1. What an oath is.

AN oath is oftentimes understood and taken in Scripture for the whole worship of God: as it is said of the worship of God in the Old Testament; *Thou shalt sweare by his name. In that day shall five Cities in the Land of Egypt speake the language of Canaan, and shall sweare by the Lord of Hosts. Every knee shall bow unto me, and every tongue shall sweare by me.* And of the worship of God in the New Testament: *He*

The word Oath signifieth, 1. Gods whole worship.
Deut. 10. 10.
Esa. 19. 18. & 45. 23. & 65. 16.
Jerem. 12. 16.

that

2. An especial invocating of God to give witness to the truth, and punish the wilfull false sweare.

2 Cor. 1. 23.

that shall blesse in the earth, shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God. If they will learne the waies of my people, so sweare by my Name; then shall they be built in the midst of my people. The reason is, because by whom we sweare, the same we professe to account for God. But properly an oath is an *Invocating on God, whereby is desired that God, who is the viewer of the hearts, would give testimony unto the truth, and punish him that sweareth, if wittingly he deceive.* So doth the Catechisme define it, and the definition is desumed or borrowed from that forme of swearing which the Apostle useth: *I call God for a record unto my soule, that so spare you, I came not as yet unto Corinthus.* It is said in the definition, *that God would give testimony*; namely, by saving and doing good to him that sweareth, if he sweare aright: but by punishing and destroying him, if he wittingly deceive. For an Oath was ordained by God, that it might be the bond of truth between men, and a testimony or record that God is the Author and defender of the truth.

2. By whom we must sweare.

Five causes why we must sweare by God alone, 1. Gods Commandement. Deut. 10. 20. 2. Gods prohibition of swearing by any other besides himselfe. 3. Because an Oath is a kind of invocation, which invocation is due to God only. 4. Because God only is the viewer of hearts.

John 2. 24, 25.
1 Cor. 2. 10.

5. Because God alone is omnipotent, and executor of punishment.

Mat. 10. 28.

WEe must sweare by the name of the onely true God: 1. Because God hath commanded us to sweare by him onely, as he alone is to be feared and worshipped. *Thou shalt feare the Lord thy God, thou shalt serve him, and thou shalt cleave unto him, and shalt sweare by his name.* 2. God expressly forbiddeth, that we sweare by any other name: *Ye shall make no mention of the name of other gods.* 3. God will have invocation to be used to himselfe onely, and he condemneth such as in their oathes joine the creatures with God. Now an Oath is a kinde of invocation of God, as appeareth out of the definition thereof. 4. An Oath doth give and ascribe unto him by whom we sweare, the inspection and viewing of hearts, infinite wisdom, and knowledge of all things, presence in all places, &c. (And indeed, infinite wisdom, and the searching of hearts is required in him by whom we sweare, because in oathes we treat not of manifest matters, or whereof there is good evidence; but of hidden and uncertaine difficulties, and in which he onely can judge whether men deceive who is the beholder of hearts.) But God alone is the searcher of hearts, omniscient, and every where present. Hence issueth a prooffe that Christ is true God, and that we are to sweare by him; *Because he knoweth all men, and hath no need that any should testifie of man: for he knoweth what is in man.* So also is it said of the holy Ghost, *The spirit searcheth all things.* 5. By whom we sweare, unto him we give and ascribe the execution of punishment, and unto him we attribute omnipotency, as whereby he must maintaine the truth, and punish him that lyeth. But God alone is omnipotent and executor of punishment: *Fear ye not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both body and soule in hell.* Men cannot be revengers of perjury, because such as sweare falsely escape the judgement of men, seeing men are not the intelligencers of mens hearts, to see whether they who sweare, deceive or no; or because perjured persons are sometimes mightier then that they may be drawne to punishment by men. Hence followeth it, that such oathes that are sworn by Saints or other creatures are idolatrous, and forbidden of God.

Gen. 41. 15.

Object. *But Joseph sware by the life of Pharaoh: Therefore it is lawfull to sweare also by man or creatures.* **Ans.** Some grant that he sinned in so doing, namely, that he erred, following the custome of the Gentiles, who were wont to sweare by Kings, that thereby he might keep close from his brethren who he was: but we may make answer othewise also; namely, that it was not properly an Oath, but only an asseveration made for to shew the evidence of the thing, comparing it with a thing which was certaine and evident: so that the tenure and meaning of such asseveration is, that those things which are avouched, are as certaine, as that man certainly liveth, whom he assevereth to live; namely, as being knowne, and yet living: or so certaine as he, who assevereth, certainly wisheth that man to live, whom he nameth. So also shall the meaning of *Joseph's* asseveration be, *As Pharaoh liveth*; that is, as truly as *Pharaoh* liveth, or is in safety, or as truly as I wish him to live, and

to

to be in safety, so truly say I these things. The same sense and meaning is to be rendered of the like asseverations: as the asseveration of *Hannah*, *As thy soule liveth my Lord*, namely *Ely*: and of *Abner*, *As thy soule liveth*, *O King*, meaning *Saul*: and of *David*, *As the Lord liveth, and as thy soule liveth*, speaking to *Jonathan*: And of *Abigail*, *As the Lord liveth, and as thy soule liveth*, speaking to *David*.

3. Whether a Christian may swear, or take a right and lawfull oath.

That a Christian may without breach of piety swear by the name of God; namely, if the Magistrate exact an oath at his hands, or otherwise if necessity so require, is here proved by foure arguments: 1. That Gods glory may thereby be advanced: For truth, and the manifestation thereof, is a thing glorious unto God. 2. That the safety of others may thereby be procured: For our safety consisteth in the truth, especially in that heavenly truth. 3. Because a lawfull oath is authorized by Gods word. 4. Because it hath been heretofore rightly taken by the Saints of God. Here the Anabaptists except against us; saying, that of ancient it was lawfull for the Fathers in the Old Testament under the Law to swear, but it is prohibited us in the New Testament. Therefore to the former reasons we are to adde these for proofe of the contrary unto their opinion. 5. Christ saith, *I am not come to destroy the Law, but to fulfill it*. Now he speaketh this of the Morall Law, whereunto an oath belongeth. Therefore the taking of an oath was not repealed by Christ. 6. The Morall worship of God is perpetuall. But a lawfull oath is a part of the Morall worship of God, for it is an invoking of God. Therefore it is perpetuall. 7. The Prophets describing the worship of the new Church, terme it a *swearing by the name of God*. He that sweareth in the earth shall swear by the true God. Therefore the new Church may swear by the name of the true God. 8. The confirming of faith and truth, and the deciding of debates is profitable, lawfull and necessary for Church and Commonwealth, and glorious unto God. But an oath is a confirmation of faith and truth, and a deciding of debates: *An oath for confirmation is an end of all strife*. Therefore an oath is not onely lawfull for Christians, but also necessary. 9. We have herein the example of Christ and the Saints in the New Testament. For, Christ himselfe not once, but often used a forme of swearing for confirmation of his doctrine; *Verily, Verily, I say unto you*: And *Paul* in the same case often interposeth an oath: *God is my witnesse, whom I serve in my spirit, in the Gospell of his Son, that &c. I say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost. I call God for a record upon my soule, &c. God is my record, how I long after you all. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you*. These, and the like arguments and examples do sufficiently shew, that doubtlesse, To swear lawfully, is granted unto Christians, even now also in the new Covenant.

The Anabaptists object against us that saying of Christ: Object. *But I say unto you, Swear not at all: neither by heaven, for it is the throne of God; nor yet by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thine head, for thou canst not make one haire white or black. But let your communication be, Yea, Yea; Nay, Nay. For whatsoever is more then these, cometh of evil*. James 5. 12. And that of *James*: *Before all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath: but let your Yea, be Yea; and your Nay, Nay; lest ye fall into condemnation*.

Ans. That by those places alledged, not all oathes, but rash and unnecessary oathes are forbidden, is manifest both by conference of other places and examples of the Old and new Testament, and especially by the purpose and scope of Christ; who, freeing the true meaning and sentence of the law from the corruptions of the Pharisees, and taxing their hypocrisie, sheweth, that by the third Commandment is condemned not onely *all perjury*, but also *all rash oathes*, superfluous and unnecessary: and in them not only those that are *direct* oathes, in which the name it selfe of God is expressed; but also *indirect* or oblique oathes, in which the name of God is understood, being dissembled and cloaked by uttering in place thereof the names of creatures. For

Foure causes why we may take a lawfull oath.
1. Gods glory.
2. Mans safety.

3. Authority of Gods word.
4. Example of the ancient Church.
5. Exception of Anabaptists and the refutation thereof.
6. Christs ratification of it in the New Testament.
7. The Prophets call it so.
8. It is a scale of faith and truth, and a deciding of debates.
9. Example of Christ and the Saints in the New Testament.

Mat. 5. 17.
Mat. 5. 18.
Rom. 1. 9.
Rom. 9. 1.
2 Cor. 1. 11.
Phil. 1. 8.
1 Thes. 2. 10.

Mat. 5. 34. 35. 36.
37.

Two sorts of oathes.
1. Direct.
2. Indirect.
Both these oathes are here forbidden.

such

A twofold profaness sheweth out of the Pharisees accustomed swearing by creatures.

Why we are said to swear by God, when we swear by creatures.

Mat. 23. 16, 19. &c.

Mat. 5. 37.

Esay 65. 16.
Jer. 4. 2.

Gen. 31. 53.
Ruth 3. 13.

such kind of oathes were then commonly used in ordinary and dayly speech: and hypocrites, who did exercise those indirect or oblique formes of swearing, *By the Temple, By the Altar, By Heaven, &c.* excused them, 1. *As if, swearing on this wise, they profaned not the name of God, inasmuch as they expressed not the name of God in their oath.* 2. *As if they were not perjured and forsworne, if when they expressed not the name of God in their oath, they afterwards brake their faith and oath given in that indirect forme of swearing:* But Christ sheweth, that even then also the name of God is sworne by, when heaven and earth is named; because there is no part of the world, no creature, wherein God hath not engraven some worke of his glory. And when men swear by heaven and earth, in the sight and hearing of the framer of them both, the religion of the oath is not in the creatures by whom they swear, but God himselfe onely is called to record and for a witnesse, by the citing of these symbles and badges of his glory. Neither doth God stick in the words, but respecteth the mind of him that sweareth: neither doth the honour or dishonour of Gods name consist so much in the naked and bare letters and syllables, as in the sentence and meaning of those signes and symbles; like as Christ also teacheth the same in expresse words, *Matthew 23.* which words are to be conferred with this place which now we have expounded. The meaning of S. James in the place alledged out of his Epistle, is also all one with the meaning of Christ already expressed. *Repl.* But Christ saith: *Swear not at all.* And James saith: *Nor by any other oath.* Therefore all oathes are forbidden amongst Christians. *Answ.* Here is a fallacy of *Composition*; namely, a mis-joyning of words in this clause, or sentence, which are not to be joyned together. For that particle, *at all*, is referred to the diverse formes of rash swearing, which the Pharisees averred to be lawfull, not to the very word of swearing it selfe: as if he should say, *Swear not falsely, or rashly at all*; to wit, neither directly, nor indirectly. So saith S. James, *nor by any other oath*, to wit, rash, or false; by naming of certaine kinds whereof, he sheweth that all such like are forbidden. Else should Christ himselfe offend against his owne commandement, whereas he here saith: *Let your communication be Yea, Yea; and Nay, Nay:* and yet else-where oftentimes, in his most grave and reverend speech and doctrine, useth this asseveration, *Verily, Verily, I say unto you.* Likewise else should James condemne Paul, who by an oath tooke God to witnesse unto his soule: and the holy Ghost should contradict himselfe in condemning all manner of oathes by James, and commending an oath by another Apostle as a ready remedy, profitable, and necessary for the preservation of humane society, to determine and end all strifes and controversies, from which in this frailty mans life cannot be free. *Repl. 2.* The permission of oathes in Scripture, and the examples of such as have taken them, concerne publique oathes onely, that is, such as are given and taken in some publique behalfe: Therefore at least private oathes, such as passe betwene private men, are wholly forbidden. *Anf. 1.* We deny the Antecedent, because this restraint is not onely not found specified in these grants and examples in Scripture, but farther also can have no places in either of them, as the view and scanning of the places doth prove. 2. There are manifest examples of a private oath, as of Jacob and Laban, Boaz, Abigail, Abigail and David. 3. The same is proved also by the end of an oath: for the end thereof, which is the confirming of faith and truth, and the deciding of debates, belongeth privately also to all Christians; and therefore so doth an oath it self also, whereby we confirme and establish faith and truth.

4. Of what things we are to swear: or, what oathes are lawfull: and, what oathes are unlawfull.

Lawfull oathes.

Those oathes onely are lawfull, which disagree not with Gods word, and which are taken of things true, certainly knowne, lawfull, possible, weighty, necessary, profitable, and worthy of such and so great a confirmation; that is, such as require a confirmation by oath, for the glory of God, and safety of our neighbour. Of these

Unlawfull oathes: only must we swear. Unlawfull oathes, are such as are contrary to Gods word, and are

are taken of things either *false*, or *uncertaine*, or *unlawfull*, or *impossible*, or *light and frivolous*. Of such things we may not sweare. For he that sweareth of things that are *false*, maketh God witnesse of a lie: He that sweareth of *uncertaine* things, sweareth with an evill conscience, and with a contempt of God, when as he dares to make God a witnesse of that thing, which he knoweth not whether it be a truth, or a lie: and he that so sweareth, it is all one to him whether he make God witnesse of a lie, or of a truth: and withall he desireth, that either God will beare witnesse to a lie, or if he will not be accounted the witnesse of a lie, that then he will punish him that sweareth. He that sweareth of *unlawfull* things, maketh God both a favourer and an approver of that which he hath forbidden in his law, and so he maketh God contrary to himselfe; because he desireth God to punish him, if he doe that which God commandeth; or if he doe not that which God hath forbidden: and furthermore, either he hath a purpose to doe against Gods commandment, or if he swear in earnest, he alledgeth God for a witnesse of a lie. He that sweareth of *impossible* things, either is mad, or mocketh and derideth God and Men; seeing he cannot have an earnest purpose of performing that which he sweareth; or sweareth hypocritically, and so sweareth of a lie: namely, he sweareth that he will doe that, which neither he will doe, neither shall at all be done. He that sweareth *lightly*, sheweth no reverence that he hath of God; and *he that doth easily sweare, doth easily also forswear*. But the principall and chiefe cause of an oath ought to be, 1. The glory of God. 2. The safety and welfare, as well private as publike, of our neighbours. Object. Of *uncertaine* things we may not sweare. Things to come, such as those are which men promise to performe, are *uncertaine*: Therefore we must not sweare of things to come. Ans. We must not indeed sweare of the event, as which is not at all in our power; but of our owne present will of doing, either now, or hereafter, that which is just and lawfull, and of the present and future binding of our selves to it, whereof every man may and ought to be certaine. And so sware *Abraham, Isaac, Abimelech, David, Jonathan, Boaz*, and others, binding themselves to a future performance of certaine duties.

Two principall causes to be respected in swearing.

5. Whether all oathes are to be kept.

Oathes conceived, or made rightly of things lawfull, true, certaine, weighty, and possible, are necessarily to be kept. For if once thou hast acknowledged and testified thy selfe to be justly bound to keep thy promise, and hast called God to record hereof; when as afterwards thou wittingly and willingly breakest thine oath, thou doest violate and breake a just bond, and doest either accuse God, the witnesse and maintainer of this bond, of vanity and lightnesse, or provoke him to punish thee in that thou art a perjured person: Hee that sweareth to his owne hinderance, and changeth not, shall never be moved. Whosoever voweth a vow unto the Lord, or sweareth an oath to binde himselfe by bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth. But oaths that are made of unlawfull things, either by an error, or by ignorance, or through infirmity, or against the conscience, it is sin to keep them. And therefore such oaths are to be retracted, and re-called by repenting and surceasing a wicked purpose; not to be continued by persisting and practising it, lest we adde thereby sins unto sins. In the Lords eyes a vile person is contemned, hee that sweareth to his owne hinderance, and changeth not. For, hee that keepeth an oath made of unlawfull things, heapeth sin upon sin, both in that he sware amisse, and so hath a will to sin; and also in that hee endeavourerth to doe that which he sware amisse, and so confirmeth that will of sinning by an oath: according to the common rule, *I have sworn, and worse kept*; for, what things God forbiddeth, those things he will not have men; either sworn or unsworn, to performe: and what he forbiddeth us to will, or promise, or swear; so much the more doth he forbid us to doe the same, how much the more grievous a thing it is to doe them, than to will or promise them. They therefore who keep that which they have ill sworn, heap sin upon sin; as did *Herod*, putting *John Baptist* to death by pretence of keeping his oath: And likewise such as keep *Monasticall* vowes, whereby they have sworn Idolatry, and impious single living. Nei-

Psal. 15. 4. 5. Numb. 30. 3.

Psal. 15. 4.

Ephes. 4. 32.

Sam. 25. 32.

Verf. 32. 33. 34.

John. 9. 15.

Two causes why
the Israelites
kept their oath
made to the Gibe-
onites.

ther is this argument of any force: *An oath is necessary to be kept. But they have sworn these things: therefore they must needs keep them.* For the Major is true of a lawfull oath. But an oath, which is made of a thing forbidden by God, is not to be kept: because it is not a lawfull oath; which also is amended and corrected by repenting thereof, and by desisting from an evil purpose, not by persisting therein, or by performing it, as according as it is said; *Let him that stole steal no more: and according to the example and doctrine of David, who sweareth that he will destroy Nabal, together with his family, saying; So, and more doe God unto the enemies of David: for surely I will not leave of all that he hath, by the dawning of the day, any that pisseth against the wall.* But after hee had heard Abigail speake, hee giveth thanks to God, that the executing and fulfilling, of his oath was hindered by her, and confirmeth by a new oath, that this is Gods blessing and benefit: saying, *Blessed be the Lord God of Israel, which sent thee this day to meet mee, and blessed be thy counsellors, and blessed be thou, which hast kept mee this day from coming to shed bloody; and that mine hand hath not saved mee.* For indeed, as the Lord God of Israel liveth, who hath kept mee back from hurting thee, &c. Object. 1. *He that sweareth to doe a thing, which is in his power to doe, and yet doth it not, maketh God witness of a lie. But hee that sweareth to make a slaughter, sweareth that which is in his power to doe. Therefore hee which sweareth to slay, and doth it not, maketh God witness of a lie; and God may not be made witness of a lie.* Therefore sworne slaughter must be executed. Answer. The Major is true, if it be understood of a thing, which both is in our power, and is also lawfull: but it is false, if we understand it of any thing, which being in our power, is unlawfull. He that sweareth indeed ought that is lawfull, and is in his power, and doth it not, maketh God witness of a lie: but if it be an evil thing which he sweareth, the recalling thereof is better than the keeping. For an unlawfull oath being broken, maketh not God witness of a lie, because the revoking of it is good, as appeareth in the revoking of that oath which David had made to destroy Nabal with all his household. Object. 2. *The oath of peace which was made to the Gibeonites, was against the Commandement of God: It is lawfull therefore to keep an oath made of things unlawfull.* Answer. 1. We deny the Antecedent, namely, that that oath of peace was unlawfull, and against the Commandement of God: For they were not excluded from peace, if any of those Nations, which God had commanded to be destroyed, did aske peace of the Israelites, and did imbrace their religion. Now the Gibeonites desired peace, and are adjudged to serve the Tabernacle for wood-cleavers, and drawers of water perpetually. Therefore the peace which was promised them, albeit it was obtained by fraud and guile, yet was it not repugnant to Gods Commandement. 2. In this Reason is a fallacy of alledging a false cause. The Israelites doe not therefore keep this oath, as that they were bound thereby, because they sware it, being deceived, and thinking the Gibeonites to have bin of another countrey: but, 1. For avoiding of offence, whereby the Name of God might be disgraced among the Heathen, if the Jewes had broken their oath. 2. Because it was lawfull and just to save them, which desired peace, and imbraced their religion, although no oath had been made at all.

Out of those things which have been spoken, concerning the keeping of lawfull oathes, answer is made unto this Question; *Whether oathes extorted from men against their wils are to be kept.* Extorted oathes are to be kept, if they containe nothing in them that is unlawfull, or, if they have the fore-alleged conditions, although they be unprofitable and hurtfull to us. But unto wicked oathes no man ought to be forced: neither verily should wicked oathes be extorted by any tortures from us, but wee must choose to die rather. But if any wicked and impious oathes be made, through feare or infirmity against our conscience, those doe not binde; and are to be re-called; because, what is impious to be done, that is impious to be sworne, neither is one sin to be heaped on another. Now, extorted oathes; that are not impious, which are made of things lawfull and possible, though hurtfull and hard are doublelesse to be kept; but if any impossibility afterwards happen, they binde not at all. If otherwise there happen no impossibility afterwards, they are doublelesse to be kept, because thou art bound by Gods Law to choose the lesser evill. If it be just to doe, which thou through constraint hast promised, it is just also for thee to promise by oath to doe

it:

ir. For what we may lawfully doe, the same also wee may lawfully promise by an oath to doe: As, if a man, falling into the hands of a thiefe, should be required of the thiefe to give a peece of money for the redeeming of his life, verily hee not only may, but also ought, if hee be able, to performe that which the thiefe requireth. And if this be lawfully performed unto a thiefe, it is lawfully also performed unto him by an oath. Likewise, it is lawfull also to promise by an oath silence unto the thiefe: and such an oath made for the keeping of silence promised unto the thiefe, both may and ought to be kept. *Object. That which is hurtfull to the Common-wealth is not to be promised, or, if it have been promised, not to be kept. Such silence promised unto the thiefe is hurtfull to the Common-wealth: Therefore it is not to be promised, or, if it have been promised, it is not to be kept.* *Ans.* 1. That which is hurtfull to the Common-wealth, is not to be promised, that is, if wee may doe it without hazzard and danger of our life. And further, if at that instant, when a man is in such danger of his life, he be not rather to provide for his own safety, than to reveale such a thing. 2. It is rather profitable, than hurtfull to the Common-wealth, to promise silence unto the thiefe, and to keep promise: For he which hath promised silence by an oath to the thiefe, is by this meanes saved. Moreover, if he should not promise by oath silence unto the thiefe threatening him death, he should thereby neither profit the Common-wealth, nor himselfe. Wherefore, to promise silence by an oath unto the thiefe, and to keep it; seeing it is a lesser evill, then that a Citizen should be slain, is, of the two, rather to be chosen.

Quest. 103. What doth God command in the fourth Commandement?

ON THE
38. SABBATH.

Ans. First, that the Ministry of the Gospel, and the Schools of learning should be maintained: and that I, both at other times, and especially on Holy-dayes, should frequent studiously divine assemblies, heare the Word of God diligently, use the Sacraments, joyn my prayers with the common prayers of the assembly, and bestow something, according to my ability, on the poore. And further, that all my life time I be free from misdeeds and evill actions, yielding unto the Lord, that he may by his holy Spirit work in mee his work, and so I may begin in this life that everlasting Sabbath.

1 Cor. 14. 29. d 1 Corinth. 11. 33. e 1 Tim. 2. 1, 2, 3, 8. 1 Corinth. 14. 16. f 1 Cor. 16. 2.

a Titus 1. 5.
1 Tim. 4. 13, 14.
1. 5, 16.
2 Tim. 2. 2.
& 3. 15.
1 Cor. 9. 12,
13, 14.
b Psal. 40. 10,
11. & 68. 26.
Acts 2. 42, 46.
c 1 Tim. 4. 13.
g Esey 66. 3.

The Explication.



He parts of this fourth Commandement are in number two: 1. A Commandement. 2. A reason of the Commandement. The Commandement is; Remember that thou keep holy the Sabbath day: and, In it thou shalt doe no manner of worke. The parts of the Commandement are also two:

The first is morall and perpetuall; namely, That the Sabbath be sanctified:

that is, that some certaine time be allotted to the Ministry of the Church, or to the publike service of God. The other part is ceremoniall and temporary; namely, That that time be the seventh day. That the former part is morall and perpetuall, is cleerly proved by the end and perpetuall causes of the Commandement. The end of the Commandement is, The publike service of God in the Church; Or, the perpetuall preservation and use of the Ecclesiasticall Ministry. For, God willerth that at all times there be some publike Ministry of the Church, and assembly of the faithfull, in which the true doctrine concerning himself may daily resound: and that for these causes: 1. That himselfe may be publicly served in the world. 2. That the religion and faith of the Elect may be stirred up and cherished by publike exercises. 3. That men may mutually edifie one another in the faith which they professe, and provoke one another to piety and godlinesse. 4. That consent in the doctrine of the Church

The parts of the fourth Commandement.
1. A Commandement.
2. A reason thereof.
The Commandement twofold.
1. Morall and perpetuall.
2. Ceremoniall and temporary.
The first part of the Commandement is morall and perpetuall.
1. The end of it.
2. The cause of it.

and worship of God may be continued. 5. That the Church may be apparent in the world, and may be discerned from other companies of men. Now, whereas these causes pertain not to any definite or certaine time, but to all ages and estates of the Church and the world; it followeth hereon, that God will have the Ministry of the Church perpetually maintained, and the use thereof often frequented: and therefore that the *morall* part of this Commandement bindeth all men from the beginning of the world unto the end to keep some Sabbath, that is, to allot some time to Sermons, Prayers, and the Administration of the Sacraments. *That the latter part is ceremoniall, and not perpetuall, it is evident; because the Sabbath of the seventh day was in the promulgation and publishing of the law ordained by God for the observation of the Leviticall Ceremonies, and given unto the Jewes for a Sacrament, that is, for a type of the sanctifying of the Church by the Messias to come: according as it is said, Keep yee my Sabbath: for it is a signe between mee and you in your generations, that yee may know that I the Lord doe sanctifie you. Moreover, I gave them also my Sabbaths to be a signe between mee and them, that they might know, that I am the Lord that sanctifie them.* Wherefore the Sabbath also of the seventh day was, together with the rest of the ceremonies and types, fulfilled and abrogated by the coming of the Messias. And thus much briefly of the Commandement.

That the latter part is ceremoniall and temporary.

Ezek. 20. 12.

The reason of the commandement.

The reason of the Commandement is: *For in six dayes the Lord made heaven and earth, &c.* It is drawne from the example of God, who rested on the seventh day from his worke of Creation, after six dayes labour ended. Wherefore, properly it pertaineth to the circumstance of the seventh day, or to the *ceremoniall* part of the Commandement, concerning the seventh day. Howbeit, the *imitating* of that rest wherunto God inviteth us, is not only *ceremoniall*, and belonging to the Jewes; but *morall* also and spirituall, signified by the ceremoniall, and extending it selfe to all men. But that the Commandement, with the reason thereunto adjoynd, may more fully be understood, wee will in briebe expound the words of both; and afterwards summarily handle and unfold the Common-places hitherto belonging: namely, the Common-places concerning the Sabbath, the Ministry of the Church, and touching Ceremonies.

A briebe explication of the words of the commandement. Numb. 15. 35.

Three causes why the observing of the Sabbath was so severely commanded.

Remember that thou keep holy the Sabbath day.] What the Sabbath is, and how manifold, shall hereafter be shewed. Here God speaketh emphatically, as of a thing most strictly charged and enjoyned: *Remember that thou keep holy*; that is, with great care and religion keep holy the Sabbath day: and else-where hee commanded him to be put to death which breaketh the Sabbath. The causes why God doth so severely command the keeping of the Sabbath, are: 1. Because the breach and violating of the Sabbath, is the breach and violating of the whole worship of God. For the neglect of the Ministry doth easily corrupt the doctrine and worship of God. 2. Because by so severe exacting of the ceremoniall or typicall Sabbath, God would signifie the greatnesse and necessity of the thing signified by this type; namely, the spirituall Sabbath. 3. Because God will have the externall Sabbath to serve for the beginning and perfecting of the spirituall Sabbath.

What it is to keep holy the Sabbath, How God, and how man are said to sanctifie the Sabbath.

Keep holy.] *To sanctifie and keep holy the Sabbath*, is not to spend the day in slothfull idlenesse, but to eschew and avoid sin, and to doe good works on the Sabbath. Now God is otherwise said to *sanctifie the Sabbath*, than are men. God is said to sanctifie the Sabbath, because he appointeth it for divine worship: Men are said to sanctifie the Sabbath, when they referre it to that use, unto which God hath appointed it.

Two things required by God of us on the Sabbath.

Six dayes shalt thou labour.] Six dayes God allotted unto men to labour in, the seventh hee selected to his worship; not that hee would that on other dayes the worship of God, and the meditation of divine things should be omitted, but hee requireth these two things: 1. That on the Sabbath day there be not onely a serving of God, as on other dayes, but also a publike serving of him in the Church. 2. That on that day all other labours should give place to the private and publike service of God, which on other dayes every one doth exercise according to his vocation.

Thou

Thou shalt doe no worke.] God forbiddeth that on the Sabbath day wee should worke; nor any worke whatsoever, but onely *seruile* workes, or such as hinder the worship of God, and exercise of the Ministry: which declaration is expressly elsewhere set down: *Yee shall doe no seruile worke.* Therefore Christ defendeth his Disciples, pulling the eares of corne on the Sabbath day to drive away hunger: and himselfe healeth a man having a dry hand, and saith, that an Oxe, or any Beast, falling into a pit on the Sabbath, may be drawn out thence without any sin. *Maccabaeus* fighteth on the Sabbath day, that there might be some preserved which should keep the Sabbath. And of the like actions there are two reasons given: *If we doe all as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy us out of the earth: Therefore they concluded at the same time, saying: Whofoeuer shall come to make battell with us on the Sabbath day, wee will fight against him.* For the maintenance of their life and religion, they say, it is lawfull to fight even on the Sabbath day. By the same reasons doth Christ defend his Disciples and himselfe, citing a place of Hosea, cap. 6. *If yee knew what this is, I will haue mercy, and not sacrifice, yee would not haue condemned the innocent.* And, *The Sabbath was made for man, and not man for the Sabbath:* that is, ceremoniall workes must give place to the morall workes, so that rather the ceremonies must be omitted, than such workes of charity, as our necessity, or the necessity of our neighbour requireth. And, *Have yee not read in the law, how that on the Sabbath dayes, the Priests in the Temple break the Sabbath and are blamelesse? but I say unto you, Here is one greater than the Temple.* Also, *Yee on the Sabbath day circumsise a man. If a man on the Sabbath day receiue circumcision, that the law of Moses should not be broken; be ye not angry with me, because I haue made a man every whit whole on the Sabbath day.* By which words hee sheweth, that such workes as hinder not the use of the Sabbath, but rather further and establish it (such as are the workes which appertain to the service of God, or sacred ceremony, or to charity and love towards our neighbour, or to the saving of our owne, or anothers life, as that present necessity will not suffer them to be deferred untill another time) doe not break or violate the Sabbath, but are most of all required to the right and lawfull obseruation or keeping of the Sabbath.

What workes are forbidden on the Sabbath.

Leuit. 23. 35.

Mat. 12. 3.
Luke 14. 45.

2 Maccab. 15.
1 Mac. 2. 40, 41.

Mat. 12. 7.
Marke 2. 27.

Mat. 5. 6.

John 7. 22, 23.

Thou, and thy Son, and thy Daughter.] He will also haue our children and family to cease from their labours for two causes: 1. Principally, that these also may be brought up by their Parents and Masters in the service of God, and may be admitted unto the Ministry of the Church: For, God will haue these also to be members of his Church. 2. Because he will haue, especially on the Sabbath day, love and bountifullnesse towards our neighbour to be shewed and seen in the Church.

Two causes why our children and family must cease from labour on the Sabbath.

The stranger, &c.] He willeth also strangers to intermit their labours; and that, if they were converted to true religion, because they were of the household of the Church; if they were Infidels, he commandeth it them, not in respect of themselves, but in respect of the Israelites: 1. Lest by their example they should give offence to the Church. 2. Lest their liberty might be an occasion to the Jewes, to accomplish by them those labours, which it was not lawfull for them to work by themselves, and to the law of God should be deluded.

Why Converts strangers must cease from labour on the Sabbath.
Why Infidels strangers must cease from labour on the Sabbath.

Hereby is answer made unto three questions: 1. *Whether other Nations were also bound unto Moisaicall ceremonies, if any of them lived among the Jewes.* 2. *Whether they which are aliens from the Church, may or ought to be forced to religion.* 3. *Whether the Sacraments, among which was also the Sabbath, ought to be common unto Infidels with the Church.* Unto these questions we thus answer: To the first and second, as concerning binding and constraint, the strangers which conversed among the Jewes, were not forced either to all ceremonies, or to religion, but to externall discipline, which was necessary for the avoiding of breeding offences in the Church wherein they lived: For a Magistrate ought to be a maintainer of discipline and order, according to both Tables of the Decalogue, amongst his subjects, and to forbid manifest idolatry and blasphemies: and to take care, as far forth as he may, that strangers and sojourners minister or give no open scandall to his subjects. Moreover, as concerning the binding, there was a peculiar consideration and respect of the Sabbath, which was not then first by

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Three questions concerning the Sabbath answered.

Moses prescribed to the Israelites, but commanded by God from the beginning of the world unto all men; and so did binde all men untill the coming of the Meſſias. Although indeed this commandement and ordinance was ſo growne out of uſe among other Nations, that they accounted it among the number of the chief reproaches, wherewith they derided, and ſcoffed at the Jewes, terming them *Sabbataries*, becauſe they ſo religiously obſerved the Sabbath. To the third queſtion foregoing we answer, that the Sabbath was no Sacrament unto Infidels (though they alſo ceaſed from their labours as well as the faithfull) becauſe neither did the promiſes belong unto them, that God would be their ſanctifier: neither were they therefore conſtrained to ceaſe from their daily labours, as for a teſtification or confeſſion of this promiſe, but only for avoiding of offence, and for preventing of ſuch occaſion of breaking the Sabbath, as might be given by them unto Gods people.

Two cauſes why the reſt of our cattell on the Sabbath is commanded.

Thy cattell.] By this it is the better underſtood, that the Sabbath was not a Sacrament inſtituted for Infidels, in that their cattell alſo are commanded to reſt, whoſe reſt had no reſpect or conſideration either of Gods worſhip, or of a Sacrament, but was commanded onely in reſpect of men: 1. That all occaſion of labouring might be cut off, by forbidding the labour or uſe of their beaſts. 2. That they alſo ſparing brute beaſts, might learn how God will have regard to be had of mercy and favourable neſſe towards men.

For in ſix dayes.] The reaſon which is annexed unto the commandements, is drawn from Gods reſt, and appertaineth to the ceremoniall commandement concerning the ſeventh day, as before hath been ſhewed.

Two cauſes why the ſeventh day is appointed the Sabbath.

And reſted on the ſeventh day.] That is, he ceaſed to create any new parts of the world, as being now perfect, and ſuch as God would have it to be. This ſeventh day he conſecrated to divine ſervice: 1. That this reſt of the ſeventh day might be a monument of the Creation then finiſhed and abſolved by God, and of the continuing of his perpetual preſervation and governing of his worke ever ſince that day, unto his owne glory, and the ſafety of his choſen: and that ſo it might be a pricke to ſtirre us up to the conſideration and magnifying of theſe Gods workes and benefits towards mankind, for whoſe ſake all things are made, and preſerved by God. 2. That by the example of his owne reſt, as a moſt forcible and effectuell argument, hee might exhort men to the imitation thereof, in omitting on the ſeventh day their accuſtomed workes of the ſix dayes. And ſo the imitation of Gods reſt is double: Ceremoniall, or ſignifying; and Morall, or ſpirituall, or ſignified. So alſo our workes, from which wee are commanded to ceaſe, are of two ſorts: 1. Some of them are indeed commanded by God, but they are not to be done with the hinderance of Gods worſhip; of which ſort are the functions and labours of each mans vocation. 2. Some are forbidden of God; as ſins. Both theſe are forbidden on the Sabbath, but in a three-fold difference: For, 1. Labours are forbidden, but in a reſpect onely; to wit, as they hinder the Miniſtery of the Church, or as they give offence to their neighbour: but ſins are ſimply forbidden. 2. Labours are forbidden onely to be uſed on the Sabbath day; ſinnes are forbidden at all times. 3. The ceaſing from labour is a type of ceaſing from ſinnes, which is the thing ſignified by that type.

A two-fold imitation of Gods reſt. Two ſorts of our workes. 1. Labours in our vocation. 2. Sins. Labour and ſinne forbidden by the Sabbath in divers reſpects.

OF THE SABBATH.

HAVING expounded the words of the Commandement, that the doctrine concerning the Sabbath, and the ſanctifying thereof may be better underſtood, wee are further to conſider of the Sabbath:

What and how manifold the Sabbath is.
2. How the Sabbath belongeth unto us.

3. The cauſes for which the Sabbath was inſtituted.
4. How the Sabbath is ſanctified, or kept holy; and how it is broken or profaned.

1. What

1. What and how manifold the Sabbath is.

THe Sabbath is called in Hebrew *Schabbat*, *Schebbet*, and *Schabbaton*, each of which signifieth a quietnesse or rest, or ceasing from labours. And God so called the day appointed in his publike service and worship: 1. Because God rested on that day; namely, from making any new or more kinds of creatures, though not from the preserving of the same which he had made, or from continuing the generations of the singulars of every kind. 2. Because the Sabbath is an image of the spirituall rest from sinne, which should be in the life to come. 3. Because we also and our families, and our cattell are to rest and cease from our workes on that day: not from all workes, but from household and civill workes, and from others of the like kind, that God may then shew and exercise in us his workes. The Sabbath therefore is a time appointed for the ceasing from externall workes, which are either morall or ceremonially forbidden; that is, from sinnes, and labours, in our vocation pertaining to the use of this life, and a time consecrated to the execution and performance of such things, as belong to Gods worship or service. And this concerning the name of the Sabbath.

Furthermore, the Sabbath is of two sorts: *Internall*, and *Externall*. The *internall*, or *morall*, or *spirituall*, is the study of the knowledge of God and his works, of avoiding sins, and of worshipping God by confession and obedience. To be short: The *spirituall Sabbath*, or spirituall rest, is a ceasing from sins, and an exercising of the works of God. This Sabbath, though it ought to be continuall and perpetuall with the godly, yet it is begun only in them in this life, and is called the Sabbath, both because this is that true rest from labours and miseries, and the consecration of us to Gods worship, and also because it was in time past signified by the ceremoniall Sabbath. And this spirituall Sabbath shall be perfectly and perpetually continued in the life to come, wherein is a perpetuall worshipping and magnifying of God, all those labours being left and surceased, wherein we are now busied and occupied. And from month to month, and from Sabbath to Sabbath shall all flesh come to worship before mee, saith the Lord. The *externall* or *ceremoniall Sabbath* is a certain time ordained and instituted by God in the Church, dedicated to a ceasing from works and labours, and given to the Ministry of Gods Word, and to the administration of the Sacraments, or to the externall publike worship of God. This ceremoniall Sabbath was necessary in the Old Testament, to be the seventh day, and that on that day (as also on other holy dayes) the Leviticall ceremonies should be observed. This ceremoniall Sabbath is a thing indifferent in the N. Testament. This *externall Sabbath* is also of two sorts: *Immediate*, and *Mediate*. *Immediate* is that which was immediatly instituted by God himselfe, and prescribed to the Church of the Old Testament, and this was diversly taken in the Old Testament: 1. The Sabbath of dayes was every seventh day of the weeke: which was in a more particular sense called the Sabbath, both in respect of Gods rest from the Creation of the world, and in respect of that rest, which was commanded the people of God to be kept on that day. Hence the whole seven dayes, or, the whole weeke, was with the Hebrewes called by the name of the chiefe day the Sabbath, or Sabbaths. Now in the end of the Sabbath, when the first day of the Sabbath (that is, of the week) began to dawne. Likewise, the Sabbaths of dayes were other festivall dayes: as the feast of the Pascheover, Whitsontide, Tabernacles, Trumpets, &c. because in these feasts the people were to rest as on the seventh day. 2. The Sabbath of months was the new Moones. 3. The Sabbath of yeeres was every seventh yeere, wherein the Jewes were commanded to intermit the tillage of their fields. And hereof also the whole seven yeeres were by a Synecdoche called Sabbaths. Thou shalt number seven Sabbaths of yeeres unto thee, even seven times seven yeeres. The *mediate externall Sabbath*, is that which God doth mediately constitute by his Church in the New Testament, such as is the first day of the week; to wit, Sunday, or rather, the Lords day, which the Christian Church ever since the Apostles time observeth instead of the seventh, or Sabbath day, in respect of Christs resurrection: witnesseth that of John; I was ravished in spirit on the Lords day. More briefly thus:

Three causes why the day appointed to Gods publike service is called the Sabbath day.

What the Sabbath is. What the internall or morall Sabbath is.

Two causes why ceasing from sin, and study of the word is called a Sabbath. Isa. 6. 13. What the externall or Ceremoniall Sabbath is.

Divers Sabbaths in the Old Testament. 1. The Sabbath of dayes.

Mar. 28. 1.

Levit. 23. 15.

2. The Sabbath of months.

3. The Sabbath of yeeres. Lev. 25. 4, 5, 6, 35. Levit. 25. 8.

Revel. 1. 10. thus:

thus: The ceremoniall Sabbath is twofold; one of the old Testament, another of the new. *The old Sabbath* was tied to the seventh day, and the keeping of it was necessary, and was the precise worship of God. *The new Sabbath* dependeth on the arbitrement or appointment of the Church, which for certaine causes maketh choice of the first day: and that first day is to be observed for orders sake, but without any opinion of necessity, as if that and no other were to be observed by the Church: of which difference more shall be spoken in the Question next ensuing.

A Table of the distinction of the Sabbath.

The Sabbath, that is to say, the ceasing or rest from working, is,	1. Internall, morall and spirituall; as, the rest from sinne.			1. Seventh day.	
	2. Externall and Ceremoniall, instituted by God:	1. Immediately, in the old Testament: as the Sabbath of	2. Mediatly, by the Church in the new Testament, as the Lords day.	1. Dayes, which were the	2. Feast-dayes of the Passee over, Whitunday, &c.
				2. Months, as the new Moones.	3. Yeeres, as every seventh year.

2. How the Sabbath belongeth unto us Christians.

THe Sabbath of the seventh day was even from the beginning of the world designed by God, to signifie, that men should, after the example of God himself, rest from their labours, and especially from sinnes: and afterwards in *Moses law* this Commandement was againe repeated: and then with all was the ceremony of ceasing from labour on the seventh day ordained to be a Sacrament, that is, *a signe and token of that sanctifying*, whereby God signifieth himselfe to be the Sanctifier of his Church, that is to pardon her all her sinnes and offences, to receive her to favour, to endue and rule her with his holy Spirit, for the beginning of new and everlasting life in her in this life, which afterwards should be accomplished and perfected for, and by the Messias promised to the Fathers. And this is the reason, *why the Ceremoniall Sabbath of the seventh day is now abolished*; namely, because it was typicall, admonishing the people of their own duty towards God, of Gods benefits towards them, which was to be performed by Christ: for which selfe same cause also all the other Sacraments and Sacrifices, and ceremonies made before and after the Law, were abolished by the coming of Christ, by whom that was fulfilled that they signified. But although the *Ceremoniall Sabbath* is abrogated and discontinued in the new Testament: yet the *Morall Sabbath* continueth still, and belongeth unto us, and doth still remain; which is, that some time is to be allotted for the Ministry of the Church: For as heretofore in the Jewish Church, so now in the Christian Church we must ever have some day, wherein the Word of God may be taught in the Church, and the Sacraments administred. But nevertheless we are not restrained or tied to have either Saturday, or Wednesday, or any other certaine day. For the Apostolike Church, to distinguish it selfe from the Jewish Synagogue, according to the liberty where-with shee is enfranchised by Christ, instead of the seventh day, hath, on good reason, made choice of the first day; namely, because on that day was Christs resurrection, whereby the spirituall and internall Sabbath is begun in us. Briefly, the Sabbath doth not belong to us *Ceremonially*, in *speciall and particular*; albeit it doth belong to us, and so to all men, and ever continueth both *morally and ceremonially in generall*: that is, wee must have some day wherein the Church may be instructed, and the Sacraments administred, but wee are not tied to any certaine day.

The Jews against the abrogation of the *Ceremoniall Sabbath* thus urge: Ob. 1. *The Decalogue is a perpetuall law: The commandement of the Sabbath is a part of the Decalogue: therefore it is a perpetuall law, and not to be abolished.* Ans. The Decalogue is a perpetuall law, as it is a *Morall law*. But the Additions or circumstances and limitations

Object. against the abrogating of the Ceremoniall Sabbath.

tions of the Morall precepts, annexed by way of signification, were to be kept untill the coming of the Messias.

Object. 2. *The commandments of the Decalogue belong unto all. This is a commandment of the Decalogue: therefore it belongeth unto all.* *Ans.* The commandments of the Decalogue which are morall belong unto all: But this commandment is in part ceremoniall, and so as it is ceremoniall, it belongeth not to us, albeit the generall belong unto us. The reasons why the ceremoniall law belongeth not unto us, are especially these: 1. *One part of this law of sanctifying the Sabbath is ceremoniall.* 2. Paul Col. 2. 16. *said, Let no man condemne you in respect of an holy day.* 3. *The Apostles themselves did change the Sabbath of the seventh day.* 4. *From the end or purpose of the law.* It was a type of things that were to be fulfilled by Christ; namely, of sanctification: and every type must give place to the thing thereby signified. Likewise, it was a severing, or distinguishing the Jewes from other Nations: but this severing and distinction was taken away by Christ.

Object. 3. *The Lord said of the Sabbath day: It is a signe between me and the children of Israel for ever, and an everlasting covenant: Therefore the Sabbath of the seventh day is never to be abolished.* *Ans.* 1. The ceremoniall Sabbath was perpetuall untill Christs coming, who is the end of ceremonies. 2. The Sabbath is eternall, as concerning the thing signified, which is a ceasing from sins, and a rest in God: for in this sense are all the types of the old Testament eternall: even the kingdome of David also: which yet was overthrowen before the coming of the Messias. Exod. 31. 17.

Object. 4. *Wee grant the Mosaicall ceremonies to be changeable, yet it followeth not thereof, that the lawes which were made before Moses time are changeable: in the number whereof also is the keeping of the Sabbath day.* *Ans.* The ceremonies which were ordained of God before Moses, are also changeable; because they were types of the benefits of the Messias to come, and therefore are by his coming abolished, as circumcision which was given unto Abraham, as also the sacrifices which were prescribed unto our first Parents. Look the question concerning the abrogating of the Law. Ob. 1. Page 2.

Object. 5. *The lawes which were given of God before the fall, are not types of the benefits of the Messias, and binde all mankind for ever: for then was not given as yet the promise of the Messias, and there was one and the same condition of all mankind: But the Sabbath of the seventh day was ordained by God, as soon as the creation of the world was finished, before the fall of mankind: Therefore it is universall and perpetuall.* *Ans.* The Major proposition is true concerning the morall law, the notions whereof were imprinted in mans mind at the first creation: but it is not true as touching the ceremony or observing of the seventh day, as which after the fall was made a type of the benefits of the Messias in the Mosaicall law; and therefore, in like manner as other ceremonies which were either then, or before instituted, it became subject to mutation and change by the coming of the Messias. For, God would not have the shadows of things to continue or remain, the things themselves being once come and exhibited. Wherefore albeit wee grant that the exercises of divine worship were to have been kept on the seventh day, according to the commandment and precept of the Decalogue, as well if men had never sinned, as now after they sinned: yet notwithstanding, seeing God hath enrolled this ceremony amongst the shadows of the Messias to come, he hath, by this new law enacted by Moses, made it changeable together with other ceremonies.

Object. 6. *The cause of the law being perpetuall, doth make the law it selfe also perpetuall. The memory and celebration of the creation, and the meditation on the workes of God is a perpetuall cause of the Sabbath: Therefore the Sabbath is perpetuall, yea even after Christs coming.* *Ans.* A law is made perpetuall or unchangeable by reason of an unchangeable cause, that is, if that cause it, and doe necessarily or perpetually require this law as an effect or meane: but not, if at other times, that end may be better come unto by other meanes, or if the Law-giver may as well obtaine the same end by another law. In like manner, seeing also this law of sanctifying the Sabbath of the seventh day being repealed and abolished, we may neverthelesse godly and holily by other meanes meditate on Gods workes, it followeth not that this law

of the ceremoniall Sabbath is perpetuall, although the memory and celebration of Gods creation and works ought to be perpetuall : and therefore hath the Church by common consent, according to Christian liberty, well changed this ceremony of observing the seventh day, being taken away by Christ, and hath substituted in the place of the seventh day, the first day of the week : yet so, that there is observed no difference of daies ; which is utterly forbidden in the Church, seeing one day is not holier than another.

Objecti. against
the observing of
Sunday or the
Lords day.
Col. 2. 16.
Galat. 4. 10.
Rom. 14. 6.

A double differ-
ence between the
Christian obser-
ving of the Lords
day, and the Jew-
ish observing of
the Sabbath.

The Anabaptists also against the observation of the first day of the week, or the Lords day, oppose those sayings of Scripture, which forbid the putting of difference between daies and daies in the new Testament. *Let no man condemne you in respect of an holy day. Tee observe daies, and months, and times, and yeares. Hee that observeth the day, observeth it to the Lord : and he that observeth not the day, observeth it not to the Lord. Therefore (say they) the observation of the first day of the week, or the Lords day, is no lesse in these places reprov'd, than the solemnizing of the Sabbath.* *Aus.* We answer to the Antecedent, that a putting difference between dayes and dayes is indeed forbidden amongst Christians, but not simply or wholly, but on this wise ; namely, if it be done with an opinion of ceremonious worship or necessity. Now the first day of the week, or the Lords day, is not so observed by the Church, For there is a double difference between the Christian observing of the Lords day, and the Jewish observing of the Sabbath or seventh day. For, 1. It was not lawfull for the Jewes to change the Sabbath, or to omit it, as being a part of ceremoniall worship : and this they might not doe, by reason of the expresse commandement of God to the contrary. But the Christian Church, retaining still her liberty, alloteth the first day unto the Ministry, without adjoyning any opinion of necessity, or worship. 2. The old ceremoniall Sabbath, was in the old Testament a type of things to be fulfilled by Christ : but in the new Testament that signification ceaseth, and there is had regard only of order and comelinesse, without which there could be either no Ministry, or, at least wise, no well ordered Ministry in the Church.

3. The causes for which the Sabbath day was instituted.

THe finall causes or ends for which the Sabbath day was instituted, are these:

1. For publike service and worship of God in the Church.

2. For maintenance of the Ministry of the Church. What Church Ministry is.

3. To be a type of the everlasting spirituall Sabbath. Ezek. 40. 12.

4. To be a memoriall of Gods creation & preservation of all things.

5. For exercise of the works of charity.

6. For rest of man and beast.

7. For example of man unto man in honouring God. Psalme 122. 22.

8. To be a note of the Church.

1. The publike service and worship of God in the Church, exercise of prayers, confession and obedience, in which consisteth the study of the knowledge of God, of good works and thankfulness. God will, and therefore doth hee especially ordaine the Sabbath, that hee be worshipped and invocated of us in this life, not only privately, but also by the publike voice of the Church. 2. The maintenance and preservation of the Ministry of the Church ; which is an office and function instituted by God to teach and instruct the Church concerning God and his will, out of the Word of God delivered by the Prophets and Apostles, and to administer the Sacraments according to Gods holy institution. This is not the least end, for which the Sabbath was ordained : For, this ordinance and publike preaching of the doctrine, being joyned with prayer and thanksgiving, and with the use of holy rites, is a publike exercise stirring up and cherishing faith and repentance. 3. It was instituted, that it might be in the old Testament a type signifying the spirituall and everlasting Sabbath. *Moreover, I gave them also my Sabbaths, to be a signe between mee and them, that they might know that I am the Lord that sanctifie them.* 4. It was instituted for a circumstance of the seventh day, that, namely, the seventh day might advertise men of the creation of the world, of the ordering and managing of things to be done, and of that meditation which they are to use, in considering Gods works, which hee in six dayes created and accomplished. 5. That on that day the workes of charity, bountifullnesse, and liberality should be exercised. 6. For the bodily rest both of men and beasts ; but of beasts in respect of man. 7. That men should provoke one another by their example to godlinesse, and to the praising and honouring of God. *I will declare thy Name unto my brethren ; in the midst of the congregation will I praise thee.* 8. That the Church may be seen and heard among men, and be discerned from the other blasphemous and

What the works commanded and forbidden on the Sabbath are.

583

and idolatrous multitude of men, and that they may joine themselves thereto, who are as yet separated from it. So was in the old Testament also the Sabbath a marke, distinguishing the people of Israel from all other Nations.

4. How the Sabbath is sanctified or kept holy, and how it is broken, or profaned: or, what are the works commanded and forbidden on the Sabbath.

THe sanctifying or holy use of the Sabbath, or of the time ordained for the Ministry of the Church, is when such holy works as God hath commanded to be then performed, are exercised thereon. Contrariwise, The profanation of it is, when either holy works are omitted, or profane works done, such as hinder the Ministry, or are contrary to those works which belong unto the sanctifying of the Sabbath. Now the works whereby the Sabbath is sanctified, and the contrary unto them whereby the Sabbath is profaned, are principally these:

1. *Rightly and truly to teach and instruct the Church concerning God, and his will.* The teaching which is here commanded, is of another kind from that which was mentioned in the third Commandement. For there it belongeth to every private person to teach: here the function of teaching is enjoined as proper unto certaine persons, and that unto such persons, as being furnished from above with necessary gifts, are lawfully called by the Church unto this function: and unto them it is enjoined in this Commandement, that they faithfully propound and deliver sound doctrine to all men, both in publike assemblies, and in private instruction, according to each mans necessity and occasion: and this they are to doe for publike edification of all, and the salvation of each man. Hither appertain those sayings of Scripture, *Levit. 10. 11. Acts 13. 15. & 17. 2, 17. & Tim. 4. 2.* Unto the delivering and teaching of the doctrine is opposed: 1. *The omitting or neglect of the duty of teaching, whether privately or publicly; whereof God by the Prophet complaineth: All her watch-men are dumbe dogs. Woe to the Shepherds that feed themselves.* 2. *A corrupting or maiming of the doctrine, or a fitting of it to the opinions, affections, lusts, or private commodities of the Ministers, Magistrates, and others: Woe are not as many, which make merchandize of the Word of God; but as of sincerity, but as of God, in the sight of God; speake we in Christ.*

The contrary vices.

1

Esay 56. 10.

Ezek. 34. 3.

2

1 Cor. 3. 19.

2. *Rightly to administer the Sacraments according to Gods divine institution.* This likewise must be performed by the Ministers of the Church lawfully called to discharge this function. And as the doctrine, so also this administration of the Sacraments is not tyed to certain daies, but it sufficeth if the administration be publike, and be done by the Ministers, who beare a publike person, and represent in the Ministry the person of God himselfe talking with men. So Circumcision was administered on any day which fell out to be the eighth from the infants nativity. So Baptisme also may be administered at any time: But the administration of the Sacraments ought chiefly to be exercised on the Sabbath day. When yee come together therefore into one place, this is not to eat the Lords body. Wherefore, my brethren, when yee come together to eat, tarry one for another. They continued in the Apostles doctrine, and fellowship, and breaking of bread and prayers. Therefore, besides dayly sacrifice, there are certaine sacrifices appointed, which were to be performed on the Sabbath, and on festi-vall daies. Furthermore, this administration must be in publike assemblies: For so Christ also instituted his Supper (as which amongst other ends, must be also a bond of Church assemblies) to be administered in the assembly of the Church, be it great, or be it small: *Drinke yee all of this.* Unto the right administration also of the Sacraments belongeth the excluding and debarring of those, whom God hath commanded to be excluded from them. Like as it was not lawfull for those that were aliens from the countrey and religion of the Jewes, neither for any of the uncircumcised, to eat of the Paschall Lambe: So neither ought the Church to admit unto the Lords Supper those that are not baptised; or those that are baptised, but yet are aliens in their doctrine and manners from Christianity. Unto the right and due administration

1 I. Vertue.

Act. 2. 38.

& 10. 4.

1 Cor. 11. 20, 33

Act. 3. 42.

Numb. 18. 9.

Mat. 26. 27.

Exod. 12. 45.

1 Cor. 10. & 11.

The contrary vi-
ces.

1

2

I II. Verue.

Acts 17. 11.

1 Tim. 4. 13.

1 Tim. 3. 6.

2 Tim. 3. 24, 25.

The contrary vi-
ces.

1

2

Luke 12. 48.

3

Prov. 25. 27.

Sirac. 3. 22, 23.

I V. Verue.

Acts 20. 7.

The contrary vi-
ces.

1

2

3

Gen. 17. 14.

Ezra 46. 3.

V. Verue.

nistration of the Sacraments is opposed an omitting in the Church or neglect of exhortation to the receiving of the Sacraments : as also a corrupt and unlawfull administration of the Sacraments ; when somewhat is either taken from, or added to the Ceremonies instituted of God, or is altered or changed in them ; or when some are excluded from the Sacraments, which should be admitted ; or are admitted, which should by Gods ordinance be driven from them, or when the people is not instructed concerning the right and lawfull use of them.

3. *Diligently to learne the doctrine of the Church* : that is, daily to frequent the publike assemblies of the Church, and there attentively to give care unto the heavenly doctrine plainly opened and delivered, and diligently to meditate after thereon, and examine it : but especially to spend those daies which are deputed unto the ministry and service of God, in reading, meditation, and in discoursing of divine matters. These things are made manifest by the nature and necessary dependency of correlatives. For if God will have some to be diligent teachers on the Sabbath, he will also have some to be diligent hearers and learners of this doctrine on the Sabbath. And the study of learning is not without private meditation : Therefore have the men of Berea their commendation, thus ; *They received the word with all readiness, and searched the Scriptures daily, whether those things were so.* But unto them especially is the study of knowing the doctrine of God enjoyned, who either serve, or hereafter are to serve and minister unto the Church. Give attendance to reading, to exhortation, and to doctrine. And Paul will have the Minister of the Church to be fit and able to instruct, and to refute the adversaries. Unto the study of learning the doctrine, is repugnant : 1. *A contempt and neglect of the doctrine* ; that is, either not to afford our presence in sacred assemblies, when there is no just cause to hinder us, and to busie our selves in such works on the Sabbath day, as might have been deferred, or not to give care and attendance to Sermons and the preaching of Gods Word : or not to meditate, consider, and examine the doctrine of the Church. 2. *A neglect of learning the doctrine in Ministers, or in them who of God are called to the study of learning*, and either are one day to serve for the propagation of the doctrine, or have greater occasion and ability of learning it than others have. *To whomsoever much is given, of him shall be much required, &c.* 3. *Curiosity*, which is a desire and study of knowing or hearing those things which God hath not revealed, unnecessary, strange, and vain. *To search their own glory, is not glory. Seek not out the things that are too hard for thee, neither search the things rashly, which are too mighty for thee. But what God hath commanded thee, thinke upon that with reverence.* Hereof S. Paul speaketh, 1 Tim. 4. 7. 2 Tim. 2. 23. 2 Tim. 4. 3. Tit. 3. 9.

4. *To use the Sacraments according to Gods institution*. The first day of the week, the Disciples being come together to break bread, Paul preached unto them, &c. So God commanded the Pascheover to be celebrated in a solempne assembly of the people, and unto other holy daies and Sabbaths he assigned certaine sacrifices. And in like manner God will, that as his doctrine should be heard, so also the right and lawfull use of his Sacraments should be seen and be held in the publike meetings and assemblies of the Church : because God will have both these to be marks, whereby his Church may be known and discerned from other sects and peoples. Againe, as the Word, so also the Sacraments are an instrument or exercise to stirre and maintaine in us faith and godlinesse. They are also a publike profession of our faith and thankfulness towards God, and a part of Gods publike worship in the Church : Therefore the use of them is most agreeable and fit for the Sabbath day. Unto the right use of the Sacraments is contrary : 1. *The omitting and contempt thereof*. 2. *The profaning of them*, when they are not received as God hath commanded, neither by them for whom they were ordained. 3. *A superstition using of them*, when as salvation and the grace of God is tyed to the observation of the rites and ceremonies ; or when they are used to such ends, as God hath not appointed. *The uncircumcised man-child shall be cut off from his people. He that killeth a bullock, is as if he slew a man : He that sacrificeth a sheep, as if hee cut off a dogs necke, &c.*

5. *Publike invocation on God*, whereby we joyn our confession, thanksgiving, prayers

ers, and desires with the Church. For, God will be invocated not onely privately by every one, but also publicly by the whole Church for Gods glory, and our comfort, that so we may the lesse doubt that God will heare us; seeing he hath promised to heare not only us, but also others, and the whole Church praying for us together with us. For therefore God hath annexed a speciall promise unto publique prayers: *If two of you shall agree on earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven.* For where two or three are gathered together in my Name, there am I in the midst of them. And, giving of thanks, and praise unto God, is promised to God as a speciall worship: *In the midst of the Congregation will I praise thee:* And the same is commanded: *When thou blessest with the spirit, how shall he that occupieth the roome of the unlearned say, Amen, at thy giving of thanks, seeing he knoweth not what thou sayest? I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.* Now whereas Christ else-where commandeth, that when a man prayeth, he enter into his chamber, and when he hath shut his doore, pray unto his Father which is in secret; he by these words doth not condemne and forbid publique prayers, but hypocrisie and ostentation, and feigned godlinesse: which the words testifie which goe before; *When thou prayest, be not as the Hypocrites.* Now hypocrisie is a feigning and ostentation, or shew of godlinesse. We are here further to observe, that in this Commandement is prescribed the publique invocation of the Church: but that which was in the former third Commandement prescribed, is the private invocation, which concerneth every particular man. Unto publique prayers is opposed, 1. *A neglect of the prayers of the Church.* 2. *An hypocritical presence at them,* without any attention and inward devotion. 3. *Such a reading or praying as serveth not for any edifying of the Church. Thou verily givest thanks well, but the other is not edified.*

7. *Charity and bountifullnesse towards the poore;* that is, to bestow almes, and performe the duties of love and charity towards the needy, thereby to sanctifie the Sabbath, in shewing our obedience, which we yeeld unto the doctrine. Hence appertaineth the Sermon of Christ concerning the Sabbath, wherein he declareth against the Jews, *Whether it be lawfull to do no good on the Sabbath day.* And whereas God will have his Sabbath to be kept all our life time; yet will he have examples and testimonies thereof to be shewed especially on the externall or ceremoni- all Sabbath day; that is, at those times which are allotted to the teaching and learning of Gods word. For, if at that time any man shew not his desire of obeying God, when Gods doctrine foundeth in his eares, and when God willet us, surceasing and omitting all other cares, to meditate on godlinesse and amendment of life; he giveth a token that he will far lesse doe it at another time. Therefore hath it beene alwaies the custome of the Church, to bestow almes on the Sabbath day, and to performe the works of charity towards those that are in want. *Send part unto them, for whom none is prepared: for this day is holy unto our Lord.* To the bestowing of almes is repugnant, 1. *A neglect or contempt of the poore,* and of the workes of charity towards them: as when we doe not, according to our power, succour the poore that stand in need of our help. 2. *Ostentation and vaine-glory,* in giving our almes, which Christ condemneth.

7. *The honour of the Ministry of the Church,* or our obedience towards the whole Ministry in life, and manners: and this is the Morall Sabbath. Now that obedience towards the Ministry comprehendeth many things: 1. *Reverence;* that is, an acknowledging of Gods order and will in the ordaining and maintaining of the Ministry, and in the gathering of his Church by it: that is, a declaration both in words and deeds of this our acknowledgement and judgement of the Ministry. *Let a man so thinke of us, as of the Ministers of Christ, and the disposers of the secrets of God. We are Embassadors for Christ, as if God did beseech you through us.* 2. *Love,* whereby we gladly frequent divine assemblies, and heare and learne the doctrine of the Church, and with well unto the faithfull Ministers of the Church, not onely in respect of that duty of charity, which we owe; but also of the Ministry, which they discharge.

How amiable are thy Tabernacles? My soule longeth, yea and fainteth for the courts of

Mat. 18. 19, 20.

Psal. 33. 22.

1 Cor. 14. 16.

1 Tim. 2. 1.

Mat. 9. 9.

The contrary vices.

VI. Verbo.

Nehem. 8. 10.

The contrary vices.

Mat. 23.

VII. Verbo.

Five parts of the

honour of the

Ministry.

1. Reverence.

1 Cor. 4. 1.

1 Cor. 5. 20.

1. Love.

Psal. 84. 1, 2.

Psal. 122. 1.

3. Obedience.

Heb. 13. 17.

James 1. 22.

4. Thankfulness.

Deut. 12. 19.

1 Cor. 9. 7.

Gal. 6. 6.

1 Tim. 5. 17.

Mat. 10. 14.

5. Lenity.

1 Tim. 5. 19.

the Lord. I was glad when they said unto me, We will goe into the house of the Lord.

3. *Obedience* in those things which are belonging unto the Ministry. *Obey them that have the oversight of you.* Hither belong the works of love towards God and our neighbour, even the whole life of a Christian, which is that spirituall or morall Sabbath. For to hold and celebrate that spirituall Sabbath, is, in the direction and ordering of our life to obey the voice of God, speaking by the Ministry of the Church. For God will therefore have the true doctrine to be learned of us, that we may obey it. *Be ye doers of the word, and not hearers only, deceiving your owne selves.*

4. *Thankfulness*, that is, such duties as tend to the preservation and maintenance of the Ministry, Ministers, and Schooles. For if God will have Ministers to be in his Church, he will also, that every one, according to his ability, help forward and further the maintenance of the Ministry, and Schooles of learning, and doe his endeavour, that the Ministers, Teachers, and Schoole-masters be honestly provided for. For, without the study and learning of Arts and Sciences, neither can men be made fit to teach, nor the purity and sincerity of doctrine be upheld and maintained against Hereticks. Hither appertaine *Moses* Laws of the first-borne, of first-fruits, of tithes, and such like offerings, which were allotted to the *Priests* and *Levites* by way of stipend, whereby they might sustaine their owne life and their household, that so they might wholly be employed in the Ministry. And albeit the circumstances of these Laws are abolished, yet the generall remaineth for ever; because God will have his Ministry to be maintained to the end of the world. *Beware that thou forsake not the Levite, as long as thou livest upon the earth. Who goeth a warfare any time at his owne cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?* 5. *Lenity and moderation* in bearing with such infirmities of the Ministers, as do not enormously or manifestly corrupt or hinder the Ministry, and hurt the Church by offence. *Against an Elder receive now accusation, but under two or three witnesses.* To the honour of the Ministry of the Church is opposed the contempt of the Ministry: as when either the Ministry of the Church is abolished, or committed to men unworthy or unable, or is denied to be the meanes and instrument which God will use for the gathering of his Church; likewise, when the Ministers are reproached, when their doctrine is heard, and not obeyed in the ordering of our life, when the works of charity are neglected, when necessary maintenance is not allowed the Ministers, when the defence and protection of them, and other duties of thankfulness are not performed towards them, when the maintenance of Schooles, and Studies, and learning is neglected, when the tolerable defects of the Ministers are not borne with, and when for such the Ministry suffereth reproach and contumely. In like manner also it is against the use of the whole Ministry, not onely when some one privately neglecteth or omitteeth the use of the Ministry; but also when one by his commandment and perswasion or example, or by some other hinderance, calleth away his children, family, or any other from the use of the Ministry.

OF THE ECCLESIASTICALL MINISTERIE.

WHereas the publique externall worship of God, and consequently the Ministry it selfe of the Church, and the use and honour thereof is in this Commandment authorized, as appeareth by that which hath beene already handled; the doctrine concerning the Ministry of the Church is here to be examined. The chiefe questions thereof are:

- | | |
|---|---|
| 1. <i>What the Ministry of the Church is.</i> | 4. <i>What are the duties and functions of Ministers.</i> |
| 2. <i>For what end and purpose it was instituted.</i> | 5. <i>Unto whom the Ministry is to be committed.</i> |
| 3. <i>What are the degrees of Ministers.</i> | |

1. *What*

1. What the Ministry of the Church is.

THe Ministry of the Church is a function by God ordained of teaching Gods word, and administering his Sacraments, according to his divine ordinance. The parts then of the Ministry of the Church are two: 1. To preach Gods word. 2. Rightly to administer the Sacraments.

2. For what end and purpose the Ministry was instituted.

THe causes why God ordained the Church Ministry are: 1. Gods glory, because God will be magnified and invocated in this life by mankinde, not only privately by particular men, but also by the publique voice of the Church: *Give thanks to God in the Congregation.* 2. That it may be an instrument, whereby to convert men unto God: *He gave some Apostles, some Prophets, &c. for the gathering together of the Saints.* 3. That God may apply himselfe to our infirmity, in teaching men by men. 4. That men may provoke one another by their example unto godlinesse, and to the magnifying and praising of God: *I will declare thy name unto my brethren, in the midst of the Congregation will I praise thee.* 5. That God may shew his love towards man, in that he will have men to be Ministers of that great worke, the ministry of reconciliation, which also the very Son of God did administer. 6. That the Church may be seene and heard among men, and may be discerned from the other blasphemous and idolatrous multitude of men, that so the Elect may be gathered unto it, and that the Reprobate may be made more inexcusable, while they contemne and endeavour to repress the voice and calling of God, which they have heard. *But have they not heard? No doubt their sound went out through all the earth, and their words into the end of the world. Now thanks be unto God, which alwaies maketh us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place: for we are unto God the sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life.*

1. Gods glory.
Psal. 68. 16.
2. Mens conversion.
Ephes. 4. 11, 12.
3. Mens instruction by men.
4. Mens edification by good example.
Psal. 33. 22.

5. Mans advancement in so high a calling.
6. The cleere apparancy of the Church.

Rom. 10. 13,
1 Cor. 3. 14, 15,
16.

3. What are the degrees of Ministers.

OF Ministers, some are immediately called of God, some mediately by the Church. *Immediately are called* the Prophets and Apostles. *The Prophets* were Ministers immediately called of God, to teach and open the doctrine of *Moses*, and of the promise of the *Messias* to come; as also to correct their manners in the Church and Commonwealth of *Moses*, and to utter Prophecies of events in and without the Church, having a testimony and warrant, that they could not erre in doctrine. *The Apostles* were Ministers immediately called by Christ, to teach the doctrine concerning the *Messias* now exhibited, and to spread it throughout the whole world, having likewise a testimony and warrant, that they could not erre in doctrine. *Mediately were called*, 1. *The Evangelists*, who were helpers of the Apostles in their labours, and were sent of the Apostles to teach divers Churches. 2. *Bishops or Pastors*, which are Ministers called by the Church, to teach the word of God, and to administer the Sacraments in some one certaine Church. 3. *Doctors*, who are Ministers called by the Church, to teach in some certaine Church. 4. *Governours*, who are Ministers, chosen by the judgement of the Church, to administer discipline, and to ordaine things necessary for the Church. 5. *Deacons*, who are Ministers chosen by the Church, to take care for the poore, and to distribute almes.

1. Immediately called.
1. Prophets.

2. Apostles.

3. Mediately called.
1. Evangelists.
2. Bishops or Pastors.

3. Doctors.
4. Governours.

5. Deacons.

4. What are the duties and functions of Ministers.

THe duties and functions of Ministers of the Church, are in generall: 1. Faithfully and skilfully to propound and deliver the true and sound doctrine of Gods Law and Gospel, that the Church may know and understand it. 2. Rightly to administer the Sacraments according to Gods institution. 3. To goe before and shine

1
2
3

Ecc 2

unto

Titus 2.9.

4
Ad 30.28.

5

6

unto the Church by their good example of Christian life and conversation: *Above all things shew thy selfe an example of good works.* 4. To give diligent attendance unto their flocke: *Take heed therefore unto your selves, and to all the flocke, whereof the holy Ghost hath made you overseers, to feed the Church of God.* 5. To yeeld their service in such judgements as are exercised by the Church. 6. To take care that regard and respect be had of the poore.

5. *Unto whom the Ministry is to be committed.*

2 Tim. 2.12.

1 Tim. 3.2,7.

2 Tim. 2.10.

Titus 1.9.

UNto whom, and what manner of persons the Ministry is to be committed, Saint *Paul* plainly delivereth in his Epistles to *Timothy*, and to *Titus*. And, briefly to comprise them, the Ministry of the Church is to be committed, 1. Unto men, not to women: *I permit not a woman to teach.* 2. To such as have a good testimony in and without the Church: *A Bishop must be unreprouceable, well reported of, even of them which are without, lest he fall into rebuke, and the snare of the Devill.* 3. To such as are able to teach, that is, to such as rightly understand the doctrine, and have gifts in some measure rightly to expound the same: *A Bishop must be apt to teach: A workman that needeth not to be ashamed, dividing the word of truth aright. Holding fast the faithfull word, according to doctrine, that he also may be able to exhort with wholesome doctrine, and reprove them that say against it.*

OF CEREMONIES.

WHEREAS one part of the fourth Commandment is *Ceremoniall*; it shall not be unfit or impertinent to say and set downe some thing in this place concerning Ceremonies. The speciall questions are:

- | | | |
|---|---|--|
| 1. <i>What Ceremonies are.</i> | } | 3. <i>How many sorts of Ceremonies there are.</i> |
| 2. <i>How Ceremonies differ from Morall workes.</i> | | 4. <i>Whether the Church may ordaine Ceremonies.</i> |

1. *What Ceremonies are.*

Dec. 1. lib. 9. Ceremonia à cereo
de acrob. Saturnal.
lib. 3. cap. 3.

ALL divine worship was called of the Romans by the name of *Ceremony*, from the towne *Cære*, wherein the Images of the gods were kept from the Gaules, as *Livie* writeth. In the Church Ceremonies are called *Externall and solemn actions*, ordained in the ministry of the Church, either for orders sake, or signification.

2. *How Ceremonies differ from Morall workes.*

Ceremonies differ from Morall workes, in that, 1. Ceremonies are *temporary*: Morall workes are *perpetuall*. 2. The Ceremonies are done *alwaies alike*: The Morall are *not done alwaies alike*. 3. The Ceremonies *signifie*: The Morall are *signified*. 4. The Morall are as the *generall*: The Ceremoniall are restrained in *speciall*. 5. The Ceremoniall serve for the Morall: The Morall are the end or scope of the Ceremoniall.

3. *How many sorts of Ceremonies there are.*

Ceremonies are of two sorts: some *commanded by God*, some *ordained by men*. Those that are commanded by God, are the worship of God, and cannot be changed but by God only: and those are either *Sacrifices*, or *Sacraments*. *Sacrifices* are ceremonies appointed by God, wherein we offer and performe some certaine obedience unto God. *Sacraments* are Ceremonies instituted of God, whereby God testifieth and performeth certaine benefits to us. Those Ceremonies, which are *ordained by the Church*, are not the worship of God, and may be changed by the advice of the Church, if there be good causes for the changing and alteration of them.

4. *Whether*

I
Commanded by
God.
1. Sacrifices.
2. Sacraments.

2
Ordained by
men.

4. Whether the Church may ordaine Ceremonies.

THe Church may and ought to ordaine Ceremonies; because without defining and determining of circumstances, the Morall worship cannot be kept. There are notwithstanding certaine conditions to be observed by the Church, in ordaining Ceremonies; namely, 1. They must be such Ceremonies as are not impious, but agreeable to the word of the Lord. 2. They must not be superstitious, such as to which we annex worship or merit, or necessity, or which are done with offence. 3. They must not be too many, nor too toylefome and burdensome. 4. They must not be idle and unprofitable, but must all tend to edifying.

Caveats to be observed by the Church in instituting of Ceremonies.

Quest. 104. What doth God injoyne us in the fifth Commandement?

ON THE 39. SABBATH.

Ans. That we yeeld due honour, love, and faithfulness to our Parents, and so to all, who beare rule over us; and submit our selves with such obedience, as is meet, to their faithfull commandements and chastisements: And further also, that by our patience we beare and suffer their vices and manners, ever thinking with our selves that God will governe and guide us by their hands.

a Ephes. 6. 1, 2. 5. & 5. 22. Col. 3. 18, 20, 22, 23, 24. Pro. 1. 8. & 4. 10. & 15. 20. & 20. 20. Matth. 22. 21.

Exod. 21. 12. Rom. 13. 1. b Pro. 23. 22. Gen. 9. 24. 1 Pet. 2. 18. c Ephes. 6. 9. Col. 3. 19, 21. Rom. 13. 2, 3

The Explication.



Now follow the Laws of the second Table of the Decalogue, the obedience whereof doth as well verily respect God, as the commandements of the first Table, but the works are immediately exercised towards men. For the immediate object of the second Table is our neighbour, and the mediate is God. The summe of the whole obedience of the second Table Christ hath briefly comprised in these words:

Thou shalt love thy neighbour as thy selfe. And he hath laid downe this rule for better understanding of the Commandements of this second Table; *Whatsoever ye would that men should doe unto you, even so doe ye unto them: for this is the Law and the Prophets.* Of the whole second Table Christ also pronounceth that, *The second Commandement is like unto the first*; that is, the second Table is like unto the first Table; which is thus to be understood: 1. *As touching the kinde of the chiefe worship of God*, the second Table is like unto the first; and so is the second said to be like unto the first, in respect of the ceremoniall, which are not the chiefe worship. 2. *As touching the kinde of eternall punishment*, because the transgression of both Tables meriteth eternall punishment. 3. *As touching the inseparable coherence of the love of God and our neighbour*. For, our neighbour cannot be loved without the love of God: and the love of God is declared and exercised by the love of our neighbour. Whence also we may gather the causes, for which obedience is necessarily to be yeelded unto the second Table, seeing God no lesse exacteth it at our hands, then he also requireth the obedience of the first Table: namely, 1. That in this obedience God himselfe may be worshipped, and our love towards him shewed and declared by our love towards our neighbour for his sake. 2. That by the love of our neighbour our conformity with God may appeare. 3. That the society of mankind may be preserved, which was ordained of God for the celebration and magnifying of his Name. Moreover, this fifth Commandement of honour due to Parents (which Hierome plainly calleth the fifth in order) is placed first in the second Table: 1. *Because this is the cause, the bond, and ground of the obedience of the rest of the Commandements following.* For if this obedience stand, which is of the inferiours towards the superiours, who are those which ought in Gods name to command the obedience of the Commandements that

Matth. 22. 37. Marke 7. 12.

Mat. 22. 39.

Three causes of the necessity of obedience unto the second Table.

Comment. in Ephes. 6. 2. Two causes why this Commandement is placed first in the second Table.

follow; then must the obedience towards the rest of the Commandments necessarily follow. 2. *Because the Lord annexed a speciall promise, and a singular blessing unto this Commandment*; that is, *length of life* to be heaped on those, who yeeld obedience unto it. And these two; namely, the *Commandment* and the *Promise*, doth this fifth Commandment containe.

The end of the fifth Commandment.

Five sorts of superiours understood by the name of Father and Mother.

Four reasons why Parents rather then other Governours are here commanded to be honoured.

Now the *Commandment* proceedeth thus: *Honour thy Father and thy Mother.* The end of the *Commandment* is, *the preservation of civill order*, which is the order decreed and appointed by God in the mutuall duties of superiours and inferiours. *The superiours* are all such, whom God hath set over others to rule and defend them. *The inferiours* are those, whom he hath submitted to the power of others to be ruled and defended by them. The duties of superiours are comprehended by the name of Father and Mother. And our superiours are, 1. *Parents* themselves, who bred us. 2. *Tutors* and over-seers of pupils or young children. 3. *School-masters, Teachers, and Ministers of the Church.* 4. *Magistrates, high or low.* 5. *Our Elders.* All these, or whosoever else rule over us, are understood in the name of Parents, and are to be honoured of us; because God giveth them all to us instead of Parents, and they discharge the duty of Parents, and are as it were Gods Vice-gerents in ruling and governing us, substituted by God for Parents to us, when the malice of men began to increas. Now, Parents rather then other governours are named, and commanded to be honoured: 1. Because the Father-like power and government was the first amongst men. 2. Because this is as it were a rule, according to which others are to be composed and framed, and God will have superiours beare a Father-like mind and affection towards their inferiours. 3. Because it is most beloved of all men: so that to it, and in regard of it, they easily submit themselves. 4. Because, seeing the bond of duty towards Parents is the greatest, the contempt of them is the more haynous and grievous, which therefore also is with greater severity condemned by God.

In this *Commandment* then is prescribed the honour not only of Parents, but also of all Superiours; and likewise the obedience not onely of children, but also of all inferiours. Herein also are the mutuall duties of both parties commanded. For when God commandeth the duty of inferiours towards superiours, he doth also of the contrary command the duties of superiours towards inferiours: and when he commandeth Parents to be honoured, he will withall, that both they be as Parents to us, and also behave themselves as worthy of honour; that is, to doe the duty of Parents: and seeing he prescribeth the duty of Parents, it must needs be, that he also injoyneth the duties of others who beare rule, whereas they are comprehended under the name of Parents. So also he commandeth the duties of children, when he commandeth them to honour their Parents; and therein also not onely the duties of children, but of all inferiours also, because he will that all superiours be honoured of the inferiours. Hence we easily answer that objection: *Object. God in this Commandment willeth only our Parents to be worshipped, which is the duty of inferiours: Therefore he commandeth nothing here to superiours.* Ans. I deny the consequence of this reason, and rather by retortion of the argument thus conclude: *Because he commandeth Parents to be honoured: Therefore he prescribeth the duties of superiours.* For when he giveth the names to the superiours, he giveth them also the thing it selfe, or that from whence they have the name: and if God will have them to be honoured, he will also have them to doe those things that are worthy of honour. And albeit sometimes wicked men beare rule; and therefore are unworthy of honour, yet the office is to be distinguished from the persons: and whose vice we ought to detest, their office we must honour, because it is Gods ordinance. Seeing then the superiours are to be honoured in respect of their office, it is manifest, that so far forth onely we must yeeld obedience to them, as they passe not the bounds of their office.

The promise is, *That thy dayes may be long in the land which the Lord thy God giveth thee*: This promise God annexed to this *Commandment*, 1. *That by so singular a benefite proposed as a reward, he might the more invite us to the observing and keeping hereof.* 2. *To signifie how greatly he esteemeth that obedience, and how grievously he will punish*

punish those which doe against this obedience. 3. To signifie how necessary this obedience is. For this obedience towards Parents, is a preparing, and a motive cause to the whole obedience of the Laws which follow. Saint Paul alledging this promise, saith, *That this fifth Commandment is the first Commandment with promise*; that is, with speciall promise, or of a certaine particular blessing, which God promiseth to them that performe obedience. And the blessing or benefit which he promiseth, is long life. Object. *The first Table hath also a promise adjoynd: Therefore this Commandment is not the first with promise.* Ans. This Commandment hath a speciall promise, the first Table hath onely a generall. Object. *But long life seemeth not to be any blessing or benefit by reason of the misery of this life: Therefore it is a fruitlesse promise.* Ans. This cometh but by an accident: For long life is a blessing by it selfe, though it be joynd with misery. Repl. 1. *A good thing joynd with great evils, is rather to be wished away, then wished for. But long life is joynd with many evils: Therefore that blessing, by reason of the accidents, seemeth rather worthy to be wished away from us, then to be wished to come unto us.* Ans. A good thing is to be wished away from us, if it have accompanying it greater evils. But God promiseth unto the godly, together with long life, a mitigation of calamities, and, a long fruition of Gods blessings even in this life. Moreover, the worship and celebrating of God in this life is so great a good, that the calamities of this life ought not to enter the balance, or stand in comparison with it. Repl. 2. *The wicked also and disobedient are long lived: Therefore long life is not a benefit proper to the godly.* Ans. 1. A generall rule is not overthrowne by the varying of a few examples. For the disobedient for the most part perish after an evill manner and untimely. *The eye that mocketh his Father, let the Ravens of the valley pick it out. He that curseth his father or his mother, his light shall be put out in obscure darkenesse.* Ans. 2. Corporall benefits are bestowed on the godly for their safety and salvation; and therefore are tokens and arguments to them of Gods good will towards them: but on the wicked such are bestowed, partly that they, being thereby called and invited to repentance, may become more excuselesse in Gods judgement; partly, that the godly and elect, which are mingled among the wicked, may enjoy these blessings. Repl. 3. *All godly and obedient children are not long lived: yea, many of them dye speedily.* Ans. 1. Againe, a generall rule is not overthrowne by the varying of a few examples. For the greatest part of the godly are long lived. 2. Promises of corporall blessings are understood with an exception of chastisement and of the Crosse. 3. That crosseth not this promise, because unto them their translating into a better life is a most ample and large recompence of long life.

The parts of the obedience of this Commandment are three: 1. The proper vertues of superiours. 2. The proper vertues of inferiours. 3. The vertues common to both.

Three parts of the obedience of this Commandment.

The proper vertues and defects of superiours distinguished according to their duties and functions.

1. **T**He duties and functions of Parents are, 1. To cherish and nourish their children. 2. To defend and protect them from injuries. 3. To instruct, or commit them to be instructed of others. 4. To rule and governe them by domestick discipline. The same duties belong unto Tutors, who succeed in the roome and place of Parents. The finnes therefore repugnant to the duties of Parents are: 1. Not to provide and minister necessary sustentance unto the children, or to bring them up in riot. 2. Not to defend their children against injuries, or not to accustome them to patience and gentlenesse; or to offend in a foolish over-tender love; for some small or no injuries done unto them. 3. Not to instruct, or take care that their children be instructed, according to their owne, and their childrens ability; or to corrupt them by their evill instructions and examples. 4. To bring them up in idlenesse and licentiousnesse of sinning: not to chastise their children as necessity requireth, or to be too fierce and cruell unto them, beyond their duty, or the degree of the fault committed.

Four duties of Parents.
Mat. 7. 9.
1 Tim. 5. 10.
Ephes. 6. 4.
Deut. 4. 9.
Prov. 13. 1.
Prov. 19. 13.
The opposite line to those former duties of Parents.

2. The

Two duties of
Schoole-masters.

2. The duties of *Schoole-masters* or *Teachers*, 1. To teach and instruct their Schollers faithfully; seeing they are in the place of Parents. 2. To rule and governe them by scholasticall discipline. Unto the Schoole-masters and Teachers instructions and discipline, the same vices are contrary, which are unto Parents.

Four duties of
Magistrates.
Deut. 1, 10. &
17-9.

3. The duties of *Magistrates* may be brought and reduced to these heads: 1. To command the observing and keeping of the Decalogue: to wit, that their subjects live according to both Tables of the Decalogue, that is, according to the whole Decalogue as concerning externall discipline. 2. To execute the Decalogue, or the commandments of the Decalogue; that is, to maintaine the obedience thereof by deterring them who observe it, and by punishing them that transgresse against discipline, either in goods, or in name, or in body, or in life. 3. To enact some *positive Laws* for maintenance of Civill order, which otherwise would not stand. Now *Positive Laws* are a determining and defining of such circumstances as are necessary for maintenance of order and decency in the Common-wealth, and serve for the keeping or obedience of the Decalogue. 4. To put also these their owne Laws in execution. Unto the

What positive
Laws are.

Two opposite
extremes to
those former
duties.

1. Slacknesse or
remissnesse.

What slacknesse is.

2. Tyranny.

What tyranny is.

Magistrates duty two extremes are opposed: 1. Slacknesse or slothfulnesse, which is, either not to require of his subjects the discipline of the whole Decalogue: or, not to ordaine those things which are required to the preservation and order of civill society: or, not to defend the innocent against injury: or, not to restraine: or, to punish lightly such as offend against the discipline of the Decalogue, or against the positive Laws. 2. Tyranny: which is, either to command his subjects things that are unjust: or, to punish that which is no sin, and them who sinne not: or, to punish more grievously, then the degree of the fault doth deserve.

3. Duties of
Lords and Mas-
ters.

Ephel. 6.9.

Sirac. 33.23.

3. The duties of *Masters* and *Lords* are, 1. To command such things unto their family as are just and possible, to prescribe just and lawfull labours, not unlawfull, not impossible, not too burdensome and unnecessary. 2. To afford them nourishment, and to give them their wages for their labours. 3. To governe them by domesticall discipline. The fodder, the whip, and the burden belong unto the Ass; and meat, correction, and worke unto the servant.

4. Opposite vices
to the three for-
mer duties.

4. The sins and faults of Lords and Masters are, 1. To permit in their family idle slothfulnesse and licenciousnesse. 2. To command unjust things, and to lay on too grievous burdens. 3. To defraud their servants of their meat and wages. 4. To grieve and exasperate their family through too much rigour and severity.

The duty of
Elders.

Their defects.

5. The duties of Elders and such as are superior in wisdom and authority is, to governe and further others by the example of their life, by their counsels and admonitions. These transgresse against their duty and calling, 1. Through folly or corrupt counsels. 2. Through lightnesse of manners, and by their evill example. 3. By neglect of the younger sort, or other inferiours, whom they see to offend, and might by their counsell and authority correct and amend, but doe not.

The vertues proper to inferiours.

5. Parts of the
duty of inferiours
towards superi-
ours.

1. Reverence.

THe proper duties of inferiours are expressed by the name of *Honour*. For, *Honour* signifieth and comprehendeth, 1. The Reverence of the inferiours towards the superiours; which is, 1. An acknowledgement of Gods will, who will have such an order to be in the calling and degree of superiours, and doth ordaine the same, and adorne and furnish it with gifts necessary. 2. An approbation of this order, and these gifts of God. For if we doe not know and acknowledge this order to be good; we will not honour it. 3. A subjection and submission unto this order, even for the will and pleasure of God. 4. An outward declaration of this their judgement and minds in words and deeds, and in ceremonies and gestures, which differ according to places. But reverence is also in the minde; and doth not consist only in outward gestures. And subjection here comprehendeth such obedience as is not constrained, but ready and willing. Secondly, *Honour* signifieth a Love which we must beare unto them, in respect of their calling and office; and this cannot be severed from reverence. For whom we love not, them we cannot reverence. Thirdly, *Honour* signifieth obedience in all things

2. Love.

3. Obedience

things lawfull and possible, which the superiours, according to their office and calling, command: and this obedience must be voluntary, even as children rejoyce to doe those things which are gratefull and most acceptable unto their Parents. Fourthly, *It signifieth thankfulness towards superiours*; which requireth that every one, according to his calling and ability, and as occasion serveth, aide and further them. Fifthly, *It signifieth lenity and equability towards superiours*; which is, to beare with those vices or Parents and superiours, which may be borne-with and tolerated without any reproach unto Gods name, or which are not flat repugnant unto his Law. Hereby is easily gathered what duties are injoynd to inferiours, and what things agreeable to their duties and callings they owe to every sort and order of superiours. *The inferiours sinne and transgresse* against that honour which they owe unto their superiours, either not accounting of them, as being in that place where God hath placed them; or, yielding more unto them then may agree unto men: or, hating them, especially for executing their office and duties: or, loving them more then God: or, denying obedience to their just and lawfull commandments: or, obeying them in shew, or when they command things unjust and impious: or, harming them with injuries: or, not aiding them in what things, and by what means they may: or, gratifying them flatteringly and unrighteously: or, exagitating their infirmities: or, by flattery commending their errors and vices: or, not advising them according to their place, with due reverence, of enormous and pernicious faults committed by them.

The virtues common to both superiours and inferiours.

THe common duties unto all, or those virtues which are here prescribed unto all degrees, both of superiours and inferiours, and the contrary vices whereof are condemned, are: *That generall justice*, which is, obedience, according to all Laws *I. General justice.* that appertaine unto all, in respect of every ones vocation and calling. That this is here commanded, is manifest, because the superiours must require this of their inferiours, and incite them by their example to obey: and inferiours are commanded to obey all just ordinances and commandments. Unto this *generall justice* are opposed, *The contrary vices.*

1. All neglects of such duty, as just Laws require of every one, either of superiours, or inferiours. 2. All stubbornesse, disobedience, and sedition. 3. Making shew and semblance of observing our duty, and eye-service, or hypocrisie. *II. Particular distributive justice,* which keepeth a proportion in distributing of offices, rewards, and punishments, or which is a vertue giving to every one his own. Now every mans own is such an office, or honour, or reward, as is convenient and fit for him, and belongeth unto him: *Give to all men their duty: tribute, to whom ye owe tribute; custome, to whom custome; feare, to whom feare; honour, to whom ye owe honour.* *Rom. 13. 7.* To this is opposed, *The contrary vices.*

1. *Error*, which taketh away an office from him to whom it is due, and giveth it another, who should not administer it, or to whom it doth not agree. 2. *Rashnesse*, or accepting of persons, or partiality in distributing offices, or in giving honours, or in bestowing rewards. *III. Sobriety,* which is a vertue in a man well knowing and understanding those parts which belong properly unto his own duty and office, examining them, and doing, according to Gods commandment, those things that belong to him, constantly, continually, studiously, willingly, and cheerefully: likewise, containing himself, with this endeavour of wel-doing, within the bounds of his own duty and calling, letting passe things that appertaine not to his vocation, and such as are unnecessary: and all to this end principally, as thereby to serve God, and his neighbour, and to doe those things which are pleasing to God, and profitable unto men. *Study to be quiet, and to meddle with your owne businesse. He that ruleth, let him doe it with diligence. Serve as the servants of Christ, doing the will of God from the heart. All that thine hand shall finde to doe, doe it with all thy power.* *1 The 4. 11. Rom. 13. 8. Ephel. 6. 8. Ecclel. 9. 10.* But it is to be observed, that this vertue is not onely to understand what are the parts of a mans duty, but also to examine and search, if yet there be ought remaining which he knoweth not to belong unto his duty. For he that knoweth not, must seek and search, otherwise

The contrary vices.

1. Negligence.

2. A shew of diligence.

3. Curiosity.

4. Arrogancy.

IV. Love of our kindred.

1 Tim 5. 8.

The contrary vices.

1. Unnaturalnesse.

2. Indulgency.

V. Thankfulness.

Prov. 17. 13.

The contrary vices.

1. Unthankfulness.

2. Flattery.

VI. Gravity.

Prov. 21. 1.

Ecclef. 7. 3.

Stra. 41. 12.

Gal. 6. 4.

Titus 2. 7.

The contrary vices.

1. Levity.

2. Ambition.

VII. Modesty.

therwise he shall nevertheless render an account of neglecting his duty, because his ignorance was purposed and voluntary, which excuseth not. *Unto sedulity* is opposed, 1. *Negligence or slothfulness*, which either doth not looke after matters, or doth willingly let them passe, and performeth the parts of this duty either not willingly, or not entirely, or not diligently. 2. *A shew of diligence*, which doth his duty, chieflly for his owne glory and commodity sake. 3. *Curiosity*, which intrudeth and insinuateth himselfe into other mens duties. 4. *Arrogancy*, which giveth that unto himselfe, which he hath not, or boasteth of that which he hath.

IV. *Love, or tender affection* towards our kindred and neere of blood, as towards our Parents, Children, and other kinsfolkes. For when God willet us to honour our Parents, he will also that we love them, and that as our Parents: and when he will have them Parents, he will also have their children to be loved of them; and that not onely as strangers, but as their children. For, seeing God ordaineth the bonds of conjunction betweene men; he also alloweth the degrees of love and duties. *If there be any that provideth not for his owne, and namely, for them of his household, he denyeth the faith, and is worse then an Infidel.* Unto love are repugnant, 1. *Unnaturalnesse*, which either hateth, or doth not affect and love those which are neere of blood unto him; neither is carefull of their safety. 2. *Indulgency* or cockering; which, for the love of any, either winketh at their sinnes being pernicious either to themselves or others, or doth gratifie them in things forbidden of God.

V. *Thankfulness*, which is a vertue consisting of truth and justice, acknowledging from whom, what, and how great benefits we have received, and have a desire or willingness to performe and returne for them mutuall labour, or mutuall duties, such as are honest, and possible. *He that rewardeth evill for good, evill shall not depart from his house.* Unto *Thankfulness* are repugnant, 1. *Unthankfulness*, which doth not acknowledge, or doth not confesse the author and greatnesse of the benefit received, or doth not indeavour to performe mutuall duties. 2. *Unlawfull gratifying*, or parasite-like flattering.

VI. *Gravity*, which is a vertue, that, on knowledge of a mans calling, and degree, observeth that which becometh a mans person, and sheweth a constancy, and squarenesse in words, deeds, and gestures, that thereby we may maintaine our good estimation or authority, that our calling be not reproached. For, because God will have superiours to be honoured, he will also that they themselves maintaine their owne honour. *Now glory*, which is an approbation yeelded us both of our owne conscience, and of the conscience of others, judging aright (seeing it is a vertue necessary both for the glory of God, and for the safety and wel-fare of men) is without question to be desired, so that these ends be withall respected. *A good name is to be chosen above great riches. A good name is better then a good oymment. Have regard to thy name for that shall continue with thee above a thousand treasures of gold. Let every man prove his owne worke, and then shall he have rejoycing in himselfe onely, and not in another. Above all things, shew thy selfe an example of good workes, with uncorrupt doctrine, with gravity, integrity.* Unto gravity are contrary, 1. *Levity*, not observing seemliness, or conveniency, or constancy in a mans words, deeds, and gesture, or not having a desire of retaining his good name and estimation. 2. *Swelling or ambition*, which is to lift up himselfe in respect of his owne calling or gifts, and to contemne and neglect others, and to be aspiring to higher places, and to seeke the applause and approbation of man, not for any desire of Gods glory, or of his neighbours safety, but onely for an ambitious humour and desire of preeminence.

VII. *Modesty* is a vertue which hath neere affinity with gravity, whereby a man knoweth his owne imbecillity, and, considering his place and office wherein he is placed by God, keepeth a meane and conveniency of person in opinion and in speech of himselfe, and in actions, and in behaviour, to this end, that we give no more to our selves then becometh us, or defraud others of due reverence; that we shew no more glitter or gloriousnesse in our apparell, in our behaviour, in our talke, and life, then is needfull; that we set not our selves before others, or oppress others;

but

but behave our selves, according to our ability and capacity, with an acknowledgement of Gods gifts in others, and of our owne defects. Now, as it was said, *Modesty hath an affinity with gravity*: For if gravity be not joyned with modesty, it degenerateth into ambition and swelling. *If any seems to himselfe that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.* Humility and modesty differ in their end: and modesty is towards men, acknowledging their owne vices, and the gifts that are in others: Humility is towards God. Unto *modesty* are repugnant, 1. *Immodesty*, which reteineth not a seemly conveniency (becitting both our owne person, and them with whom we converse) in words, deeds, behaviour and apparell. 2. *Arrogancy*, which in opinion and speech challengeth more unto himselfe then his strength will beare, or doth either admire his owne gifts, or vaunt of them without need, or extoll them above measure. 3. *Shew of modesty*, which is, in his admiration of himselfe, yet to extenuate and debase himselfe, and to be backward in receiving of honours or offices, which a man desireth, to hunt after his owne praise, or an opinion of modesty.

The contrary vices.
1. Immodesty.
2. Arrogancy.
3. Counterfeit modesty.

VIII. *Equity*, which is a vertue mitigating, upon good cause, the rigour of strict justice in punishing and taxing others offences, patiently bearing with some such errors and defects, as do not enormously harme the publique safety, or the private welfare of our neighbour, and covering and correcting such vices of others, or endeavouring to heale and cure them. For this, by reason of mens manifold infirmities, is so necessary both in superiors, and inferiors towards superiors, that without it, civill society cannot consist. *Be subject to your Masters with all feare; not onely to the good and courteous, but also to the froward.* Hither appertaines the example of the Sonnes of Noab. Likewise the Commandment of the moderation and gentlenesse of Parents towards their children in exercising correction and discipline. *Fathers, provoke not your children to wrath, but bring them up in instruction and information of the Lord. Provoke not your children to anger, lest they be discouraged. To Masters, doe unto your servants that which is just and equall, knowing that ye also have a Master in heaven.* Unto equity are repugnant, 1. *Immoderate and unlawfull rigour*, in censuring of those that sinne through infirmity without any enormous harming either of their own safety, or others. 2. *Slacknesse*, not punishing or reprehending, according to his place, enormous faults. 3. *Flattery*, which for to curry favour, and for commodities sake, praifeth that which is not to be praised, or attributeth greater things to one, then are becoming for him.

VIII. Equity.
1 Pet. 2. 13.
Gen. 9. 21.
Ephes. 6. 4.
Col. 3. 21. & 4. 1.
The contrary vices.
1. Immoderate rigour.
2. Slacknesse.
3. Soothing.

Quest. 105. What doth God exact in the sixth Commandment?

ON THE 40. SABBATH.

Ans. That neither in thought, nor in gesture, much lesse in deed, I reproach, hate, or harme, or kill my neighbour, either by my selfe, or by another^a: but I cast away all desire of revenge^b. Furthermore, that I hurt not my selfe, or cast my selfe wittingly into any danger^c. Wherefore also that murthers might not be committed, he hath armed the Magistrate with the sword^d.

^a Mat. 5. 21, 22, & 16. 51.
Gen. 9. 6.
^b Ephes. 4. 26.
Rom. 12. 19.
Mat. 5. 25.
Rom. 13. 4.

and 18. 35. ^c Rom. 13. 14. Colos. 2. 23. Sirac. 3. 27. Mat. 4. 7. ^d Gen. 9. 6. Exod. 21. 14. Mat. 26. 51. Rom. 13. 4.

Quest. 106. But this Commandment seemeth to forbid murther only.

Ans. But in forbidding murther, God doth further teach, that he hateth the root and cause of murthers, to wit, ^e envie, ^f hatred, & desire of revenge; and doth account them all for murther^h.

^e Prov. 14. 30.
Rom. 1. 29.
^f 1 John 2. 11.
^g James 1. 20.
Gal. 5. 20.
^h 1 John 3. 15.

Quest.

Quest. 107. Is it enough that we kill no man in such sort as hath beene said?

Ans. It is not enough. For when God condemneth anger, envy, hatred, he requireth that we love our neighbour as our selvesⁱ: and that we use humanity^k, lenity, courtesie, patience^l, and mercy towards him^m, and turne away from him, asmuch as we may, whatsoever may be hurtfull unto himⁿ: In a word, that we may be so affected in minde, as that we sticke not to doe good also unto our enemies^o.

i Mat. 12. 39.
and 7. 12.
Rom. 12. 10.
k Ephes. 4. 2.
Gal. 6. 1, 2.
Mat. 5. 5.
Rom. 12. 18.
l Luke 6. 36.
Mat. 5. 7.

m 1 Pet. 3. 8. Col. 3. 12. n Exod. 23. 5. o Mat. 5. 44, 45. Rom. 12. 20.

The Explication.



He scope or end of this Commandement, is the preservation of the life and safety of mens bodies, and of the wel-fare both of our selves and others. Here therefore are commanded all things which make for the preservation of our owne life, and the life of others. Contrariwise, here are forbidden all those things which tend to the destruction of our life, or the life of others: that is, all wrongfull harming, all desire of doing harme; yea, and all signes of this desire.

Why murder
only is here
named.

Now in this prohibition is named *murder*, not that God forbiddeth that alone, but thereby to take away together with the effect the proper causes thereof: and under the name of *murder*, are all sins which accompany it comprehended, that by signifying thus the hainousnesse and grievousnesse thereof, we may be the more effectually withdrawne and deterred from committing them: according to that rule; *When any speciall vertue is commanded, or any speciall vice forbidden, the generall vertues and vices, the causes thereof, or whatsoever hath any affinity therewith, is commanded and forbidden.* Here is to be proved, 1. *That internall things are also commanded and forbidden by this Commandement.* 2. *That the hurting either of our selves or others is forbidden.* 3. *That the defence of our neighbour is commanded.* 1. Internall things are commanded and forbidden, 1. *Because when the effect is commanded or forbidden, the cause is also commanded or forbidden.* 2. *From the scope and end of the Commandement:* God will not have us to hurt any: therefore he forbiddeth the meanes also whereby we may hurt. 3. *By the interpretation of Christ: Whosoever is angry with his brother unadvisedly, shall be culpable of judgement:* Therefore all unjust wronging of our neighbour, together with the outward slaughter of him, is forbidden; yea, and all the causes, occasions, and signes of this harming; as anger, envie, hatred, and desire of revenge.

I. Why internall
murder is for-
bidden in this
Commandement.

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Mat. 5. 21.

II. Why hurting
of our selves, or
others is here al-
so forbidden.

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III. Why the de-
fence of our
neighbour is here
commanded.

II. *The hurting, yea, and neglect as well of our selves as of others, is forbidden*, because the causes why God commandeth us to have regard of anothers life, are the same in us: 1. *The image of God in man, which by us may not be destroyed, neither in our selves, nor in others.* 2. *The similitude and likenesse of nature, and our originall from our first Parents.* For as our neighbour is not to be hurt and wronged by us, because he is our flesh; so neither may we violence or hurt our selves, because, No man ever hated his owne flesh. 3. *The greatnesse of the price and ranfome wherewith Christ purchased all the members of the Church.* 4. *The conjunction of Christs members.* And seeing these causes are found in our selves also, it followeth that by this Law every one is forbidden to hurt or neglect his owne life or body. III. *The defence of our neighbour is commanded.* For, whereas the Law not onely commandeth us to avoid finnes, but also to imbrace and practise the contrary unto them; it is manifest that God her doth not onely forbid us to endanger any mans life and safety, but farther also commandeth us, as far forth as we may, to defend and preserve it. Therefore this negative Commandement, *Thou shalt doe no murder*, includeth the affirmative, *Thou shalt preserve the life of thy neighbour.*

The substance and summe of the Commandement is, That we neither harme by any
externall

externall work, either our own life, or the life of another, or any mans safety and well are of body, either by force, or by deceit, or by neglecting; neither with in affection or will, an impairing thereof, or signifie by any tokens any such affection or will; but on the contrary, endeavour to defend and preserve the same to the utmost of our power. Wherefore, *Thou shalt doe no murder*, signifieth, 1. *Thou shalt not desire to murder, either thy selfe or others*. For what God will have, not to be done of us, that doth he not grant to be wished or desired. 2. *Neither shalt thou intimate or signifie any desire of murdering either thy selfe or others*. For, the desire and wishing whereof God forbiddeth, he forbiddeth also any inkling or signification thereof to be given either in words, or behaviour, or countenance. 3. *Neither shalt thou put this desire in execution*. For, the desire and signification whereof God forbiddeth, he verily much more forbiddeth the practice and execution thereof. The contrary then is, Thou shalt love and help thy selfe and others, 1. *In heart and desire*. 2. *In signification*. 3. *In practice and execution*. Hence spring and arise all the virtues of this Commandement, and likewise the contrary vices unto them. The vices which are here forbidden, tend to the ruine and destruction of men: the virtues that are here commanded, tend to the preservation of the life or safety of men. And the safety of men is preserved, either by not hurting, or by helping them. Whereby are made two divers kinds of virtues of this Commandement: the former whereof containeth the virtues which tend to the not hurting of mens safety: the other compriseth the virtues which tend to the helping and furthering of mens safety. The virtues not hurting the safety of men are of three kindes. For we are said, *Not to hurt* three waies: to wit, either, *being not hurt* or provoked, or *being provoked*, or *both waies*. In the first manner of not hurting, consisteth particular justice, hurting no man: In the second, Mildnesse and Equability: In the third, Peaceablenesse. Again, the virtues helping and furthering mens safety are two-fold. For we are said *To helpe*, 1. *By repelling evils, dangers, and injuries*. 2. *By doing good, or benefiting our selves, or others*. In the first manner of helping, consisteth Commutative justice in punishments, Fortitude, and Indignation: In the second, Humanity, Mercy, and Amity.

The meaning of the Commandement.

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Two kinds of virtues prescribed in this Commandement.

1. Not hurting virtues.

2. Helping virtues.

The virtues not hurting the safety of men.

I. **P**articular Justice not hurting any man, is a vertue which neither by endeavour, nor by neglect hurteth the life or body of any of whom we are not hurt, except God command it. Or, A vertue shunning all harmings which are done either by violence, or by deceit, or by neglect of our owne, and others safety. This is expressed in the words, *Thou shalt doe no murder*. Unto particular justice hurting no man, is opposed, 1. *All unlawfull harming of our owne or any others life and body*, whether of purpose, or of negligence. 2. *Remissnesse*, when they are not hurt, who are to be hurt, by them unto whom the execution belongeth.

I. Particular justice.

II. **Mildnesse**, or placability, or easinesse in forgiving, which is a vertue moderatresse and governesse of anger, which neither is angry for no cause, neither upon a light cause: neither, where is cause of just anger, witheth the destruction of the person that hurteth; but is displeased onely at the reproach of Gods name, or for unjustice, or for the hurt of our neighbour, and admitteth not in minde the desire of revenging any injury, be it never so great, but heartily wisheth the safety and good estate of enemies; and it willers, and endeavoureth to maintaine the same according to our ability, and their necessity. Or, it is a vertue moderatresse and governesse of anger, which shunneth all unjust anger, and doth so moderate just anger, as that it is not angry beyond measure, or passeth the bounds and limits by God prescribed, neither burneth with a desire of revenge, but pardoneth offences and also grievous injuries, even to enemies; so that the anger conceived neither aimeth at, nor lighteth on the persons, but on the vices of offenders; and that with this regard, that it witheth the safety of them, who most heinously offend. *Blessed are the meeke, for they shall inherit the earth*. Unto Mildnesse is repugnant, 1. *Remissnesse*, when a man is not moved for grievous injuries, nor reprehendeth and punisheth them, or is too slack

II. Mildnesse.

Mac 5. 5.
The contrary vices.

in forbidding them. 2. *Unjust or immoderate anger.* 3. *Desire of revenge,* grudging, hatred and spite.

III. Equity.

III. *Equability* or equity, which is a virtue of near affinity with mildness, which is a moderate use of strict justice (which equalleth punishments with faults) upon good and reasonable cause: as when in respect of the crime it selfe, or our owne duty, or the publike safety, or the private safety of them which transgresse, or for the avoiding of offence, or for any other good cause, we yeeld somewhat of our right, in punishing offences, or in punishing of injuries. *Brothers, if a man be fallen, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted. Let your patient minde be knowne unto all men.* Unto equability, or equity is repugnant, First, *Immoderate rigour,* cruelty and unjust severity, when there is had no regard of circumstances: whereof it is said: *Extreme right is extreme wrong.* Secondly, *Remissenesse*; that is, not to be moved at such things, whereat we ought to be moved: as, when God commandeth, &c. Thirdly, *Partiality,* and accepting of persons.

Gal. 5. 1.
Phil 4. 5.

The contrary
vices.

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IV. Peaceableness.

IV. *Peaceableness*, or a study of peace and concord, which is a diligence both in avoiding unnecessary causes and occasions of offences, discords, contentions, and hatreds: and also in reconciling those which are offended either with us, or with others: and lastly, in retaining and keeping of peace, for the retaining whereof not to refuse troubles, and the dissembling and forbearing of injuries whereby we have beene harmed, so as it be without the reproach of Gods name, and any grievous impairing either of our owne, or others safety. Unto *Peaceableness* is opposed, 1. *Turbulency*, or quarrellousnesse, giving or taking occasion of sturres, whereunto belong all envie and delight in contentions, back-biting, slandering, whispering. Here therefore all contentious persons, back-biters, slanderers, and whisperers are condemned. 2. *Remissenesse*, when a thou so covetest to keepe peace, that thou dost not respect Gods glory, neither thine owne and thy neighbours safety. This is an unjust gratifying.

The contrary
vices.

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The virtues helping and furthering mens safety.

V. Commutative justice.

V. *Commutative justice in punishments*, is a virtue observing equality of offences and punishments, inflicting either equall punishments unto the faults, or less being induced thereto upon good cause, according to the respect and consideration to be had of circumstances in civill judgement, for the maintenance of Gods glory, and for the preservation of mens society. For when God forbiddeth the society of men to be harmed or impaired, and will have the Magistrate to be the maintainer of discipline according to the whole Decalognie, he will also have them with just punishments restrained, that make any grievous breach of this order. Wherefore a Magistrate may offend not only in cruelty, or unjust severity, but also in lenity or remissenesse, and in licencing men to hurt and injure others. *Because thou hast let goe out of thy hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people: He that killeth any man, he shall be put to death. Yet shall take no recompence for the life of the murderer, which is worthy to die: but he shall be put to death. Life for life, eye for eye, tooth for tooth. The Fathers shall not be put to death for the children, nor the children put to death for the Fathers, but every man shall be put to death for his owne sin. Thou shalt make cities of refuge, that innocent blood be not shed within thy Land.* Here therefore is commanded, for the defence and safeguard of mens safety, severe justice, which remitteth not punishment without good cause, and observeth equality of the offence and punishment. Whereof it is manifest, that this Commandment doth not take away, but ordaine and establish the office of the Magistrate in punishing transgressors. *He is the Minister of God, and beareth not the sword for nought.* For when God commandeth a man to be slain, not men now, but God himselfe putteth him to death by them, unto whom he giveth this in charge. And that the licentiousness of doing violence or outrage might not grow strong and increase, he would have transgressors

1 Kings 20. 42.

Levit. 24. 17.
Numb 35. 31.

Exod. 21. 23.
Deut. 24. 10.

Deut. 19.

Rom. 13. 4.

iors to be curbed and kept short by punishments. Wherefore the revenge due to Magistrates is comprehended in that saying, *Vengeance is mine; I will repay, saith the Lord.* And hereby is answer made unto this objection, *It is said here, thou shalt doe no murdher: Therefore we must not at all put any man to death: and by consequent, this justice doth not appertaine to this Commandement; as which cannot be kept, except many be put to death.* Unto which we answer: 1. *We must therefore put some to death, lest the society of men be destroyed by thieves and robbers.* 2. *It is said, Thou shalt doe no murdher;* that is, not thou that art but a private man, not according to thy owne pleasure and lust, without any warrant and speciall exception against this Law. For God punisheth when the Magistrate punisheth. Unto Justice commutative in punishments, Unjustice is contrary, which either doth not at all punish, or doth unjustly punish: as, 1. Cruelty and over-great severity, or false pretending of strict justice. 2. Private revenge. 3. Remissenesse, when that is not punished which ought to be punished. 4. Partiality, or accepting of persons.

VI. *Fortitude* is a vertue, which adventureth dangers according to the rule of well-informed reason; that is, such dangers as right and ruled reason willet to adventure, and that for the glory of God, the safety of the Church and Commonwealth, the defence and preservation either of our selves, or others, against grievous injuries. Now this fortitude of Gods Saints ariseth from faith, and hope, and the love of God and their neighbours. But that *heroicall fortitude*, which is a speciall gift of God, as in *Joshua, Sampson, Gedeon, David*, is to be distinguished from that presentnesse of minde and courage, which through a cogitation and thinking on Gods will ought to be raised and stirred up in all, especially in Governours: *Be strong, and shew thy selfe a man.* Hither appertaineth the example of the spies of the Land of Canaan, and of the people being out of heart, and despairing for ever compassing and possessing of it. Like unto this vertue, is *warlike fortitude*: which is a defendresse of justice, and an undertaking of the just defence of our selves or others, albeit it be not without perill and danger. *Warre* is either a necessary defence against those that exercise robbery, and outrages, or cruelty against the people; or a just punishment for grievous injuries sustained, which is undertaken of the ordinary power by force of armes.

Unto *Fortitude* is opposed, 1. *Timorousnesse*, and the betraying of anothers safety, when thou art able to undertake his defence: likewise a slunning of necessary dangers, and such as God hath commanded us to undergoe. 2. *Rashnesse*, or foole-hardinesse, which is to undertake things unnecessary and unprofitable.

VII. *Indignation*, or zeale, is a vertue justly offended and wroth for the reproach of Gods name, the unjust hurting of our neighbour, and for some grievous injurie, which is done either against God or our innocent neighbour; having moreover a desire, as ability and strength affordeth, to repell and revenge the injurie done against God or our neighbours, according to Gods Commandement. *Gedeon* said to *Zebah and Zalmunna*, *The men that yee slew at Tabor, were my brethren, even my Mothers children: as the Lord liveth, if yee had saved their lives, I would not slay you.* And the Israelites wage warre against the Benjamites, for the wickednesse committed against the Levites wife. As therefore unjust warres are forbidden by this Commandement, so just warre is allowed in the fifth Commandement, as a part of the Magistrates duty towards his subjects, and in this Commandement as a defence both of his owne and others safety and life; and consisteth partly in justice not hurting and punishing, partly in fortitude and indignation. For either it is, as before was said, a necessary defence against those that exercise robbery and violence, or cruelty against the people, or a just punishment for grievous injuries; which is undertaken by ordinary authority with force of armes. *My Lord fighteth the battels of the Lord.* Hither also belongeth the defence of their owne life and their neighbours, which private men use against unjust force and violence, when necessitie suffereth not the Magistrates aide to be required: for when the Laws and the Magistrate arme a private man against a robber, or adulterer, he useth then the sword, not unadvisedly taken, but justly delivered into his hand by the Magistrate,

as being the Magistrates deputy and minister. So *Moses* slew the Egyptian in defence of the Israelites. Unto *Indignation* are repugnant, 1. *Unjust anger*. 2. *Remissnesse or slownesse*, when there is no sharpnesse or earnestnesse shewed in being justly offended with injuries, and in revenging them.

VIII. Humanity.

Rom. 13. 10.
Gal 6. 10.
The contrary
vices.

VIII. *Humanity*, or the love of man, is a true and sincere good will both in minde, and will, and heart, towards others, and a declaration thereof in words, behaviour, and duties convenient, and possible. This selfe-same vertue in the Scriptures is called the love of our neighbour, which in Philosophy is termed *Humanity*: for by this vertue all men performe that to others, which they would have to be done unto themselves. Be affectioned to love one another with brotherly love. Let us doe good unto all men, but especially unto them which are of the household of faith. Unto *Humanity* are opposed, 1. *Inhumanity*, or waywardnesse: which either omitteth the proper duties of humanity, or committeth the contrary thereunto. 2. *Spightfulnesse*, or envy which is a repining at anothers good, and a desire either to winne that good unto himselfe, or avert it at least from another. 3. *Self-love*, with a neglect of others. 4. *Unjust pleasures or gratifying*.

IX. Mercy.

Mat. 5. 7.
The contrary
vices.

IX. *Mercy* is a vertue, which hath a fellow-feeling, and taketh compassion of the calamities of good men, or of those who sin through ignorance or infirmity, and endeavour to take them away, or to assuage them as much as equity and Gods glory permitteth, neither rejoyceth at the calamities of the very enemies themselves. Or it is sorrow for calamities of innocent men, or such as fall through ignorance or infirmity, and a desire to assuage or take away their calamities by honest means: Blessed are the mercifull, for they shall obtaine mercy. Unto mercy are contrary, 1. In the defect, *unmercifulnesse*, *cruelty*, *hard-heartednesse*, not to have compassion of those of whom we are to have compassion. Likewise, *rejoycing at another mans harme*, and *uncompassionatenesse void of all griefe*. 2. In the excesse, *Remissnesse*, when they are spared, whom God will not have spared, which is *cruell pity*, whereby the whole society of men is hurt, yea, and he himselfe also who is spared.

X. Amicitie.

Prov. 13. 34.

The contrary
vices.

X. *Amity* is a vertue comprehended under *Humanity* as a speciall under his generall, and it is a mutuall and sincere good-will betweene good men, kindled by the mutuall knowledge of vertue each in other, by a communication, and other honest duties in both parties, performing mutuall duties, such as are just and lawfull, and possible. A man that hath friends, ought to shew himselfe friendly: for a friend is nearer then a brother. It is different from love, in that love stretcheth both to the knowne and unknowne; but *amity* or friendship extendeth onely to those that are knowne one to another, and that for some vertues appearing in them. Unto *amity* or friendship are opposed, 1. *Enmitie*. 2. *Neglect of friends*. 3. *Lightnesse in joyning and loosing friendship*. 4. *Counterfeiting and dissembling of friendship*. 5. *Flattery*. 6. *Unjust gratifying*.

A summary Table of the sixth Commandement.

In the sixth Commandement : Thou shalt doe no murder, is	1. Forbidden all unjust harming of our owne, or our neighbours life and safety: and our neighbour is hurt by	1. Forsaking him, and not helping him to our power; which is a neglect of the duties, which are required for the preservation of life.
	2. Wronging him: which is done by	1. Externall force or violence; as by 2. Internall affection; as
	1. Not hurting them: for they ought not to hurt others who are	1. Murder. 2. Back-bitings. 3. Injuries whatsoever. 1. Anger. 2. Hatred. 3. Desire of revenge.
	2. Commanded the preservation of our own, and other mens life or safety. And this is preserved by	1. Not provoked, which is the part of Justice. 2. Provoked, which is the point of Gentleness and equity. 3. Either provoked or unprovoked, which is the point of Peaceableness.
	1. Helping them: and our neighbour is holpen by	1. Repelling injuries from him: which is done by 2. Benefiting him: through
		1. Commutative Justice in punishments. 2. Fortitude. 3. Indignation. 1. Humanity, or kindness and good will. 2. Mercy. 3. Amity, or friendship.

Quest. 108. What is the meaning of the seventh Commandement?

Ans. That God hath in execration all turpitude and filthinesse^a, and therefore we also must utterly hate and detest it^b, and contrariwise live temperately, modestly, and chastly^c, whether we live in holy wedlocke, or in single life^d.

ON THE
41: SABBATH.
a Levit. 10. 28.
b Jude 22.
c 1 Thes. 4. 3.
4, 5.
d Heb. 13. 4.
1 Cor. 7. 7.

Quest. 109. Forbiddeth God nothing else in this Commandement, but adultery, and such kinds of uncleannesse?

Ans. Seeing both our body and soul are the Temples of the holy Ghost, God will have us to possesse both in purity and holinesse. And therefore deeds, gestures, words^e, thoughts, filthy lusts^f, and whatsoever enticeth a man unto these, all that he wholly forbiddeth^g.

e Eph. 5. 3, 4.
1 Cor. 16. 18,
19, 20.
f Mat. 5. 27, 28
g Ephes. 5. 18.
1 Cor. 15. 33.

The Explication.

GOD in this Commandement ratifieth or establisheth the preservation of chastity and marriage, and farther authoriseth marriage it self. For, whatsoever he forbiddeth, the contrary thereof he commandeth and willet to be kept. Now he forbiddeth *Adultery*, which is a breach of wedlocke. Now, when God nameth adultery, he doth not forbid that onely, as being the most grosse vice of all those which are repugnant to chastity, but also condemneth all wanton and wandring lusts in persons married or unmarried, all vices that are contrary to chastity, and such as are of neere affinity unto them; likewise their causes, occasion, effects, antecedents, consequents: and of the contrary, he commandeth all things which make for the preservation of chastity. Thereasons are these: 1. By one speciall, the rest that are of affinity with that

What is meant when adultery is named.

are understood. Therefore when adultery is forbidden, other speciall vices or lusts are condemned. 2. *Where the cause is condemned, there also the effect is condemned, and so of the contrary.* So here are condemned or forbidden, as well the antecedents as the consequents of adultery. 3. *The end and scope of this Commandement is, the preserving of chastity, and protecting of wedlocke among men.* Whatsoever therefore maketh for the preserving of chastity, and for the protecting of wedlocke, is commanded in the Law: and the contrary is withall forbidden. The virtues of the seventh Commandement are in number three; *Chastity, Shamefastnesse, Temperancy.*

The virtues of
this Commande-
ment.
1. Chastity.

Ka^o.

Twofold chasti-
ty.
1. Of single life.
2. Of marriage.

Four causes.
1 Thel. 4. 3. 4.

Heb. 13. 14.
1 Cor. 6. 15, 18.

The contrary
vices.

Three kinds of
lusts.

I

Rom. 1.

2

Double adultery.

Simple adultery.
Simple fornication.

1. *Chastity* is a vertue preserving cleanness of minde and body, agreeing with the will of God, and avoiding all lusts forbidden by God, all unlawfull companying, and inordinate copulation, and all the desires, occasions, effects, and suspicions either in single life, or in wedlocke. *Chastity* hath his first originall from a Greeke word, which signifieth *to adorn*; because it is an ornament not onely of the whole man, but also of all the rest of the vertues. Wherefore that name was given by speciall regard and preheminance to this vertue; because it is one of those principall vertues that make the image of God: *God is chaste, and will be called on by such as are of a chaste minde, and suffereth chaste prayers to take effect with him.* Now there is a double *chastity*; one of *single life*: another of *marriage*. *Chastity of single life* is a vertue avoiding all lusts, remaining in a sole estate without marriage. *Chastity of marriage* is, to observe in marriage the order instituted by the wonderfull counsell of God. The causes of chastity are: 1. *The Commandement of God. This is the will of God, even your sanctification. and that ye should abstaine from fornication: that every one of you should know how to possesse his vessel in holinesse and honour. Follow peace with all men, and holinesse, without which no man shall see the Lord.* 2. *The preservation of Gods image.* 3. *A study and desire to avoide the defacing of Gods image, and the conjunction that is betweene God and the Church. Flee fornication. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an Harlot? God forbid.* 4. *Rewards and punishments.* The extremities of chastity are; counterfeit chastity, uncleane single life, whore-hunting, keeping of concubines, incest, adultery, and all wanton and unwieldy wicked lusts, their causes, occasions, and effects: all unlawfull conjunctions, all corrupted desires that violate, and hurt the conscience also in marriage.

Now all sorts of lusts may be referred unto three severall kinds. *Of the first kinde are those which are contrary to nature*, and from the Devill; namely, such as are even against this our corrupt nature, not onely because they corrupt it, and bereave it of that conformity with God, but also because this our corrupt nature abhorreth them. Of this kinde are those which are recited by the Apostle, as confounding of kinds and sexes, likewise the unnaturall abuse of woman-kinde. These haynous sins and horrible trespasses are to be punished by the Magistrate with extraordinary punishments. *Incest* hath for a great part a repugnancy with this our nature, albeit there were examples of incest in our first Parents; because those were done of necessity, and by dispensation from God himselfe. Therefore this was an exception from the generall rule.

Of the second kinde are those, which proceed from this our corrupt nature; as fornications amongst those that are free from marriage, adulteries betweene persons that are both married, companying of married persons with others that are unmarried. If a married person have company with another married person, it is a *double adultery*: for he violateth both his owne wedlocke, and the others. If a married man have to doe with an unmarried woman, it is *simple adultery*. *Simple fornication* is of those that are unmarried. Magistrates are by duty bound severely to punish incests and adulteries. For they are much more haynous then thefts and robberies. God appointeth death for adulteries. Now although God did not ordaine that simple fornication also be punished with death, yet when he saith after: *Let there not be a whore amongst you*; he signifieth, that it is to be punished in his kinde. There are other things also, which are committed of this our corrupt nature with an evill conscience, as lust and evill desires, unto which we yeeld, or wherewith we are delighted, neither

neither endeavour to avoide them. Such vicious and lewd desires, and the like, although they be not punished in the Civill court, yet are they joyned with an evill conscience, and are punished of God.

Of the third kinde are corrupt inclinations. unto which yet good men doe not yeeld, but withstand them, and take away from them all occasions: and their conscience is not troubled, because God is invocated and called upon, and the grace of resistance is desired, and there is remaining in their hearts a testimony of the remission of their sins. And for a remedy for these sins, after the fall, was marriage appointed. Therefore against those inclinations it is to be said, *It is better to marry, then to burne.* But yet S. Paul neverthelesse by those words doth not allow such marriages as are untimely, hurtfull to the Common-wealth, entred into before a lawfull age, or unhonest; that is, against good orders and manners.

II. *Shamefastnesse* is a vertue abhorring all filthinesse, joyned with a shawe, griefe, and sadnesse, either for some former uncleannesse, or for feare of falling into any hereafter; and having a purpose and desire to flye not onely uncleannesse it selfe, but also the occasion, and tokens and signes of uncleannesse. *Shamefastnesse is required unto chastity*, as a furtherance and cause of chastity, and also an effect, consequent, and signe thereof. *The extremities or vices contrary to shamefastnesse are:* 1. *Shamelesnesse or impudency*, which maketh light of uncleannesse. 2. *A rude and uplandish bashfulnesse, or an uncivill and perverse bashfulnesse*, when a man is ashamed of that, whereof he ought not to be ashamed; as of a thing which is good and honest, and requireth not any bashfulnesse to be shewed therein. 3. *Obscenity, and scurrility, or ribaldry.*

3

1 Cor. 7.9.

The contrary vices.

III. *Temperancy* is a vertue, observing the meane agreeable to nature, honesty, mediocrity, and order of persons, places, and times, according to the law and rule of nature, in things concerning the body, as meate, and drink, and in the desire of them. *Temperancy is required unto chastity*, as a cause without which we cannot be chaste: and is the mother and nurse of all other vertues. *Take heed to your selves, lest at any time your hearts be oppressed with surfeiting, and drunkennesse, and cares of this life. Be not drunke with wine, wherein is excessse. Walke honestly, as in the day: not in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in strife and envying. But put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfill the lusts of it.* The extremities of temperancy are: 1. *Intemperancy* in meate, and quaffing of the drink, gluttony, drunkennesse, even to the overture of our stomack and head-reeling. 2. *Luxury*, which is too much prodigality, and needlesse superfluity in meate, apparel, household-stuffe, &c. 3. *Hurtfull temperancy*, or too great abstinency and hypocriticall, not agreeable to nature; such as is the abstinency of Eremites: Likewise superstitious fasts.

II. Shamefastnesse.

III. Temperancy.

Luke 21.34.

Ephes. 5.18.

Rom. 13.13, 14.

The contrary vices.

OF MARRIAGE.

Whereas Marriage is authorized in this Commandement, we are to consider of it,

1. *What Marriage is.*

2. *What are the causes of the institution of Marriage.*

3. *What Marriages are lawfull.*

4. *Whether it be a thing indifferent.*

5. *What are the duties of married persons.*

6. *What things are contrary to Marriage.*

1. *What Marriage is.*

Marriage is a lawfull and indissoluble conjunction of one man and one woman, instituted by God, for the propagation and increase of mankind, that we might know him to be chaste, and to detest all lust, and that he will gather unto himselfe one of mankind thus lawfully multiplied an everlasting Church, whereof he may be knowne and worshipped aright: Lastly, that it might be a society and fellowship betweene man and wife of labours, cares, and prayer.

2. *What*

2. What are the causes of the institution of Marriage.

THe author of Marriage is God himselfe : For marriage is no invention of man, but instituted by God in Paradise before the fall of man. Now the causes for which marriage was instituted, are, (as we may learne out of the definition of marriage) 1. *The meanes of multiplying mankind.* 2. *The gathering of the Church.* 3. *The image and resemblance of the conjunction betweene God and the Church.* 4. *That loose and wandring lusts might be avoided.* 5. *That there might be a society and fellowship of labours and prayer.* That fellowship is more neere and strait; and therefore sendeth out more ardent and earnest prayers: because we doe more ardently and earnestly help them by our prayers, unto whom we are joynd in labour and affection. As, the Parents pray more earnestly for the children, then the children for their Parents: because, as the Proverb goeth, *Love doth descend, not ascend.*

3. What Marriages are lawfull.

Eight conditions
of lawfull marriage.

That Marriage may be a lawfull conjunction, these things are thereto required: 1. *That Matrimony be contracted betweene persons fit to be joynd.* 2. *That it be contracted by the consent of both parties.* 3. *That there be adjoynd also the consent of others, whose consent is required by Law; as namely Parents, or those who are in the place of Parents.* 4. *That there be no error committed in the persons.* 5. *That in the contract be best conditions, decency, and a lawfull course or proceesse be observed.* 6. *That Matrimony be contracted betweene two persons onely: They two shall be one flesh.* The Fathers indeed of the Old Testament had many wives: but wee are to judge according to laws, and not according to examples. 7. *That it be contracted in the Lord; that is, betweene the faithfull, and with the invocation or calling on of God.* 8. *That it be not contracted betweene persons in such degrees of kindred as are forbidden of God and best Laws.*

Gen. 2. 24.
Mat. 19. 5.

Consanguinity.

Affinity.

A stocke.

A line.

A degree.

The division of a
line in kindred.
1. Ascendents.
2. Descendents.
3. Collaterals.
Collaterals are,
1. Equall.
2. Unequall.
That the degrees
prohibited, Le-
vit. 18. are prohi-
bited likewise by
nature it selfe,
proved by foure
reasons.

1 Cor. 5.

Mat. 6. 18.

Kindred is either *consanguinity* or *affinity*: though some take *kindred* and *consanguinity* for one and the same thing. *Consanguinity* is betweene persons springing from one and the same stocke, and neerly allied in blood. *Affinity* is alliance rising by marriage between the kinsfolks of man and wife. *The stock* is the person, from whom the rest are derived. Now kinsfolks are distinguished by *line* and *degree*. *A line* is an order of kinsfolkes, descending or coming of one stocke. *A degree* is a distance betweene kinsfolks on the fathers or mothers side, from the first stocke. Concerning those degrees this common rule is to be observed: *How many persons there are from the stocke, so many degrees there are.* By Gods Law the *second degree*, and by laudible politick Laws of men the *third degree* is forbidden. The *line* is either of *Ascendents*, or *Descendents*, or *Collaterals*. The *Ascendents* are all the Ancestors and Progenitors. The *Descendents* are all the Progeny. The *Collaterals* are they that are not borne one of another, but come all from the same two parents. The *line of Collaterals* is either *Equall* or *Unequall*. It is *Equall*, when there is equall distance from the common stock. *Unequall*, when the distance is unequall. The prohibitions of degrees of consanguinity from marriage are expresse and set downe by God, *Levit. 18.* And that they are *Morall and Naturall*, it is proved: 1. Because the Gentiles are said through breach of those degrees to have committed abomination, and to have beene cast out for them: But the Gentiles had not the Ceremoniall or Civill Law of *Moses*. 2. Because for breach of these Laws; that is, for loose lusts, and incestuous marriages, God punished the world with a deluge. 3. From the end, because the end; that is, the prohibition of incest in reverence of blood, was made universall, perpetuall, and morall. 4. *Paul* most sharply reprehendeth and commandeth the incestuous person to be excommunicated, which had married his fathers wife: and *John* the Baptist saith to *Herod*, *It is not lawfull for thee to have thy brothers wife.*

4. Whether

4. Whether it be a thing indifferent.

MARRIAGE is licenced by God to all persons that are fit for it. It is a thing indifferent; that is, neither prescribed, nor forbidden of God, but left free to them who have the gift of continency. But whosoever are not indued with this gift of continency, unto all them marriage is not a thing indifferent, but commanded unto them, as necessary, from God himselfe, that they marry in the Lord. *It were good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his wife. I say unto the unmarried, and unto the widowes; it is good for them to abide even as I doe. But if they cannot abstaine, let them marry: for, it is better to marry, then to burne.* But a just and convenient time is to be observed in first and second marriages; and we may not give passage to the flames of loose lists, but, as much as lyeth in us, coole and allay, and quite quench them by prayer, and by all diligent endeavour: and as we are not to runne on herein untill touch of conscience; so neither are we to proceed so farre as to the breach of civill honesty: which how highly it was respected by the ancient Romans, and how heedfully regarded in their Laws, witnesse *Plutarch*, who in the life of King *Numa* thus writeth: *Women remained widowes ten months after the deace of their husbands, or else she that would marry within that time, was bound by Numa's order to sacrifice a Cow great with calfe.* For when a just and lawfull time of marriage is not observed, then is that thing a cause of many evils and troubles in Civill and Ecclesiasticall affaires. But, notwithstanding, whosoever hath once lawfully, and in the Lord contracted matrimony, it is never permitted, or lawfull for them to dissolve or loose the bond of matrimony once contracted, except it be for adultery.

Marriage granted to some; free unto others: and for others necessary.

1 Cor. 7. 1, 2, 8, 9.

5. What are the duties of married persons.

THE common and mutuall duties of married persons are: 1. *Mutual Love.* 2. *Spouall faith and truth*, as each to love the other onely, continually, and constantly. 3. *Community of goods, and a sympathy and fellow-feeling in evils and calamities.* 4. *The bringing forth, and bringing up of children.* 5. *Bearing with infirmities, with a desire to cure them.* The proper duty of the husband is, 1. *To nourish his wife and children.* 2. *To governe them.* 3. *To defend them.* The proper duty of the wife is, 1. *To be a helper unto her husband, in maintaining and preserving their household substance.* 2. *To obey and reverence her husband.* When these things are neglected, they grievously trespasse against the lawfull use of marriage.

Duties common to both parties.

The husbands proper duties. The wives.

6. What things are contrary to Matrimony.

UNTO Matrimony the same vices are contrary, which are repugnant to chastity: 1. *Fornications and adulteries*, whereby spouall loyalty and chastity is broken of one or both parties. Likewise *incests, unlawfull copulation, and abuses of marriage.* 2. *Rash divorces*, which of ancient were common among the Romans and Jews, and are usuall at this day among barbarous Nations; divorces, I say, which are made not in case of adultery, either parties forsaking the other. But the person that is forsaken, or is sollicitated to admit a forsaking doth not cause the divorce, but the other. 3. *Forswearing and reproving of marriage.*

Quest.

ON THE
42. SABBATH.

a 1 Cor. 6. 10.
b 1 Cor. 5. 10.
Esay 33. 1.

c Luke 3. 14.
1 Thes 4. 6.
d Prov. 11. 1.
& 16. 11.
Ezek. 45. 9, 10.
Deut. 25. 13.
e Psal 15. 6.
Luke 6. 35. f 1 Cor. 6. 10. g Proverbs 5. 16. & 21. 20.

Quest. 110. *What doth God forbid in the eighth Commandement?*

Ans. Not only those thefts ^a, and robberies ^b, which the Magistrate punisheth; but by the name of theft he comprehendeth whatsoever evill crafts, fetches, and devices, whereby we seeke after other mens goods, and endeavour by force, or with some shew of right, to convey them over unto our selves, ^c: of which sort are, false weights, false elns, uneven measures ^d, deceitfull merchandise, counterfeit coine, usury ^e, or any other way or meanes of furthering our estate, which God hath forbidden. To these we may adde all covetousnesse ^f, and the manifold waste and abusing of Gods gifts ^g.

Quest. 111. *What are those things which God here commandeth?*

Ans. That, to my power, I help and further the commodities and profit of my neighbour: and that I so deale with him, as I would desire to be dealt with my selfe ^h: and that I doe my owne worke painfully and faithfully; that I may thereby help others also who are distressed with any need or calamity ⁱ.

h Mat. 7. 12.

i Ephes. 4. 28.

The Explication.

BY this Commandement is enacted and decreed a distinction of possessions. For the end of this Commandement is, the preservation of goods or possessions, which God giveth to every one for the maintenance of their life. For if we may not steale, then must every man possesse his owne. God therefore forbiddeth all deceit, evill crafts, fetches, and devices, whereby our neighbours wealth is impaired, diminished, and his possessions confounded, or his title or right in any thing wrongfully made litigious, and called into question. Contrariwise, he commandeth all such vertues, as make for the maintenance and furtherance of our neighbours estate. *Thou shalt not steale*; that is, thou shalt not covet, or attempt by guile to convey thy neighbours goods unto thee. Therefore defend, preserve, increase them, and give thy neighbour his owne. Now *Theft* is onely named, as being the grossest kinde of defrauding, that by it the rest of the like quality might be understood; and that for the same, as the scope or end, other vices or sins of like nature, and their antecedents and consequents might be prohibited and forbidden.

Why theft is here named.

The vertues of this eighth Commandement, together with their extremes, or contrary vices.

1. Commutative justice.

1. **C**OMMUTATIVE justice, which is a vertue in purchasing of goods, not coveting after another mans goods, and keeping an equality by number in bargaines, and in the common trade of life, in the purchasing and exchanging of things according to just Laws, betweene the ware and the price, the desert and the reward, whether it be in purchase or buying, or in exchange of things. Of the *Dominion and Division of things*, *Justinian* the Roman Emperour thus entreateth: Some things are by the law of Nature common to all; as the ayre, running waters, the sea, and sea-shore: Some are publick, or common to all under the same Empire and Regiment; as rivers, havens, and the use of the bankes of rivers: Some are common to a whole City; as theatres, race-downes, &c. Some are no mans; as religious things, hallowed, and consecrated;

consecrated: but the most or greatest part of things in this world belong to some private and singular man; and are by him divers waies purchased. So that *all things* either *are in mans, or from mans*. Therefore those things are transferred to another owner, which are either to mans, or are belonging to other men. *These things that are to mans, become theirs who get them: and if they stie upon that which is no mans, thou shalt injure no man.* *These things that belong to another man, are passed from him either by violence, the owner being unwilling thereto, or by grant, according to the owners will and liking.* *Those things are passed from the owner against his will, which are either by right of warre, or by captivities taken away from an enemy.* *Those things are passed away with the owners liking, which are passed to another either by inheritance, or by contract and bargain.* *By inheritance things are passed over to another, either by testament, or without any testament.* *A contract or bargain, is a consent and agreement between any of passing over any thing, or of the communicating or exchanging of them, according to just and honest law. All contracts are comprehended under commutative justice.* Now there are *ten sorts of contracts*. 1. *Buying and selling*, when a thing is passed from the buyer to the seller, so that the buyer pay the seller a just equivalent price for it. This is sometimes either with a condition of *selling to againe*; or with a condition of *not selling to againe*; so that the buyer cannot sell that which he bought unto others. Unto *buying* belongeth the *buying of revenues*; for that is no usury; as neither is the *selling out of ground* to farm at a certain rate yearly to be paid. 2. *Loane*, which is a contract, wherein the use of a thing is passed to another, so that there be repaid as much againe. In *loane* a thing is given, not that the same thing should be restored, but the use or that which is of the same value. 3. There is another *loane*, which is called *Commodation*, when the use of a thing is granted a man for a certaine time, so that without any price or valuation the self same thing be precisely restored whole and sound. 4. *Donation*, not by deed of gift, when a thing is passed from the right owner, who hath the right of giving it, by free grant and will, to another without any recompence conditioned. Object. *Justice requireth that we give like for like; but this is not done in donation: therefore this is repugnant unto justice.* Answer. *Justice requireth it, if they be given with that minde and purpose, as to have recompence.* 5. *Exchange*, when a thing is changed by the right owners consent, or when one thing of like value is given for another. 6. *A letting to hire*, which is a contract, whereby the use, not the right or possession of a thing is passed by the right owners to another upon a certaine price, and for a certaine time, so that the same thing be restored safe and sound. 7. *Pledging or pawning*, when a thing is passed to another, as being bound to be his for use, onely until such time as other things which are owed him, are repaid to him: or when a thing is delivered a man for a certaine time, that if in the meane season it be not redeemed, the other may have the right using of it at his pleasure. 8. *Committing on trust*, when a thing is delivered to another to keep, so that neither the use, nor the possession, but onely the keeping and custody of the thing is committed unto him. 9. *Partnerships*, which is a certaine contract used by them who traffice together, wherein one employeth his money, the other his worke or labour; with this condition, that part of the gaine and losse may come to each of them; and neither of them either reape the whole gaine, or beare the whole losse. 10. *A certaine contract*, wherein the use of a ground, or the possession of a ground to use, is passed by the owner unto an husbandman, with a certaine condition; as namely, that he till and labour the ground delivered to him, and be bound to the Master to performe certaine duty, or some certaine service. These diverse kinds of contracts are to be observed, for better understanding of commutative justice: The extremes or vices contrary to commutative justice are these: 1. Unto commutative justice are repugnant *unlawfull covinances of things*, which are done either by violence, as robberies: or by guile and deceit, as thefts. Theft is the taking away of that which belongeth unto another, besides the owners knowledge and will, with minde and purpose to deprive him thereof. The speciall sorts of theft are: 1. *Robbery of a common treasure*; 2. *Satillidge*, which is taking a way

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Ten sorts of con-

tracts.

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way of some consecrated and hallowed thing: 3. *Counterfeiting of merchandize*, when one stealeth fleights and guiles in contracts, connivances, and all corruptions of contracts, among which usury hath not the lowest place: 4. *Usury*, is that which is taken above the principall, in regard of the loane onely. *From usury are exempted* just contracts, partnership, buying, contracts of paying rentes, full recompence of any damage or losse. There are many questions of Usury, concerning which we may judge according to, that saying: *Doe as thou wilt be done unto; and what thou wilt not have done unto thee, that doe not unto another.*

II. Contented-
ness.

The contrary
vices.

III. Faithfulness.

How this vertue
is comprised, un-
der the fifth
Commandment,
and how under
this eighth Com-
mandment.

The contrary
vices.

IV. Liberality.

The contrary
vices.

Arist. Eth. lib. 4.
cap. 1.
V. Hospitality.

The contrary
vices.

II. *Austerity, or contentedness*, which is a vertue, whereby we are contented with those things which we presently enjoy, and have justly gotten, and meekly suffer poverty and other discomforts, neither are broken through want and penury, nor gape after other mens goods or substance, nor covet things needlesse and unnecessary. *The extremes* of this vertue in the defect, are *Theft* and *Covetousnesse*: In the excesse, *Unfeigned refusal*, when one maketh show, as if he were unwilling to receive such things, which yet he could and gladly would receive. Likewise, *Inhumanity*: which is, to refuse all things, and not being a spirit of meeknesse, but of pride.

III. *Fidelity, or faithfulness*, which is a vertue that heedeth anothers harmes, and endeavoureth to avert them, and gladly and diligently performeth all the parts of his calling; and doing his duty to this end, that God may be honoured, and we sustaine our life; and that there may be sufficient of things necessary for us and ours, and also that we may yeeld succour, and make supply of necessities unto others. He that undergoeth not those labours which he is able and ought to undergoe, committeth therein *Object*. There is mention made of fidelity in the fifth Commandment: Therefore it hath no place here. *Answ.* It is no absurd thing, that one and the same vertue should be placed in divers Commandments for divers ends and respects. For the ends of actions make the actions differ. *Fidelity* is placed in this Commandment, as it is a diligence and endeavour employed in the withstanding of others discomforts, and doing such works and labours, whereby we may get us food, raiment, and things necessary. *Fidelity* is placed in the fifth Commandment, as it is an obedience shewed in doing our duty. *The extremes* hereof are: 1. *Unfaithfulness*, not respecting or heeding any harmes and damages, neither diligently performing the duties of his calling and vocation: 2. *Recklesnesse and slothfulness*, which onely taketh part and fruition of publique commodities, but it selfe conferreth nothing to the common society of men.

IV. *Liberality*, which is a vertue giving to them that want, according to the rule of upright reason; that is, which imparteth unto others his owne goods, not by any due bond or obligation, but according to the Law of God and nature, or for godlinesse and charity sake, with a liberall heart, according to his owne ability, and the necessity of others: as well knowing, *where, when, to whom, and how much* he may give, and observing a mediocrity and meane betweene base niggardlinesse, and riotous prodigality. *The extremes* hereof in the defect are, *Unliberality, Covetousnesse, Basenesse*. *Covetousnesse* is a desire of increasing our substance by right and wrong, and a restraint of just and lawfull giving: or, which on distrust of God, and trust in the goods of fortune, is not content with such things as God giveth by lawfull means: but desireth still more and more, and labourerth to pull and hale unto it by right and wrong whatsoever it affecteth, and giveth not where God will that we should give. In the excesse, *Over-lashing Prodigality*, which giveth beyond reason, and without need, with a rejoycing in such excessive larges. Of this vice it is said: *Sick art thou, who takest delight in lavishing.*

V. *Hospitality*, which is one kinde of liberality: namely, liberality and bountifullnesse towards travellers and strangers, especially towards those that are exiles for the profession of the Gospel, entertaining them with all duties of hospitality, and Christian charity: or bountifullnesse towards strangers, especially Christians, who either suffer exile for Religion, or are forced to travell for the confession of the truth. *The extremes* are, *Inhospitality and Prodigality towards strangers*, so soaking and drawing dry as it were the fountaine of our bounty, that we

wee have not sufficient necessities for those who are under our owne charge.

V I. *Parfimony*, which is a vertue eschewing and shunning riot, and all unnecessary expences of gifts, keeping those things which are his own and well gotten; and profitably imploying them to his own use, and theirs that belong unto him, neither spending more than he seeth to be needfull. *Liberality* hath *Parfimony* accompanying it: and they both are two means between the same extremes, that is, between Covetousnesse and Prodigality: because *Liberality* without *Parfimony* degenerateth into Prodigality: and *Parfimony* without *Liberality* degenerateth into Covetousnesse and Basenesse. And therefore he is not liberall, who is not sparing: neither is hee sparing, who is not liberall. *Liberality* enlargeth our giving according to ruled reason: *Parfimony* restraineth the same according to ruled reason, and spareth so much, as is requisite for necessary uses. So then, these two vertues are exercised in the same matter, and between the same extremes, and therefore the same vices which are contrary to *Liberality*, are repugnant also to *Parfimony*.

V I. *Parfimony*.

The affinity between *Liberality* and *Parfimony*.

V I I. *Frugality*, which is an economicall or household vertue, disposing of things well gotten, honestly, wisely, and profitably, for matters profitable and necessary, or detracting charges upon such things ever as are necessary and fruitfull. *This vertue is of neer affinity with Parfimony*. *Parfimony* consisteth in giving moderately: *Frugality* or *Thriftinesse* consisteth and dependeth on a right bestowing of that which is ours with discretion. Both are placed under this Commandement, because *Prodigality*, or *Over-lashing*, the contrary unto both, is here forbidden. The extremes are the same both of *Frugality*, and of *Parfimony*, to wit, *Prodigality*, and *Covetousnesse*, or *Niggardlinesse*.

V I I. *Frugality*.

The difference between *Parfimony* and *Frugality*.

Certaine Objections against the former distinction of Rights and Possessions.

Object. 1. In the Apostles time all things were common: Therefore now also all goods ought to be common. *Answ. 1.* There is a dissimilitude and a farre different reason in these examples. For the community of goods was then both *easy* to be compassed, and *necessary* to be contrived. It was *easy*, because they were few: It was *necessary*, because they were in danger, lest, if they sold them not, they should be taken from them by force. Now there is neither that *easinesse*, nor *necessity*. Wherefore the Apostles were induced upon good causes, why they should then bring in community of goods, which causes have long since ceased, and now are not. 2. They did it not being enforced thereto by any law, but freely: For their parting with their goods in common was voluntary, none was compelled unto it. And therefore Peter saith to *Ananias*, *Whiles it remained, appertained it not to thee? And after it was sold, was it not in thine owne power?* 3. This custome was of force onely at that time; for afterwards upon change of these causes, this custome also ceased. 4. This community of goods was not in all Churches: because in *Macedony* and in *Achaia*, collection was made of almes, which were sent to *Jerusalem*. Object. 2. Naturall things are unchangeable. Community of goods is naturall: Therefore Community of goods is unchangeable, and therefore is now also to be observed. *Answ.* Naturall things are unchangeable, in respect of the Morall Law, but not in respect of naturall profit and utility. Object. 3. Christ saith unto the young man, *If thou wilt be perfect, sell all, and give it to the poore*. *Answ. 1.* The examples have a diverse reason: Because this was a speciall calling of a Disciple, belonging to an Apostleship. 2. Christ would thereby signifie, how far off hee was from the perfection of the law, whereof he gloried. 3. Hee saith not: *Give it in common*, or put it in the common treasure: but, *Give it to the poore*. Object. 4. All things are Christs, therefore all things are Christians. *Answ.* All things are Christians, or ours, as concerning the right to the thing, but not as concerning the right in the thing. All things are due unto us, but we may not lay hands of any thing before the time. Object. 5. All things between friends are common. *Answ.* All things between friends are common, as touching the use of them, and as touching the duties and parts of honesty and commodity, or, as touching necessary use, being levelled by the rule of Reason: For wee are to aske things of our friends, which

Acts 5.4.

Ggg

wee

wee would have them aske of us. But all things among friends are not common as concerning the possession and right : because unto every one belongeth a distinct possession and right of his owne goods. This possession of goods, or distinction of rights is enacted (as wee have said) by this commandement, because if we may not steale, we must then possesse our owne : and that for these causes ; 1. To maintaine our selves and ours honestly. 2. To yield something for the maintenance of the Ministry. 3. For the maintenance of the common-wealth. 4. For the maintenance of our friends, and reliefe of the poore according to our ability.

ON THE
43. SABBATH.

Quest. 112. What doth the ninth Commandement exact ?

Ans. That I beare no false witness against any man ^a, neither falsifie any mans words ^b, neither back-bite or reproach any man ^c, nor condemn any man rashly or unheard ^d ; but avoid and shun with all carefulnesse all kind of lies, and deceit, as the proper works of the divell ^e, except I meane to stir up against mee the most grievous wrath of God ^f : And that in judgements and other affaires I follow the truth, and freely and constantly professe the matter as it indeed is ^g. And moreover, defend and encrease, as much as in mee lieth, the good name and estimation of others ^h.

The Explication.

^a Prov. 19. 5, 9.
and 24. 28.
^b Psal. 15. 3.
and 50. 19, 20.
^c Rom. 1. 29,
30.
^d Mat. 7. 1.
Luke 6. 37.
^e John 8. 44.
^f Prov. 12. 22.
and 13. 5.
^g 1 Cor. 13. 6.
Ephes. 4. 25.
^h 1 Pet. 4. 8.



He drift or end of this Commandement is, the ordinance and maintenance of the truth among men. Neither is in this Commandement onely bearing false witness forbidden, but all things which are of peere affinity therewith, the generall whereof is lying. Thou shalt not beare false witness of thy neighbour, or against thy neighbour. In this negative Commandement is comprehended an affirmative : which is, Beare therefore true witness of, or for thy neighbour ; that is, be true and desirous of learning and knowing the truth. Wherefore the originall and generall head of those vertues, which are here commanded is truth, or trueneſſe in our speech, opinion, judgement, covenants, and in our doctrine : For the name of Truth here, is taken for the agreement or correspondence of our knowledge or speech with the thing, whereof our speech is. True wee terme the speech it selfe agreeing with the thing. Contrariwise, the generall head of such vices as are here condemned, is false-hood in any of the fore-alleged premisses.

The vertues of this ninth Commandement together, with their vices.

1. Vertue:
Truth.

THE chiefe and principall vertue, which is here commanded, is Truth. 1. Truth or trueneſſe is a vertue, whereby wee love true opinions or speeches, and seek after them, and receive them, and gladly professe and defend them, according as both our dutie, and persons, places, times, and other circumstances require, unto the glorie of God, and the safety of our neighbour. This end maketh that the divell cannot be said to be true, although hee sometimes speake that which is true : For he is true, who speaketh and loveth the truth, and doth affection it for the glory of God, and the safety of his neighbour. Of this vertue Aristotle briefly, but learnedly, disputerh in his *Moralls*, and referreth truth in bargaines to justice. Hee calleth him properly a true man, who, when it steedeth him nought at all, yet is true in his speech and whole life, and is habitually such an one. Truth may also be defined on this wise : Truth is a firme election in the Will, whereby we constantly imbrace true sentences and opinions, speake that which is true, keep covenants and

What truth is.

and promises, and avoid all deceitfull dissemblings both in speech and outward gesture. True confession is commanded both in this, and in the third Commandment: as oftentimes the same vertue is required to the obedience of diverse commandments. But in the third Commandment true confession is required, as it is the honour and worship of God, immediately respecting God: and here it is commanded, as there is a will in us not to deceive our neighbour, but to with his safety and well-fare. Under the name of truth, wee comprise liberty of speech: which is a vertue, whereby, as much as the time, place, and necessity requireth, wee profess the truth freely, and boldly, and are not with-drawne through the feare of dangers. Unto Truth, in the defect, are repugnant. 1. Lying, unto which appertaine all guiles, dissembling, lies of courtesie, slanders, back-bitings, evill speakings: which kindes of lying are repugnant also unto fairenesse of manners and conditions. Likewise, Negligence in understanding the truth of things, and searching true opinions, and wilfull Ignorance, which is a lying in the minde. 2. Vanity or Levity, which is a readinesse to lying. Hee is vaine who lyeth much, often, and easily, and that without any shame. A Lye is he, who hath a desire to lye. Lying is to speake otherwise, or to signifie otherwise by outward gestures, than thou thinkest, and than the thing it selfe is. For, to lye, is as much as to goe against thine owne knowledge. All lying, which doth expressly and plainly dissemble the truth is here condemned: neither are officious lyes, or lyes of courtesie excused, because evill is not to be done that good may come of it. And well saith Lactantius: *Wee must never lye, because a lye either alwaies hurteth or deceiveth some man.* But a truth which is uttered by a figure is no lie, whether hee understand it or no with whom wee deale. This is to be observed, that wee be not rigorous in examining the actions of the Saints, and also that wee excuse not those things which have no need to be excused. Officious lyes are commonly defended by the example of the Egyptian Mid-wives, which lyed unto the King, and were blessed of God. But God blessed them not therefore because they lyed: but because they feared God, and slew not the Infants of the Israelites. Object. *That which profiteth another, and hurteth no man, is not sinne, and therefore may be done.* A dutifull lye is of such qualitie. Therefore it is no sin, but may be made. *Ans.* The Minor is false: because that which God forbideth, alwaies harmeth; and if it profit at all, this is but by accident, through the goodness of God. Unto Truth, in the excessse, is repugnant, 1. Untimely professing of the truth: which is, to cast pearles to swine, and to give that which is holy unto dogs, as Christ saith, who by these words doth wholly forbid unnecessary and untimely professing of the truth. For as the verse hath it in the Poet; *Hee that warneth out of time doth harme.* 2. Curiosity, which is to search after things unnecessary or impossible. These things may suffice for this chiefe and principall vertue of the ninth Commandment. The vertues which follow, wait upon truth, and they all are as it were of truths retinue.

I. I. Fairnesse of mind is a vertue which taketh well things well or doubtfully spoken or done, and interpreteth them in the better part, to wit, as farre as there are any reasonable causes to induce thereto, and doth not easily conceive suspicions, neither sticketh upon suspicions: though they be such as are just, and have reasonable causes, hee doth not ground thereon, neither directeth his actions accordingly, neither decreeth or determineth ought by them. Or, Fairnesse of minde is a neighbour-vertue unto truth, allowing of others wils upon probable reason, and hating all evil-mindednesse, and drawing also some things that are doubtfull to the better part: and hoping indeed that which is good; but yet, as touching mutable things, thinking that the wils of men may change, and that a man may erre concerning anothers will, seeing the infoldings and secret places of mans minde are not beheld. The extremes of this vertue, in the defect, are, Slandering and Suspiciousnesse. Slandering is not onely falsely to criminate and attach the innocent, but also to interpret things indifferently spoken in the worser part, or also to enterlace and coyne some false-hood. Suspiciousnesse, is to take things well or ambiguously spoken, in the worser part, to suspect evill things, of those that are good: or to suspect without cause; or also to make too much of true suspicions. It is lawfull for us sometimes to suspect,

How confession of truth here differeth from that which is required in the third Commandment.

The contrary vices:

1. Lying.

2. Vanity.

A Vaine man.

A Lye.

Lying.

To lye.

Mentiri, est aduersus mentem ire.

Lyes of courtesie.

In Epi.

Truth uttered in a figure.

Exod. i. 19, 30, 31.

See August. lib. de mend. ad Conser.

The contrary vices.

I. I. Vertue: Fairnesse of mind.

The contrary vices.

1. What slandering is.

2. What suspiciousnesse is.

Mat. 10, 16, 17.	suspect, except wee will be fooles. <i>Beware of men: be ye wise as serpents, and innocent as doves.</i> But it is one thing to conceive a suspicion, and another to dwell on it, and continually nourish it. Now <i>suspicion</i> is an opinion of evill of some man for some probable cause, whether true or apparent. <i>Suspicion</i> is two-fold: <i>Good</i> and <i>Evill</i> . 1. <i>Evill suspicion</i> is, when it proceedeth from a cause either altogether false, or insufficient; as when a cause is feigned where no cause is, or when our neighbour is innocent: <i>Good suspicion</i> is, when wee suspect on good ground, or cause sufficient. 2. <i>Evill suspicion</i> is, when on bare suspicion wee determine something: <i>Good suspicion</i> , when the matter is left in suspence, as long as there are probable reasons on both parts. 3. <i>Evill suspicion</i> is, when on suspicion wee take counsell how to harme some man: <i>Good suspicion</i> doth the contrary. 4. <i>Evill suspicion</i> is, when on suspicion we conceive hatred: <i>Good suspicion</i> doth the contrary. In the excesse <i>foolish credulity</i> , and <i>foolish Flattery</i> . <i>Credulity</i> is hastily or unadvisedly to interpret any thing, or to assent to one without just and probable cause; or, to beleve a thing of another, when there are manifest and probable reasons to the contrary. <i>Flattery</i> or assentation is to praise, or like things not to be praised, thereby to get either the goods or favour of another man. <i>Fairnesse of mind</i> is an assistant or speciall kind of truth: Therefore it is also here together with truth commanded.
What suspicion is. Four sorts of evill and good suspicion.	
What Credulity is.	III. Vertue, Simplicity. I I <i>Simplicity</i> , which is open truth without wrinkles, or fetches and compassings: or, it is a vertue which doth properly and plainly speak and doe such things as are true, right, and declared in arts and common life. <i>Truth</i> is tempered with <i>simplicity</i> and <i>fairnesse</i> of mind or conditions. <i>The extremes</i> of simplicity are, <i>Feigned simplicity</i> , and <i>doublenesse</i> in manners and conversation.
What Flattery is.	The contrary vices.
IV. Vertue, Constancy.	I V. <i>Constancy</i> , which is a vertue not departing from the knowne truth, neither altering his purpose without good and necessary causes, but constantly speaking and doing such things as are true, just, and necessary. Or, it is a vertue persisting in the truth once found, knowne and approved, and in the like manner professing and defending the same. <i>Constancy</i> is necessary for the preservation and maintenance of the truth: therefore it is here also commanded. <i>The extremes</i> hereof, in the defect, are <i>Unconstancy</i> or <i>Lightnesse</i> , which is to alter true purposes and opinions without reason. In the excesse the extremes are <i>Pertinacy</i> or <i>Stoicall Stiffenesse</i> and <i>rigour</i> , which is a vice arising from a confidence in his owne wit, or from pride and ostentation, refusing to yield or depart from his opinion, albeit it be such as hee seeth by strong reasons to be false, but persisting in false opinions, or unjust, or unprofitable actions.
The contrary vices.	V. Vertue, Docility.
V. Vertue, Docility.	V. <i>Docility</i> , or a readinesse to learne, which is a vertue searching after the reasons of true opinions, easily beleiving, and yielding to those that teach or shew better things, and that upon certain reason, and framing his will ready to assent unto true or probable reasons, and to leave those things which before hee held and imbraced. The same are the extremes of <i>Docility</i> which are of <i>Constancy</i> , whereunto also this <i>Docility</i> is necessary; for, <i>Constancy without Docility degenerateth into Pertinacie</i> : and, <i>Docility without Constancy, degenerateth into Levity</i> . Now all these vertues which have been numbred, agree and are linked very well one with another: For <i>Truth must be tempered with Fairnesse</i> of mind and <i>Simplicity</i> , perceived and knowne by <i>Docility</i> , preserved and maintained by <i>Constancy</i> . And so these former vertues are required to the being of Truth: the three vertues following are required to the profitable being of Truth in the world.
The contrary vices.	VI. Vertue, Taciturnity.
VI. Vertue, Taciturnity.	V I. <i>Taciturnity</i> or silentnesse, which is a vertue with-holding in silence things secret, and unnecessary to be spoken, where, when, and as far as is needfull, and avoiding over-much babling and talkativeness. Or, it is such a manner of professing the truth, whereby secret things, whether true or false, are kept close, and speeches unnecessary and unprofitable are avoided, especially untimely and pernicious speeches, and such as give offence. <i>The extremes</i> hereof, in the defect, are, <i>Pratling</i> , <i>Foolish prating</i> , and <i>Treachery</i> . <i>Pratling</i> , is not to be able to keep close any thing, but revealeth all things, even mens very secrets. <i>Foolish prating</i> , or futility and folly of speech, is to speake unseasonably, immoderately, and foolishly. <i>Treachery</i> is to betray
The contrary vices: 1. Pratling. 2. Foolish-prating. 3. Treachery.	

betray honest attempts and enterprizes to the hurt of them whose friend the tale-carrier seemeth, or ought to be : or, not to defend one, nor respect his danger, when a man ought, and may to do : likewise, to relate and detect things unworthy the mentioning, and whose mentioning is harmfull to him to whom it is disclosed or discovered : or to informe one of things which must needs be revealed, upon no good mind, and to no good end : Lastly, to give information with perjury or a lie. In the excesse, *Haughtinesse*, *Peevishnesse*, and *dissembling of the truth*, where are necessary or probable causes. *Peevishnesse* or *morosity*, is an overmuch silentnesse, and a burying of the truth, where Gods glory and the safety of our neighbour, or our own, or others cause, or the love of our friend requireth us to speake.

In excesse :
1. *Peevishnesse*, or
morosity.
2. *Silentnesse*.

VII. *Affability* or *readinesse of speaking* : which is a vertue gladly, and with signification of good will, hearing, answering, speaking where need is, upon a necessary and probable cause ; or it is a vertue easie entertaining the mutuall talks of others, and giving signification of good will in conferences, speech and gestures. Or *gentlenesse*, *facility*, *affability*, consist in giving eare, and making answer to others, with some signification of good will. The same are the extremes of affability which are of taciturnity, or silentnesse : likewise levity, assentation, or affected and laboured affability. *Silentnesse without affability becometh morosity or peevishnesse*, and *affability without silentnesse becometh prattling and foolish prating, babling out things hurtfull, unnecessary, vaine, or secret* : Therefore, *Taciturnity* and *affability* are vertues of neere affinity.

VII. Vertue.
Affability.

Vide *Arist. Eth. 4. cap. 4.*
The contrary vices.

VIII. *Urbanity* or *pleasantnesse*, which is a vertue of speaking the truth with a certain grace and elegancy, to teach, comfort, exhilarate, and nip, or touch : or it is a certain sauce of truth and speech, to wit, the truth figuratively uttered, either to move, or delight others, without bitterness, and keeping the circumstances of place, time, and persons. The extremes in the excesse are : 1. *Scurrility*. 2. *Dicacity*. 3. *Back-biting*. *Scurrility* is obscene and homely jesting, especially in serious matters. *Scurrilous* (that is, a scurrilous person) is so called from the Greek word *Σκῶρ*, which signifieth dung : because he speaketh filthinesse and dung. *Dicacity* or scoffing is a vice of jesting bitterly ; and of deriding, boording, and exagitating others, but especially such as are miserable. *Back-biting* is a vice which spreadeth false slanders of others, constructh doubtfull speeches in the worse part, with a desire of revenge, and an endeavour to hurt, or raise envy. The extremes in the defect are, 1. *Stolidity* or *foolishnesse*. 2. *Sottishnesse* or *unsavourinesse*. *Foolishnesse* is an untimely affectation of Urbanity. *Sottishnesse* is an absurd and unsavoury affectation of Urbanity. Now, *Urbanity* is an especiall gift of the wit, but yet may be gotten by experience in matters.

VIII. Vertue.
Urbanity.

The contrary vices.
In excesse :
1. *Scurrility*.
2. *Dicacity*.
3. *Back-biting*.

In defect :
1. *Stolidity*.
2. *Sottishnesse*.

Quest. 113. What doth the tenth Commandement forbid ?

ON THE
44 SABBATH.

Ans. That our hearts be not at any time moved, by the least desire, or cogitation, against any Commandement of God : but that continually, and from our heart wee detest all sinne, and contrarily delight in all righteousness.

2 Rom 7.6.

The Explication.

That the Commandement touching Concupiscence is one, and not two, is manifest, 1. By *Moses* divers rehearfall, or transposing and displacing some clauses and members thereof in *Exodus* and *Deuteronomy*. 2. By *Moses* conjoyning or comprehending of them both in one verse in both places afore-named. 3. By the interpretation of *S. Paul*, who compriseth that whole context, verse, or sentence of *Moses* in one Commandement : *I had not known lust, except the Law had said : Thou shalt not lust*. 4. By that that the Papists themselves and others are wont in their Commentaries to joyne the cove-

That this commandement touching Concupiscence is but one commandement, proved against the Papists by foure reasons. *Exod. 20. 17. Deut. 5. 21.*

Ggg 3

ting

ring of our neighbours house, and wife; because indeed they see, that, for one and the same cause, the coveting of our neighbours house, wife, and all other things that are his, are forbidden. Whence it followeth, that either there is but one commandment touching concupiscence; or so many must be reckoned, as there are things of our neighbours forbidden to be coveted. 5. By the authority of ancient both Jewes and Christian Interpreters, whose names are alledged above in the division of the Decalogue.

The end of this
Commandment.

The scope and end of this tenth Commandment is, *a rightnesse and inward obedience of all our affections towards God, and our neighbour, and his goods*, which must also be observed in the other Commandments. Here then some man may say: *This Commandment is superfluous, seeing it requireth no new thing from the rest.* Answ. Nay, it is not superfluous; because it is added to the former Commandments, to be a declaration of them, and that universall, because this is spoken of the whole in generall: and further, it is also added, to be a rule and levell, according to which wee must take and measure the inward obedience of all the other Commandments: For in this Commandment is commanded, *Originall justice or rightnesse towards God and our neighbour*, which is, *the true knowledge of God in our mind, and a power, inclination, and desire in our will, and heart, and in all our parts to obey God, and his knowne will.* Likewise, in this Commandment *Concupiscence* is forbidden: which is, *an inordinate appetite, or a corrupt inclination and pronenesse in the minde, will, and heart, desiring those things that God forbiddeth in his Law.* Nevertheless, properly *originall justice towards our neighbour* is here commanded, which is, *an inclination and desire to performe unto our neighbour, for Gods sake, all duties required, and to regard and maintaine his safety and welfare.* There are two extremes of this *originall justice towards our neighbour* here forbidden: 1. *Originall sin towards our neighbour*, which is a desire and wishing of those things which hurt our neighbour. 2. In the excesse, *inordinate love of our neighbour*, when for his sake wee neglect God. Some take *Concupiscence* and *originall sinne* to be all one; but they differ, as an effect differeth from a cause, or at least, as a part of any thing from the whole: For, *Concupiscence* is a *propension to those things which are forbidden by the Law: Originall sin* is the *guilt of all mankind, the want of the knowledge and will of God.* We are here to observe, that not only *corrupt inclinations* are sins, but also *the thinking of evil* is sin, to wit, as the thinking of evil is joyned with a desire of pursuing, or doing it. Now that *Concupiscence* is evil and sin, albeit it be born with us, there is no doubt: For, we are not to judge according to *Nature*, but according to the *Law*, whether a thing be sin, or no: For whatsoever is contrary to this, is sin, be it, or be it not born with us.

What Originall
justice towards
God and our
neighbour is.
What Concupi-
scence is.

What Originall
justice towards
our neighbour is.

What Originall
sin towards our
neighbour is.

How Concupi-
scence and Origin-
all sin differ.

Concupiscence is
sin.

Rom 7 7.

The Pelagians
chiefe Objections
to prove Concu-
piscence to be no
sin.
How Concupi-
scence is naturall
unto us.

The Pelagians denied *Concupiscence* to be sinne: but the Law saith the contrary; *Thou shalt not covet.* And Paul saith, *I knew not sin, but by the Law; for I had not knowne concupiscence (or lust) except the Law had said; Thou shalt not lust.* The Pelagians were condemned in many Councils, summoned and gathered together for confutation of Pelagius and Celestius their heresies, about the yeere of our Lord. 420. and sometime after, as in the Milevitane Councell, the fifth Councell of Carthage, and the Councell of Palaestina in the East, &c. Their chiefe Objections are these: Object. *Naturall things are not sin. Concupiscence is a naturall thing: Therefore it is no sin.* Anst. There is a fallacy of the Accident in the Minor. For, inordinate concupiscence was not before the fall, but happened unto our nature after the fall. So then it is *Naturall*, not of it selfe, but by accident; to wit, inasmuch as since the fall it is born and bred with us: or it is *Naturall*, that is, an evill accident inseparably cleaving to a nature good in it selfe. 2. There are foure termes in the Syllogisme, by reason of the ambiguity of the word *Naturall*: For in the Major it signifieth a good thing created of God in nature: to wit, mans appetite before the fall; which was not contrary to the Law and will of God: In the Minor it signifieth a thing, which we have not by creation, but which we have purchased unto us after the fall. Repl. *An affection or appetite, even in nature now corrupted, to desire good things, and eschew hurtfull things, is not sin: because it is a thing made of God; and a motion good in it selfe. But such is Concupiscence: Therefore it is no sin,* Answ. to the Major. The appetites and motions

tions of nature are good in themselves, as they are merely motions, not as they are inordinate motions, and are carried unto such objects as God hath forbidden, as all motions and appetites of corrupt nature are; because either they affect not such objects as they ought, or affect them not in such sort, and to that end which they ought: and therefore are all vicious, and very sins. *An evill tree cannot bring forth good fruit.* *To desire the fruit of a tree,* was naturall: but, *To desire it contrary to Gods expresse Commandement,* as it was desired of Eve, was a motion in its owne kind and nature corrupt, and very sin. Object. 2. *That which is not in our power to cause either to be in us, or not to be in us, is no sin. Concupiscence is so in us, that it is not in our power to shake and put it off: Therefore it is no sin.* *Answ.* The Major is false: For sin is not to be esteemed by the liberty or necessity and bondage of our nature, but by the will and law of God. Whatsoever disagreeeth herewith is sin, whether men have power to avoid it, or no: and God requiring of us impossible things, doth not injure us, because he commanded them when they were possible. Though we have now lost our ability of performing, yet God hath not lost his right of requiring that of us, which he left with us. Object. 3. *Sin maketh men obnoxious to the wrath of God. But Concupiscence doth not make the regenerate obnoxious to Gods wrath: For there is no condemnation to them which are in Christ Jesus: Therefore Concupiscence, at least in the regenerate, is no sin.* *Answ.* There is a fallacy of accident in the Minor: For it is but by accident, that concupiscence doth not make the regenerate obnoxious to the wrath of God, that is, by reason of the grace of God, not imputing it to the faithfull: But this cometh not thereof, as if concupiscence were not sin; for neither doe other sins condemne the regenerate, not because they are no sins, but because they are remitted by Christ. Object. *In Baptisme, Originall sin is taken away: Therefore Concupiscence is not sin in those that are baptised.* *Answ.* to the Antecedent. Originall sin is taken away in Baptisme, not simply, but as touching the guilt of it: but corruption, and an inclination to sin remaineth in them that are baptised. And this is it that the Schoolemen say: *The Formall of sin is taken away, and the Materiall remaineth.* *Repl.* Where the Formall is taken away, there also the thing it selfe is taken away; because the forme of every thing is the cause of the being of it. But in Baptisme, the Formall of Originall sin is taken away: Therefore Originall sin in it selfe is taken away in Baptisme. *Answ.* Here is a fallacy, taking that to be generally meant of the whole, which is spoken but in part. The Formall of sin is taken away, not simply, but as touching the guilt of it. For there is a double Formall of sin: 1. *A repugnancy with the law, and an inclination to sin.* 2. *The guilt, which is the ordaining of it to punishment.* The guilt is taken away, but the inclination abideth. I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin, which is in my members. A double formality of sin. Rom. 7. 13.

Quest. II 4. *But can they who are converted unto God, perfectly observe and keep these Commandements?*

Answ. No: but even the holiest men, as long as they live, have only small beginnings of this obedience^a: yet so, that they begin with an earnest and unfeigned desire and endeavour to live, not according to some only, but according to all the commandements of God^b.

^a 1 John 1. 8.
Rom. 7. 14, 15.
Eccles. 7. 21.
^b 1 Cor. 13. 9.
Rom. 7. 12.
Psal. 1. 1.

The Explication.



He Question here is, *How the law is possible* : and, *Whether regenerate men may perfectly keep it* : which was the seventh question proposed to be considered of concerning the Law. That this Question may be the better understood we are to distinguish the nature of man : 1. *As it was first entire and uncorrupt* ; and 2. *Afterwards fallen* ; and 3. *Again restored*.

1 The law was possible to be fulfilled by man, his nature being uncorrupt.

2. It is impossible to corrupt nature. Gen. 6. 5. & 8. 21.

Jerem. 13. 23.

Mat. 7. 18.

Rom. 14. 23.

Ephel. 3. 1, 3.

2 Cor. 3. 5.

3. How far for it is possible to restored nature.

1 John 5. 3.

How it is impossible to restored nature.

Psal. 143. 2.

Ist. 64. 6.

A three fold difference between the regenerate and unregenerate sinning.

1. *Unto nature entire and uncorrupt*, the whole law, as touching all parts and degrees thereof, is possible, as unto Angels ; for man was created unto the image of God, in perfect holiness and righteousness. 2. *Unto nature corrupted after the fall*, the fulfilling of the law is so impossible, that it cannot so much as begin obedience acceptable to God ; according to these Scriptures : *All the thoughts of man are only evil, continually, even from his youth. Can the Black moore change his skin ? or the Leopard his spots ? then may ye also be good, that are accustomed to doe evil. A corrupt tree cannot bring forth good fruit. Whatsoever is not of faith, is sin. Wee are dead in our sins, by nature the sons of wrath. Wee are not able of our selves to thinke anything, as of our selves.* 3. *Unto the regenerate, who have nature restored againe*, the law is possible, 1. As concerning outward order and discipline. 2. As concerning the imputation of Christs righteousness, that is, by the benefit of justification and regeneration ; both which benefits we obtaine by faith. 3. As touching the beginning of inward and outward obedience in this life. *This is the love of God, that wee keep his Commandements, &c.* Hee that without the beginning of obedience, that is, without regeneration, glorieth that he knoweth and worshippeth God, is a liar. But the law is impossible to the regenerate, in respect of God, that is, as touching the perfect inward and outward obedience of the law. *Enter not into judgement with thy servant, O Lord : for in thy sight shall no man living be justified.* For, 1. They fulfill not the Law perfectly, because they doe many things contrary to the law. 2. And those things also which they doe according to the law are imperfect. For in the regenerate are many sins yet remaining, as originall sin, many actuall sins, ignorances, infirmities ; which their sins notwithstanding themselves acknowledge and bewail : *Wee have all been as an unclean thing, and all our righteousness is as filthy clouts.* Therefore regenerate sinners differ much from ungenerate sinners ; and this difference is three-fold : 1. There is a purpose of God himselfe of saving the regenerate. 2. The certaine finall repentance of the regenerate. 3. Even in the very sins of the regenerate there remaineth some beginning of true faith and conversion. But of the wicked and unregenerate, in whom nature is fallen, but not restored ; neither hath God any such purpose as to save them, neither is their finall conversion certain, neither have they any beginning of true obedience, but sinne with their whole heart and will, and rush against God, and at length perish, unless they be converted.

Quest. 115. *Why will God then have his law to be so exactly and severely preached, seeing there is no man, in this life, who is able to keep it.*

Ans. First, that all our life time wee more and more acknowledge the great proneness of our nature to sin^a, and so much the more greedily desire remission of sins and righteousness in Christ^b : Secondly, that we (being doing of this alwaies, and alwaies thinking of that) implore and crave of the Father the grace of his holy Spirit, whereby we may daily more and more be renewed to the image and likeness of God, untill at length, after we are departed out of this life, we may joyfully attain unto that perfection which is proposed unto us^c.

^a Rom 3. 10.

¹ John 1. 9.

Psal. 32. 5.

^b Mat. 5. 6.

Rom. 7. 24.

^c 1 Cor. 9. 24.

Phil. 3. 12, 13,

14.

The

The Explication.



When question is made concerning the use of Gods Law, wee must re-call to minde the difference of each part thereof. The use of the Ceremoniall lawes of Moses was, 1. To serve as a School master to Christ and his Kingdome, that is, to be a signification of spirituall and heavenly things in Christs Kingdome; namely, the benefits of Christ towards his Church, and the duty of the Church towards God and Christ. The Law was our School ma-

Four uses of the ceremoniall law: 1. A training of us unto Christ.

Galat. 3. 24.

ster to bring us unto Christ, that we might be made righteous by faith. 2. To be as visible marks and eminent differences, to discern and sort out the Church of the Jewes from other Nations. 3. For exercise of our piety, and testification of our obedience toward the Morall Law: For he that willingly and diligently performes burdensome and unpleasant things, if he know the same to be pleasing unto God; he then doth shew himselfe to love God, and to obey him with a ready mind. Therefore, saith God to Abraham, being now ready to sacrifice his son, Now know I that thou fearest God, seeing for my sake thou hast not spared thine onely son. So the ceremoniall and judicall ordinances of the Old Testament are called a yoke and servitude. 4. For a confirmation of faith: For there were of them certain Sacraments or signes of the Covenant, and scales of Grace; as Circumcision, and the Paschall Lamb: which did signifie and testifie what benefits God would give by the Messias unto beleevers.

3. A distinguishing of the Jewish Church from other Nations. 3. A testification of our obedience to the Morall law. Gen. 22. 12.

Acts 15. 10. 4. A confirmation of faith. Gen. 17. 11. Rom. 4. 11. Exod. 11. 19. Ezek. 40. 12. Two uses of Moses Judicall lawes. 1. The continuance of that regiment. 2. The representation of Christs Kingdome.

The use of the Judicall or Civill lawes was, inasmuch as they were the very form of the Mosaicall Common-weale. 1. To be as sinewes for the sustenance and preservation of that regiment and kingdom, untill the coming of the Messias. 2. To be types of the government of the Church in the Kingdom of Christ: seeing the Princes or Kings of that people did, no lesse than the Priests, represent Christ the High-Priest and King of the Church. These uses, together with the lawes themselves, had their end, when the Ceremonies were fulfilled and abrogated by Christs coming, and Moses politie or forme of government overthrowne by the Romans.

The uses of the Morall law are divers, according to the foure estates of men.

I. In nature, being not as yet depraved or corrupted through sinne, as our nature was uncorrupt and undefiled before the fall, there were two especiall uses of Gods Law: 1. The whole and entire conformity of man with God. For there did shine in the minde of man, not yet fallen, the perfect knowledge of Gods Law; and the same did worke the correspondence and congruity of all our inclinations, motions, and actions with his divine order and will; that is, perfect justice and righteousness before God. 2. A good conscience, or a certaine perswasion of Gods favour, and a certaine hope of eternall life. For when as the law both commandeth perfect obedience, and promisseth eternall life to those that performe it; therefore by order of Gods justice it worketh in nature uncorrupted, as perfect obedience, so also certaine expectation of reward: according as it is said; He that doth them, shall live in them. If thou wilt enter into life, keep the Commandements.

I. Two uses of the Morall law in our uncorrupt nature before the fall. 1. Full conformity of man with God.

2. A good conscience.

Levit. 18. 5. Mat. 19. 17.

II. In nature now corrupted, and as yet not regenerated by the holy Ghost, there are also other two uses of the law: 1. The preserving and maintaining of discipline both in the Church and without also. For the law, both being by God himselfe ingraven in the mindes of all men, and speaking by the voice of Teachers and Magistrates, doth by binding of the conscience, and by denouncing and ordaining of punishments, and by shame, bridle and restraine the unregenerate also, so that they shun open and manifest wickednesse, such as are contrary to the judgement of that right reason which is even in the unregenerate, and which must be removed before regeneration. When the Gentiles, which have not the law, doe by nature the things contained in the law, they having not the law, are a law unto themselves. Which shew the effect of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing. The law is given to the lawlesse and disobedient. 2. The

II. Two uses of the Morall law in corrupt nature. 1. Maintenance of discipline within and without the Church.

Rom. 2. 14. 15.

2 Tim. 1. 9.

acknow-

2. Acknowledgement of sin. *acknowledgement of sinne.* For the law accuseth, convinceth, and condemneth all the unregenerate, because they are unrighteous before God, and guilty of eternall damnation. *Wee know, that whatsoever the law saith, it saith it to them which are under the law, that every mouth may be stopped, and all the world be culpable before God: Therefore by the workes of the law shall no flesh be justified in his sight: For by the law cometh the knowledge of sinne. I knew not sinne, but by the law: for I had not knowne lust, except the law had said; Thou shalt not lust.* This use of the law, to wit, the knowledge of sin, and of the judgement of God against sin, of it selfe ingendereth in the unregenerate an hatred of Gods, and an increase of sin. For so much the more doth nature, not yet regenerated, desire to commit and excuse sin, how much the more the law urgeth and presseth the prohibition and condemnation of sin. *The law causeth wrath. Sin took an occasion by the commandment, and wrought in mee all maner of concupiscence.* Moreover, if those unregenerate be also reprobate, then worketh it at length in them a despaire and blasphemy. Therefore it is called the *ministry of death.* But by accident the knowledge of sin is in the Elect a preparing of them to conversion, to wit, God by this means constraining and compelling them to acknowledge their owne unrighteousnesse, despaire of any help from themselves, and by faith to seek for righteousness, and life in Christ their Mediatour. *If there had been a law given, which could have given life, surely righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ, should be given to them which beleve.*
- Rom. 3. 19, 20.
Rom. 7. 7.
What this knowledge of sin worketh by it selfe in the unregenerate and reprobate.
Rom. 4. 15. & 7. 8.
3 Cor. 3. 7.
What it worketh by accident in the elect and regenerate.
Gal. 3. 21, 22.

III.
Seven uses of the Morall law in nature restored.
1. Maintenance of discipline.

III. In nature restored by Christ, or in the regenerate, the uses of the Morall law are many: 1. *Maintenance of discipline:* For, although this use of the law doth chiefly belong unto the regenerate who are not bridled by the Law of God and righteousness (as hath been already shewed) but by the feare of punishment only and shame not to make open profession of wickednesse, abstaine from sin, according to that of the Poet: *The wicked refuse to sin for feare of punishment:* yet hath it place also in the godly; because, for the weaknesse and corruption of the flesh prone to sin, it is profitable and necessary, that both the threatnings of the law, and examples of punishment should be set before them also, to keep them in good order. For God threatneth even to the Saints, if they run into grievous offences, grievous punishments: *If the righteous turne away from his righteousness, and commit iniquity, hee shall die for it.*

Ezek. 18. 24.
2. Acknowledgement of sin,

2. *Acknowledgement of sin.* For this use, though it principally belong to the unregenerate, yet it concerneth the regenerate also. For even to the regenerate the law is a glasse, wherein they may see the defects and imperfection of their nature; and it instructeth them continually with due contrition to humble themselves in the sight of God, and maketh them to profit and goe forward daily in true conversion unto God, and faith in God; and that as their renewing increaseth, so their prayer should increase, wherein they beg and crave to be daily more and more conformable to God and his Law: *I delight in the Law of God concerning the inner man: but I see another law in my members rebelling against the law of my minde, &c. O wretched man that I am, who shall deliver mee from this body of death?* Concerning both these uses of the law, namely, the maintenance of discipline, and acknowledgement of sin, is that saying of Paul to be understood, *The law is our School-master unto Christ:* and that as well in the unregenerate elect, as in the regenerate. For to the former of these it is a preparation to conversion; to the latter, an increase of conversion, seeing faith cannot be kindled in the heart, nor consist therein at all, except open and manifest transgressions be eschewed, and sins against the conscience avoided. *Let no man deceive you: Hee that committeth sin, is of the Divell.*

Rom. 7. 22, 23, 24.

Gal. 3. 24.

1 John 3. 7, 8.
3. Direction in Gods worship & Christian conversion.
Psal. 119. sect. 14. vers. 1.
Jerem. 31. 33.
Ezek. 11. 19. & 36. 26, 27.
4. Testimony of God, who, and what hee is.

3. The third use of the Morall law is, to be a rule of Gods worship, and of Christian conversion: *Thy word, O Lord, is a lantern unto my feet, and a light unto my paths. I will put my laws in their inward parts, and write them in their hearts.* This use is proper unto the regenerate. For although the law also be unto the unregenerate a rule of their actions before conversion; yet to them it is not a rule of worship and thankfulness towards God, as it is to the regenerate. 4. The Morall law delivered and expounded in the Church, is a testimony of God, that there is a God, and likewise, who, and what hee is. 5. The voice of the law sounding in the Church,

Church is an evident testimony, shewing which is the true Church, and which is true Religion in the world. For seeing in the Church alone the doctrine of the law hath been, and now is, preserved pure and uncorrupt, which all other sects have; by assenting to manifest errors and impieties, diversly corrupted: the voice then of the law, which soundeth in the Church, is an evident disciphnering and declaring which is the people of God, and which is true Religion in the world. 6. It is a testimony of the excellency of mans nature, which was before the fall, and originall righteousness lost in Adam; that is, it remembreth us of the Image of God in man, which was created in him, and which is restored in him by Christ. 7. It is a testimony of eternall life to come, wherein we shall againe perfectly fulfill the law. For the law was given to be observed by men. But in this life it is not fulfilled of us: Therefore there must needs be yet another life remaining, wherein we shall live according to the prescript of the law, that so at length the law may be fulfilled of us.

5. Testimony of the true Church and true Religion.

6. Testimony of the excellency of mans nature before the fall.
7. Testimony of eternall life.

IV. In nature perfectly restored and glorified after this life, although the preaching of the law and the whole Ministry shall cease and have an end, yet there shall remain in the Elect a knowledge of the law, and there shall shine in them perfect obedience therunto, and full conformity with God. Therefore then shall be the same uses of the law, which were in nature uncorrupt before the fall.

IV.

The Arguments of Antinomists, Libertines, and other such like profane Heretikes, who maintaine, that the law is not to be taught in the Church of Christ.

Object. 1. That which cannot be kept, ought not to be taught; because it profiteth nothing. The law cannot be kept: Therefore it ought not to be taught in Christian Churches. *Ans. 1.* This is a fallacy, alledging a false cause: For the impossibility of perfect obedience of the law in this infirmity of our nature, is no sufficient cause, why the preaching of the law in the Church should be deemed unprofitable: whereas there may be, and indeed are, other causes, why it is not only profitable, but necessary also that the law should be taught: For we have already shewed, that there are many uses of the law, even in the regenerate: and therefore it is not necessary, that on the removall or taking away of one end and use, should follow the taking away of the rest. If it cannot be perfectly kept, yet at least, it is therefore to be taught, that we may acknowledge this imperfection and defect, to the end wee may the more earnestly sue for remission of sins, and righteousness in Christ, and may so much the more cheerfully strive and endeavour to attain to the mark set before us, even our perfection in Christ. *Ans. 2.* Here is also a fallacy, taking that to be generally true, which is but in part true. For that the law may in some sort be kept of the regenerate, we have even now proved. Wherefore the Minor, simply and generally understood is false.

Object. 2. Hee that commandeth impossible things, commandeth unprofitable things. God in the law commandeth things impossible: Therefore God commandeth unprofitable things. Therefore the law is unprofitable. *Ans.* This argument is almost all one with the former; and thus we answer the Major: Hee commandeth unprofitable things, who commandeth impossible things; that is, 1. If they be simply impossible. 2. If they be alwaies impossible. 3. If there be no other uses of this Commandement, but that those things be perfectly done which are commanded. Now we have heard before which are the ends of the law, for which ends of the law before declared, God will have both the law to be commanded, and us to be taught the same.

Object. 3. What God will not give us in this life, and so what we are not able to attain unto, that wee may not desire. God will not give us perfect fulfilling of the law in this life: Therefore we ought not to desire perfectly to fulfill the law. *Ans.* Wee ought not to crave or desire that which God will not give us; that is, except God willeth us to desire it, and there be great cause why we should desire it. But God willeth us to crave in this life, and to desire the perfect fulfilling of the law, 1. Because hee will at length effectuate it in those that desire it: and therefore he will give it us after this life, if wee desire

Why we are to desire the perfect fulfilling of the law by us in this life.

desire the same here truly and from our heart. 2. *That wee may now goe forward in godlinesse, and that the study of living according to the precept of Gods law may be daily more and more kindled and confirmed in us.* 3. *That by this desire of fulfilling the law, God may exercise us in repentance and obedience.*

Object. 4. *Christ is not the Law-giver, as it is said, The law was given by Moses; but grace and truth came by Christ: Therefore, neither hee, nor the Ministers of the Gospell, should teach the law.* *Ans.* Christ is not the Law-giver, as concerning the chiefe and principall function and office of the Mediatour. For that is, to bring forth the Gospel out of the bosome of his Father, to make request and intercession, to be made a sacrifice for us, and by the gift of the holy Ghost to reconcile us unto God. But a part notwithstanding of this office is, to shew and take away those errors, wherewith the law is corrupted, and to propound the pure doctrine thereof to this end, that the minds of men may thereby be prepared to heare the preaching of the Gospel, which is proper unto the Messias, and that they being converted, may be instructed what thankfulness God requireth of them for the benefit of their redemption. *Christ then is the Law-giver, as hee is God, and the Authour of the law together with the Father:* but as he is Mediatour, he is not indeed the Law-giver, because he publisheth not the law; as it is said, 1 John 2. But yet notwithstanding hee is the purger, repaire, and restorer of the law from corruptions; and this not principally, but that hee might performe the principall function of the Mediatour-ship, to wit, our reconciliation and salvation. The same answer we make also concerning the Ministers of the Gospell; inasmuch as they are to propound no other doctrine unto the Church, than Christ hath delivered.

Object. 5. *He that hath satisfied the law by punishment, is not bound to obedience; because the law either bindeth to punishment or to obedience, but not unto both together. But we have satisfied the law by Christs punishment: Therefore we stand not bound to performe obedience.* *Ans.* We distinguish the Major: 1. *He that hath suffered sufficient punishment, is not bound to obedience, to wit, not to the same obedience, for the omitting whereof hee hath suffered punishment: but after the satisfaction hath been made by punishment for sin committed, he is bound notwithstanding hence-forward to obey the law, or to suffer new punishment, if through new disobedience he break the law.* 2. *Hee that hath satisfied not by his own punishment, but by anothers, and is received into favour with God without his owne satisfaction, ought to obey the law; though not as thereby to satisfie for sins, yet to shew his thankfulness: that is, he ought to order and direct his life, according to his will by whom hee is redeemed, and of whom he is received into favour. For no man is therefore punished for sin committed, or delivered from the crime thereof, that he should persist in it, but that hee should leave off hence-forward to commit sin any more, and to offend him unto whom he is reconciled. Wherefore in like manner we also, because Christ hath satisfied for our sins, stand bound to performe the obedience, not of the time past, but of the time to come, and this also we are bound to performe, not for any expiation or recompence of those sins, which either we have committed, or doe commit, or hereafter shall commit; but for the shewing of our thankfulness for the benefit of Christ, whereby we are delivered from sin and death. This doth S. Paul teach: Hee that is dead, is free from sin. Again, Likewise thinke yee also that yee are dead to sin, but are alive to God, in Jesus Christ our Lord. If one be dead for all, then were all dead. And he died for all, that they which live should not hence forth live unto themselves, but unto him which died for them, and rose againe.*

Rom. 6, 7, 11.
1 Cor. 5, 14, 15.

1 Tim. 1, 9.

Object. 6. *Christians are not ruled by the law, but by the Spirit of regeneration, according as it is said, Yee are not under the law, but under grace. The law is not given unto the righteous man: Therefore it is not to be taught in the Church of Christ.* *Ans.* Christians are not ruled, that is, are not compelled and constrained by the law and feare of punishment unto whatsoever discipline or order, like as are the wicked: but yet they are taught and instructed by the Law of God, what worship is pleasing unto God: and the holy Ghost useth the voice of the law, to teach and incline them to an obedience not constrained, or hypocriticall, but true and voluntary; so that not onely

only the law commandeth them what to doe, but the Spirit also of grace doth give them ability to obey. For this is, *not to be under the law, and the law not to be given unto the righteous*. So then the bond and doctrine remaineth, albeit the condemnation and constraint is taken away. For unto this are we bound, that our obedience be most free and voluntary. *We are debtors, not to the flesh, to live after the flesh. The law is not given to the righteous man; to wit, constraining and condemning him.* Rom. 8. 12.

Object. 7. *We are not under the law, but under grace: Therefore the law bindeth us not.* Rom. 6. 14.

Ans. This is a fallacy, misinterpreting the words alledged: For, *Not to be under the law*, importeth as much as, *Not to be held or bound to the obedience of the law*, but to be freed from the curle or constraint of the law: as, *To be under grace*, is, *To be justified and regenerated by the grace of Christ*. Repl. *They who are bound to perform the law, and performe it not, are subject to condemnation: But we are not subject to condemnation; for there is no condemnation to them that are in Christ Jesus: Therefore we are not bound to performe the law.* Ans. The Major is true, but with these conditions: 1. If he that is bound to perform the law, be bound to perform it in his own person: but we are bound to performe, and doe performe the law, not in our selves, but in Christ. 2. If he be bound to performe it in himselfe alwaies, or at all times perfectly: but we in this life are not bound to performe the law perfectly in our selves, but only to begin obedience, according to all the Commandements thereof. Rom. 8. 1.

Object. 8. *The law is the letter which killeth, and, The ministry of condemnation: But, There is no condemnation to them that are in Christ Jesus: Therefore the law pertaineth not to them that are in Christ Jesus, that is, Christians.* Ans. 1. Here is a fallacy of Accident. For the law is the letter which killeth, not of it selfe, but by the default of men, who, the more they perceive and see a dissimilitude between themselves and the law, the more they despaire of salvation, and so are killed. 2. The law alone, without the Gospel, is the letter, that is, a doctrine, teaching only, requiring obedience, denouncing Gods wrath and death to the disobedient, and not working that spirituall obedience which it requireth: But being joyned with the Gospel, which is the spirit, it also beginneth to become the spirit, that is, effectually unto obedience in the godly; because the regenerate begin of their owne accord to obey the law. The law then, is the letter, to wit: 1. *Alone by it self, and without the Gospel.* 2. *In respect of unregenerate nature.* Contrariwise, the Gospel is the spirit, that is, the ministry, whereby the holy Ghost, working in us spirituall obedience, is given: not that all who heare, forthwith receive the holy Ghost, and are regenerated; but because by it faith is received, whereby our hearts are quickned, so that they begin obedience to the law. Wherefore hereof it followeth not, that the law is no longer to be taught in the Church; for Christ saith of himself, *I am not come to destroy the law, but to fulfill it. Through faith we establish the law.* And Christ in himselfe fulfilled the law two waies: 1. *By doing.* 2. *By suffering.* For he was just and righteous in himself, and brake no tittle or jot of the law, and (for our sakes) partly did those things which he was not bound to doe, partly sustained the punishment of the law. In us likewise he fulfilled it two waies: 1. *By teaching it us.* 2. *By giving us his holy Spirit for assistance in the performance thereof in some measure, as we have heretofore, in the doctrine touching the Abrogation of the law, more fully declared.* How the law is the letter: and how the Gospel is the spirit. Matth. 5. 17. Rom. 3. 31. Christ in himselfe fulfilled the law two waies: and in us two waies.

Object. 9. *That which increaseth sin, is not to be taught in the Church. The law increaseth sin: Therefore it is not to be taught in the Church.* Rom. 7. 9.

Ans. There is a fallacy of Accident in the Minor. The law increaseth sin by an accident, to wit, by reason of mans corruption, and that two waies: 1. Because mans nature is so corrupt and wayward from God, that men doe not what they know to be pleasing unto God; and contrariwise, earnestly desire, and most wilfully commit, yea, even with greedines, that which they know hee hath forbidden. Because it sheweth wrath; when men, the more they know by the law their sins, and the punishments they have deserved, the more they fret against God, hate, and despise him, and run into desperation. But of it selfe the law worketh righteousness, conformity with God, the love of God, &c. The law also by it selfe increaseth sinne, but the word Increase is then taken in another sense: to wit, it sheweth unto us, and forceth us to acknowledge

the greatnesse and multitude of our sins : but it doth not so increase sin, as to make that sin, which is little in it self, more great and grievous. So then there are foure termes in the argument, by reason of the ambiguity of the middle terme therein; namely, the word *Increase*th.

Object. 10. *Yee are dead to the law by the body of Christ, that yee should be unto another, even unto him that is raised up from the dead, that yee should bring forth fruit unto God.*
 Rom. 7. 4. And, *I through the law, am dead to the law ; and that I might live unto God, I am crucified with Christ. Thus I live : yet not I now, but Christ liveth in mee ; and in that I now live in the flesh, I live by the faith in the Son of God.*
 Gal. 2. 19. Hence they conclude : *If wee be dead to the law, and are Christs, who now liveth in us, then is not our life now schooled and ruled by the direction of the law, but by Christ onely.*
 Rom. 3. 31. *Ans. But seeing the Apostle himself saith, That the law is not made voide, but established by faith ; this phrase, To die unto the law,* doth not signifie to be exempted from the obedience of the law, but to be freed from condemnation, and from the provokement of sin, which the law worketh in the unregenerate ; whereas wee, being ingrafted into Christ, enjoy in him both a full satisfaction for our sins, for which the law condemned us, and the Spirit of regeneration, bending and inclining our hearts, not to an hatred of the law, wherewith they first did burn ; but to the study and desire of obedience and righteousness. Therefore he addeth, *That yee should be unto another, who is raised up from the dead, that yee should bring forth fruit unto God.*
 Rom. 7. 4. Again, *Wee are delivered from the law, being dead unto it, wherein wee were holden, that wee should serve in newnesse of spirit, and not in the oldnesse of the letter.*
 Rom. 7. 6. In the other place, this is the Apostles meaning : *I through the law, to wit, which accuseth us of sin, and terrifieth the consciences of men, am dead to the law, that is, cease to seek for righteousness in the law, and begin to seek for it in Christ.* For this is it which he addeth, *I am crucified with Christ :* namely, by the participation of Christs merit, and the mortification of sin, *that I might live to God :* according to the will of God exprest in the law. *For hee liveth to God, who obeyeth God, and honoureth him through his obedience.* But this the doctrine of the law doth not work in nature now corrupted, except we passe from the law to Christ by faith, that he may live in us, and we in him ; that is, that he may be effectually in us through the working of his holy Spirit : 1. *By suggesting and speaking comfort in our hearts, of the remission of our sins ; then, by making us like unto himselfe by regeneration, that the law may no longer condemne us, and cause wrath : but, we may delight in the law of God, concerning the inner man, Rom. 7.* So then we are delivered from the law, and die to the law ; so Christ liveth in us, that we begin to delight in the law, and to order our life according to the prescript thereof. For, Christ doth not restore any other righteousness, or any other image of God in us by his Spirit, than which was created in our nature, darkened and eclipsed by sin, and described in the law ; neither is there another spirit, author of Gods law, and worker of our conformity with God in our nature uncorrupted and restored.

Object. 11. *I will make a new covenant with the house of Israel, not according to the covenant that I made with their Fathers.* Here they say, *That God promiseth not to renew the old covenant, which is the law, but to make a new, which is the Gospel.* Wherefore not the law, but the Gospel only is to be taught in the Church of Christ. But it is manifest, that the new covenant, is not diverse from the old, as touching the substantiall, but only as touching the accidental parts, or conditions, and circumstances thereof. For although the old shadowes and dark types are taken away, and a most cleere doctrine, of the prophecies and figures fulfilled by Christ, hath succeeded ; and the grace of the holy Ghost is shed more plentifully on men in the New Testament, than in the Old : yet notwithstanding, there was one and the same manner and way both of obtaining salvation, and of Gods spirituall worship, in times past, that now is. Unto this beare witness the words themselves of the Prophet Jeremy : *I will write in their hearts my law ;* hee saith not, another law, but the same which in times past I gave them : *I will be their God, and they shall be my people ; I will forgive their iniquity, and will remember their sins no more.* For these conditions of the covenant, are found as well in the Old, as in the New ; The difference only is, that these are not the proper

per benefits of the law, but of the Gospel: which two parts of the Old and New Testament, the Prophet here opposeth one to the other, calling the law *the old covenant*, and the Gospel *the new covenant*, as being the principall part of the covenant: and therefore he ascribeth these blessings to the new covenant; because thereon dependeth whatsoever grace of Christ befell unto the old Church, and therein are those blessings more fully manifested and exhibited by Christ, which were also promised and granted in the old for Christ. If then God will write the law, which was first written in tables of stone, in the hearts of men in his new covenant: he doth not abolish, but establish the law by the preaching of the Gospel, whereby the hearts of men are regenerated, that they may begin to obey the law: and therefore he delivering here a difference between the law and the Gospel, doth so substitute the new covenant to the old, as that he saith, that that part of the covenant, which is the Morall law, must be retained and written in our hearts. Now if they urge these words, which the Prophet addeth: *They shall teach no more every man his neighbour, for they shall all know me* (That hereby they may conclude, That men are not in the New testament to be willed to know God, for that they shall of themselves know and obey him) they erre too grossly, going about to remove the instrumentall cause, by reason that the effect in the N. Testament is greater and more plentifull; for, that men may know God, and of their own accord obey him, the holy Ghost worketh by the doctrine of the law and the Gospel. Neither doth it follow, that they are not bound, neither are to be urged by incitements of exhortation, because they doe their duty of themselves: For, binding and exhorting is a far other thing, than constraining. Wherefore, in two respects hath the law place in instructing the regenerate: namely, that they may learne of the law the will of God, and may also by the law be more and more incited willingly to obey God.

Object. 12. *The law is not necessary unto salvation: Therefore it is not to be taught in the Church.* Ans. This reason is a fallacy, reasoning that not to be simply so, which is not in some respect so. For, albeit the law is not necessary to this, that wee should, through our obedience to it, be saved; yet it is necessary unto other things, as hath been taught already in the doctrine concerning the use of the law.

Object. 13. *In Christ are hid all the treasures of wisdom and knowledge. Again, Wee are complete in him. Of his fulnesse have all wee received: Therefore wee must not goe back from Christ to Moses, and there is no need of the law in the Church of Christ.* Ans. This reason deceiveth, by inferring a false consequent, because it proceedeth from the putting of the whole, to the deniall of a part. The whole wisdom and knowledge, that is, the doctrine of Christ delivered by him unto us, is sufficient and necessary for the Church: but a part of that doctrine is the Morall law also; because Christ commandeth not Faith onely, but Repentance also and amendment of life to be preached in his Name: and hee himselfe delivered and declared the law. The compleatnesse therefore and perfection of our wisdom and salvation, which wee have in Christ, doth not exclude, but include rather and comprehendeth the doctrine of the law.

OF PRAYER.

Quest. 116. *Wherefore is Prayer necessary for Christians?*

Ans. Because it is the chiefe part of that thankfulnesse which God requireth of us^a. And also because God giveth them onely his grace and holy Spirit, who with unfeigned groanings beg them continually of him, and yield him thanks for them^b.

ON THE
45. SABBATH.

^a Psal. 50. 14, 15.

Matth. 17. 7, 8.

^b Luk. 11. 9, 13.

Matth. 13. 12.

The Explication.

Many Questions may be moved concerning Prayer; but the chief Questions hereof are foure:

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| <p>1. <i>What Prayer is, and how many sorts there are of Prayer.</i></p> <p>2. <i>Why Prayer is necessary.</i></p> | <p>3. <i>What is required to true Prayer.</i></p> <p>4. <i>What is the forme of Prayer prescribed.</i></p> |
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1. *What Prayer is, and how many sorts of Prayer there are.*

Invocation the
generall of praier

Prayer hath two
parts:

1. *Petition.*
2. *Thanksgiving.*
What *Petition* is.
What *Thanksgiving* is.
What *Thankfulness* is.

Foure sorts of
Prayer.
1. *Tim. 2. 1.*

Private and pub-
like prayer.
What private
prayer is.

1 *Tim. 2. 8.*
What publike
prayer is.

Luke 11. 2.

Praier is the invocation of the true God, proceeding from an acknowledgement and sense of our necessity and need, and from a desire of Gods bounty, in true conversion of the heart, and in a confidence of the promise of grace for Christs sake the Mediatour, begging at Gods hands necessary blessings, corporall and spirituall, or giving thanks unto him for the receipt of these. The Generall of Prayer is *Invocation*, or, *Adoration*. But *Adoration* is oftentimes taken for the whole worship of God; because, whom wee worship, him wee account for the true God. Prayer is a part of invocation. For *Invocation*, or, To invoke or call upon God, is, To crave of the true God any thing that is necessary, both for the soule and body, and to give thanks for benefits received of him. Hereof it is here used as the *Generall* of Prayer. Wherefore Prayer compriseth these two specials or parts; namely, *Petition*, or Prayer in speciall so called, and, *Thanksgiving*. *Petition* is a prayer, craving of God blessings necessary both for the soul, and for the body. *Thanksgiving* is a prayer acknowledging and magnifying benefits received of God, and binding the thankfull party to thankfulness, acceptable to God. *Thankfulness* in generall is an acknowledgement or profession of the quality and quantity of a benefit received, and a voluntary binding to the performance of duties mutuall, possible, and lawfull. Thankfulness therefore containeth two things: to wit, *Truth* and *Justice*. Saint Paul maketh mention of foure sorts of prayer: 1. *Deprecations* against evill things. 2. *Petitions* for good things. 3. *Intercessions* and requests for others. 4. *Thanksgiving* for benefits received, and evils repelled or removed from us. Prayer also is distinguished with respect unto the circumstances of person and place, into private and publike prayer. *Private prayer* is the conference of a faithfull soul with God, craving apart for himselfe or others, certaine blessings or benefits; or giving thanks for some received. This is not tyed to words and places. For oftentimes an anguished and pensive heart, instead of words, povereth out sighes and groans only: and the Apostle commandeth, that men pray everywhere, lifting up pure hands. *Publike prayer* is that which is uttered unto God, under certaine forme of words by the whole Church, in their assemblies, the Minister saying before them, as in open congregations it is meet hee should. To this is the use of our tongue required, and therefore Christ said; *When yee pray, say*. For to this end was the tongue especially made, that God might be magnified by it: and, *Out of the abundance of the heart the mouth speaketh*. Lastly, hereby others also are to be invited to the lauding and praising of God.

2. *Why Prayer is necessary for Christians.*

The causes for which Prayer is necessary, are these: 1. *The Commandment of God*. because God hath commanded, that we call upon him, and will this way chiefly and principally be worshipped and magnified by us. *Call upon mee in the day of trouble. Aske, and it shall be given you. When yee pray, say, Our Father, &c.* 2. *Our necessity and want*: For we receive not of God those blessings which are necessary for our safety and salvation, except wee aske them of him. For God hath promised them

Psal. 10. 15.
Matth. 7. 7.
Luke 11. 2.

to such only as aske him. So that prayer is as necessary for us, as craving of almes is necessary for a beggar. Now what wee speak of the necessity of prayer, the same is also to be said of the necessity of thanksgiving: For, without giving thanks, we lose those things that are given, and receive not such things as are to be given, and are necessary. The necessity of both will easily appeare, whether we consider the effects of faith, or the cause of faith, and so also faith it selfe. Faith is kindled or increased in no man, who doth not aske it; no man hath faith, who giveth not thanks for it: and they which are indued with true faith, aske the grace of God, and they who have tasted of Gods grace, shew themselves thankfull unto God for it, and doe more and more crave and desire it. *The love of God shed abroad in our hearts by the holy Ghost,* Rom. 5.5. *which is given unto us.* And the holy Ghost him selfe also is obtained by petition or prayers; for the holy Ghost is given to none, but to him that desireth him. Obj. 1. *But wee see the wicked also to receive many gifts of the holy Ghost, who yet desire him not: Therefore not onely they that desire him, receive him.* Answ. The wicked verily receive many gifts, but not those principall gifts, neither those that are proper to the Elect, such as are faith, repentance, and conversion, remission of sins, regeneration: and further, what gifts the wicked receive, those are not avayleable unto them, neither doe they receive them to salvation. Repl. *Infants crave not the holy Ghost: and yet they receive him.* Answ. The holy Ghost is not given but to them that aske him, that is, to those of yeeres and understanding, who are able to aske him. But even Infants also aske and crave the holy Ghost after this manner, having, to wit, in possibility an inclination to faith, and therefore potentially they aske the holy Ghost, or have an inclination to aske him: *Out of the mouth of very babes and sucklings hast thou ordained thy praise.* Obj. 2. *The effect is not before his cause. But prayers are the effects of the holy Ghost, inasmuch as no man can aske the holy Ghost, who hath not the holy Ghost, and hee alone worketh prayer in us: Therefore the holy Ghost is not received by prayer, but is in us before prayer; and so by consequent hee is not given to them onely that aske him.* Answ. The effect is not before his cause, that is, in order and nature; but in time they are both together. So the holy Ghost, and the asking of him are both together at one time in us, though not in the same order and nature. For the holy Ghost is in us according to nature before prayer; because wee then first begin to desire him, and to aske him of God, when hee is given unto us. But albeit the holy Ghost is according to nature or order first in us, yet he is not first in us according to time. For as soon as the holy Ghost is given, we begin to desire his presence; and as soon as wee desire and aske him, he is given us: that is, in the same moment God worketh in us a desire of the holy Ghost, and giveth him unto us. And indeed hee worketh a desire of him in us, by commanding us to aske him; and working this desire in us, hee withall giveth him unto us, when wee aske him. For God doth not so worke in us, as a ray of the Sun lighteth on a vessell, to wit, in time, but in an instant. For this gift is at once given, taken, and desired. We might also put a distinction between the beginning and the increase of the spirit, because we cannot crave the latter, except we have the former. For no man desireth him, but hee who hath in himselfe the beginning of him: but the first Solution and Answer sufficeth to satisfie this Objection. Whereas then it is said of Christ; *How much more shall your heavenly Father* Luke 11.13. *give the holy Ghost to them that desire him?* this must not be understood of the increase onely, but also of the beginning of his gifts and graces.

Quest. 117. *What is required unto that prayer, which shall please God, and be heard of him?*

Ans. That we aske of the only true God, who hath manifested himself in his Word^a, all things which hee hath commanded to be asked of him^b, with a true affection and desire of our heart^c, and, through an inward feeling of our need and misery^d, cast our selves down prostrate in the presence of his divine Majesty^e, and build our selves on this sure foundation^f, that we, though unworthy, yet, for Christs sake, are certainly heard of God^g, even as he hath promised us in his Word^h.

^a Revel. 2.9.

John 4.22.

^b Rom. 8.26.

^c John 5.14.

James 1.5.

^d Joh 4.23.24.

Psal. 145.18.

^e 2 Chronic.

^f cap. 20. ver. 12. ^g Psal. 2.11. and 34.17. Esay 66.2. ^h Rom. 10.14. and 8.15, 16. James 1.6. ^g John 14.13. and 15. ver. 16. and 16.23. Dan. 9.17. ^h Muth. 7.8. Psalme 27.8. and 143.1.

Quest. 118. *What are those things which he commandeth us to aske of him?*

ⁱ James 1.17. ^j Math. 6.33. Ans. All things necessary both for soule and bodyⁱ; which our Lord Jesus Christ hath comprised in that prayer which himselfe hath taught us.

The Explication.

Eight conditions
of true prayer:
1. A direction of it
to the true God.



He condition and circumstances of true prayer are: 1. *A direction of it unto the true God*, that we make our prayer unto the true God manifested in the Church by his Prophetick and Apostolike Word, and by his works of Creation, Preservation, and Redemption of the Church. And this true God is the eternall Father, Son, and holy Ghost. *As wee*

have received (saith Basil) *so are we baptised; and as we are baptised, so we beleeve, and as we beleeve, so we adore and worship the Father, the Son, and the holy Ghost.* 2. *The knowledge of Gods Commandement*: For without Gods Commandement, we doubt of being heard. But the soul that looketh into Gods Commandement, confidently resolveth that his prayers are acceptable unto God; because the worship, which God requireth of us in his Word, cannot be unwelcome or loathsome to him. Wherefore, when wee pray, wee ought thus to resolve: *I call upon thee, because thou hast commanded mee.* 3. *The knowledge of those things which are to be asked.* God will not have us direct idle and wandring desires to him, uncertaine what we would aske: For even a Prince would thinke himselfe scorned, if thou shouldst kneel before him, and knowest not what to aske. So God will have us consider and know such things as we are to aske of him, otherwise, it is not praying, but mocking of God. Now we of our selves know not what to aske; and therefore hath Christ prescribed a forme of prayer, out of which wee may learne what things we are to aske of God. We are to aske (that I may summarily comprise them) things both *certaine and allowed*, and permitted by God. These are of two sorts: *Spirituall and Corporall.* God will have us aske both of him: *Spirituall things*, because they are necessary to salvation; *Corporall things*, 1. *That the desire of them may be an exercise of our faith, and confirme our trust and confidence of obtaining things spiritual and available to salvation.* The reason is, because no man can looke for good and saving things at Gods hands, except he have God reconciled unto him. 2. *That we may consider and professe his providence, knowing that neither these unnecessary and corporall things befall us by chance or fortune.* 4. *A true desire of those things which are to be asked.* God will not have our petition to be hypocriticall or feigned, nor bred in our mouth, but in our heart: he will have us pray with a true affection and desire of the heart: For it is not the words of the mouth, but the groanes of the heart which make true prayer; as the Lord saith to Moses: *Why dost thou cry unto mee?* when yet Moses spake nothing: Therefore an ardent desire is to be made the *Generall* in the definition of all prayer.

2. The knowledge
of Gods Com-
mandement.

3. The knowledge
of the things wee
are to aske.

Things to be asked
in prayer:

1. Spirituall.

2. Corporall.

Why spirituall,

and why corporall

things are to be

asked.

4. A true desire of

the things we

ask.

Exod. 14.15.

5. *A sense and feeling of our owne want.* The acknowledgement and feeling of our owne want, is the fountaine from whence our desire ariseth. For what thou thinkest not thy selfe greatly to want, that doest thou not earnestly desire: *Pray; for all stand in need of God.* 5. A sense and feeling of our owne want. Rom. Odyss. 3.

6. *Humiliation, that is, true repentance.* We must needs have also true humility, true acknowledgement of our owne unworthinesse, or true repentance and conversion; and so prostrate our selves in suppliant manner before his divine Majesty: 6. Humiliation.
 1. *Because God oweth us nothing.* 2. *Because we are his enemies before our conversion.* God doth not heare sinners, that is, proud sinners, such as that Pharisee. And, how greatly true humiliation, repentance, or conversion is required to prayer, even that doth sufficiently shew, in that the promises of God belong onely to such as are converted. Wherefore, without conversion no man can pray according to faith: and without faith no man can be assured that he shall be heard, neither receiveth he what he asketh. John 9. 31. Luke 18. 11.
 7. *A confidence in the Mediatour,* that we may resolve, that both our person, and our prayers please God, not for our owne worthinesse, but for Christs sake our Mediatour. So Daniel prayeth, that hee may be heard for the Lords sake: and Christ willetth us to pray unto his Father in his Name. Our prayers are to be put on our Altar Christ; so shall they be acceptable to God. Dan. 9. 17. John 16. 21. Heb. 13. 10.
 8. *Confidence of being heard.* In the former, Faith is required, whereby we with full confidence resolve, that we are through Christs merit just before God, and that God is reconciled unto us by Christ. Here the faith of being heard is required: which cannot stand without the former faith of being justified. *Because yee are sons,* God hath sent forth the Spirit of his Son into your hearts, which crieth Abba, Father. Hee that cometh to God, must belevee that God is, and that hee is a rewarder of them that seeke him. But here in this full perswasion of being heard, wee are to observe the difference of such things as are to be desired. Some gifts are necessary to salvation, as spirituall gifts: Some are corporall, without which wee may be saved. Spirituall blessings are simply to be desired, with a trust and full perswasion of being heard, even that we shall receive them as we desire, that is, in speciall. But gifts, which are not necessary to salvation, whether they be corporall, or else such spirituall, as without which wee may be saved, these are to be desired verily, but with a condition of Gods will and pleasure, that he will give them us, if they serve for his glory, and be profitable for us; or that he will give us other of better quality, either at this, or some other time. Wee must follow, in asking these benefits, the Leper, which said: *Lord, if thou wilt, thou canst make mee cleane.* For neither doe the Elect, when they aske such things, desire simply to be heard. For oftentimes wee aske things, not knowing what, and what manner of things they be, and so neither know wee whether the obtaining of them in speciall (if we should be heard in them) will profit us, or be pernicious and hurtfull to us. Object *Hee that asketh doubtfully, asketh not according to faith, neither is heard. Wee aske corporall blessings doubtfully, because wee aske them with condition: Therefore not according to faith.* Math. 8. 2.
Ans. 1. The Major is either particular, or false. For the nature of faith requireth that wee be certaine, not of all corporall benefits, but onely of spirituall blessings, which are necessary to salvation: as, of remission of sinnes, and of life everlasting. In corporall blessings it sufficeth, if faith submit it selfe to Gods Word, and crave and looke for such things as are available to salvation. *Ans. 2.* The Minor also may be denied: For albeit we aske corporall blessings with a condition, yet do we not simply doubt of obtaining them: For wee belevee, that wee shall receive those corporall blessings which wee aske of God, so that they be expedient for us unto salvation; and otherwise, if they are like to prove hurtfull unto us, wee desire not to be heard in that which we pray. Therefore, we neverthelasse aske in faith, while we submit our selves to the Word and Will of God, and desire to be heard according to his good pleasure. For faith submitteth it selfe to every word and will of God: and the will of God is this, That wee aske spirituall things simply, and corporall conditionally; and that we resolve with our selves, that we shall receive the former in speciall; but the latter as farre forth as they serve for Gods glory and our salvation. And thus if wee pray, wee doubt not to be heard.

A difference of things to be prayed for.

9. A confidence in
Gods promise.
Psal. 59. 15.
Elay 65. 24.

A difference be-
tween the prayer
of the godly and
the wicked.

9. A confidence and trust in Gods promise, that wee know and think that God hath promised to heare as many as call upon him, with those conditions before alledged: *Call upon mee in the time of trouble: so will I heare thee, and thou shalt praise mee. Before they call, I will answer: and whiles they speake, I will heare.* Without this promise of hearing, there is no faith; without faith prayer is but vaine. Except wee give faith and credit to Gods promises, and think of them while we are praying, they availe us nothing, neither can we desire ought with good conscience: but rather, when after this sort we know not what we aske, doubting of Gods hearing of our petition, we doe not pray, but mock God. Now the confidence which we have of Gods promise in hearing us, breadeth in us a certainty of his hearing, and our salvation: and this certainty kindleth in us a study of invocation and of making supplications unto God. By these conditions and circumstances of sincere and true prayer it doth easily appeare, *how much the praying of the godly and the wicked differ.* The godly endeavour to observe all these conditions in their praying: The wicked contrarily, either omit and neglect them all, or keeping one or two conditions, erre in the rest. Some erre in the knowledge of the nature and will of God, therein omitting the first condition: *some erre in the things which are to be asked.* when they aske either evill things, or uncertaine, or not approved by God. Some aske these hypocritically: some without a feeling of their want: some not with a confidence in the Mediatour: some persisting in their wickednesse, thinke yet that God heareth them: some desire things necessary to salvation, with a distrust and diffidence: some lastly aske, not thinking of Gods promise, and therefore not according to faith.

ON THE
46. SABBATH.

a Mat. 6. 9, 10,
11, 12, 13.
Luk. 11. 2, 3, 4.

Quest. II 9. What Prayer is that?

Ans. Our Father², which art in heaven: Hallowed be thy Name: Thy kingdome come: Thy will be done in earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And leade us not into temptation, but deliver us from evill: For thine is the kingdome, the power and the glory, forever and ever. Amen.

The Explication.



He forme of prayer prescribed by Christ unto us is recited by the two Evangelists, *Matthew* and *Luke*. This, questionlesse, is the best, most certain, and most perfect forme of prayer; for it was delivered by Christ, who is the *Wisdom* of God, and his words his heavenly Father alwaies acknowledgeth and heareth. Moreover, it containeth most briefly all things that are to be desired, necessary for the soule and body. Lastly, it is a rule whereby all our prayers must be directed. Some demand, *Whether wee be so tyed to this forme of prayer, that in praying wee may use no other.* *Ans.* Christ delivered this forme unto us, not that wee should be tyed to these words; but that wee might know, 1. *What things to aske.* 2. *How to aske them.* For it is a generall forme of the manner whereby, and the things which we are to aske. Now it falleth out oftentimes that particular benefits are necessary for us, which we must aske of God, according to those sayings of Scripture: *Whatsoever ye shall ask the Father in my name, he will give it you. If any of you lack wisdom, let him aske of God, and it shall be given him. Pray that your flight be not in the winter.* But these, as touching the words, are not in this prayer. There are also many examples of prayer in the old and new Testament, which, as concerning the words, differ from this: as the prayers of *Josaphat*, *Salomon*, *Daniel*, Christ himselfe, the Apostles, and others, which neverthelesse were heard of God. Wherefore the forme of prayer delivered unto us by Christ, is wholly a thing indifferent. *Object.* *Wee may not be wiser than Christ: Therefore seeing hee hath appoint-*

Two causes why
Christ delivered
unto us this form
of prayer.

John 14. 13.
James 1. 5.
Matth. 24. 20.

3 Chron. 30. 6.
2 King. 3. 15.
Dan. 9. 4.
John 17. 1.
Acts 4. 24.

pointed us a certaine forme of prayer; we must hold us contented therewith: and therefore we do
 amisse, when we use other formes of prayer. *Ans.* We may not depart from that forme,
 if Christ will have us tied unto it: but he will not have us tyed to these words; be-
 cause his purpose was, when he taught his Disciples to pray, to deliver a bricfe summe
 of those things which we are to aske of God. *Repl.* That is to be retained, than which
 no better can be invented. Wee cannot invent a better forme, and better words than are these
 of Christ himselfe: Therefore wee must retaine also the forme and words of Christ. *Ans.*
 We cannot invent better words, neither a better forme, to expresse this summe of
 such things as are to be desired, which is as it were the generall of all things that are
 to be desired. These generals of Gods benefits which Christ in this forme hath pre-
 scribed unto us to be desired, cannot be proposed in a better forme: but Christ
 will have us also to descend to specials, and aske particular benefits according to our
 necessity. For that form prescribed by Christ, is nothing else but a set or course of
 certaine heads or generals, whereunto all benefits, as well corporall as spirituall,
 may be referred. And when Christ willeth us to desire the generals, hee willeth us
 also to desire the specials. And further also, those which are here put in generall,
 we are in like manner for this cause to declare in speciall, that we may be led into a
 consideration of our necessity, & to a desire of making of our petition to God to help
 our necessity. Now that we may doe this, we have need also of speciall formes of
 praying: For, to the explication of generals by their specials, we have need of ano-
 ther form. But yet all other formes of prayer must agree with this forme prescribed
 by Christ. Hence *Austine* testifieth, that *All the prayers of saints extant in Scripture are* *August. ad Prob.*
contained in the Lords Prayer. And he addeth farther, that *It is free for us to say the*
same things in other words, when we pray: but it is not free for us to say or mention other
things than are comprised in this forme of prayer.

Quest. 120. Why doth Christ teach us to call God our Father?

Ans. That presently in the very entrance and beginning of the prayer, hee
 might stirre up in us such a reverence and confidence in God, as is
 meete for the sonnes of God; which must be the ground and founda-
 tion of our prayer: to wit, that God through Christ is made our Fa- a *Matth. 7. v. 9,*
 ther, and will much lesse deny unto us those things which wee aske of *10, 11,*
 him with a true faith, than our earthly Parents deny unto us earthly *Luke 11. v. 11,*
 things. *12, 13.*

The Explication.

His Prayer of Christ hath three parts; a Proeme, Petitions, and a Conclu-
 sion.

The Proeme is, *Our Father which art in heaven.* The Proeme hath
 two parts, 1. A calling on the true God, in these words; *Our Father.*
 2. A description of him in these; *which art in heaven.* And the Lord used
 this kind of Proeme, because he will be called upon with due honour. This honour
 consisteth, 1. *In the true knowledge.* 2. *In true confidence.* 3. *In obedience.* Obedience com-
 priseth, 1. *True Love.* 2. *True Feare.* 3. *Hopa.* 4. *Humiliation.* 5. *Patience.*

Our Father. God is called *Our Father*, 1. In respect of our creation. *The Sonne*
of Adam, the Sonne of God. 2. In respect of our redemption, and receiving into his
 favour by his Son our Mediatur. Christ is the only begotten and naturall Sonne of
 God: wee are not his sons by our own nature, but are for Christs sake adopted to be
 sons. 3. In respect of our sanctification, or regeneration by the holy Ghost in Christ.
 Christ will have us to call God, *Father*, and so to invoke him, 1. *In regard of the* *Five causes why*
true invocation of God, who is the Father of our Lord Jesus Christ. 2. *In regard of the* *we here call God*
true knowledge of him, that we may know him to be our Father, who through and for *Father.*
 his

John 20. 17.

Rom. 8. 32.

The words God
and Father, some-
times taken essen-
tially, sometimes
personally.
Why Father is
here taken essen-
tially.
E say 6. 9.

John 16. 23.

Two causes why
we say Our Fa-
ther.
1. Confidence,

2. Mutuall love.
Two causes why
Christ admonish-
eth us of mutuall
love.

1 John 4. 20.

his Son the Mediatour hath adopted us to be his sonnes, when otherwise wee were his enemies: *I goe unto my Father, and unto your Father*: and who farther also for his Sons sake regenerateth us by the holy Ghost, and endoweth us with all gifts and graces necessary. 3. *In regard of reverence*; namely, that in us may be stirred up and raised true reverence towards him: that seeing hee is our Father, wee therefore behave our selves as becometh sonnes, and be affected with such reverence towards him, as it becometh children to be affected towards their Father, especially being adopted children, and unworthy of Gods blessings and benefits. 4. *In regard of confidence*, that the same be raised in us, whereby we may be assured that we shall be heard, and that hee will give us all things which pertaine to our salvation. For seeing God is our Father, and even so loving a Father to us, *That hee hath given his onely begotten Sonne for us to death*: how then shall hee not give us together with him all things necessary to our salvation? 5. *For a memoriall of our creation*. Now God will heare those onely that so pray: because in them hee obtaineth the end of his blessings and benefits. Object. 1. *We invoke the Father according to the prescript of his owne Son: Therefore wee must not invoke the Sonne and the holy Ghost.* Ans. The consequence of this reason is denied; because the consequence holdeth not from the attributing of some propriety unto one person of the God-head, to the removing of the same from another person of the God-head. Again, the name of Father (as also the name of God) when it is opposed to all the creatures, is taken essentially, not personally: but when it is put with another person of the God-head, it is taken personally. Wherefore in this place the name of Father is taken essentially: and the reasons hereof are manifest: 1. *Because the name of Father is not here put with another person of the God-head, but with the creature of whom he is invoked*. So also by the Prophet Isaiah, Christ is called *The everlasting Father*. 2. *The invoking of one person, doth not exclude the others when mention is made of their externall and outward workes*. 3. *Wee cannot consider God the Father, but in the Son the Mediatour*. And the Son hath made us sons by the holy Ghost, who is therefore called the Spirit of adoption. 4. *Christ teacheth us that wee must invoke him also, saying, Verily, verily, I say unto you, whatsoever yee shall aske of the Father in my Name, hee shall give you*. 5. *Christ giveth the holy Ghost: therefore it is he himself of whom we aske him*. Object. 2. *Christ is called, and is our brother: Therefore he is not our Father.* Ans. He is our brother, in respect of his humane nature: but he is our Father, in respect of his divine nature. Object. 3. *If he be called the Father who hath received us into favour for Christs sake, then is not Christ understood by the name of Father, because hee that receiveth us into favour for Christs sake, is not Christ himselfe. But the Father, whom wee here so call, receiveth us into favour for Christs sake: Wherefore hee is not Christ.* Ans. Hee that receiveth us into favour for Christs sake, is not Christ himselfe, that is, in the same sense and respect. Christ, as he is our Mediatour, is hee through whom wee are received; but as hee is God, hee is he that receiveth us.

Our.] Christ willeth us to call God *our Father*, not *my Father*, 1. *Thereby to raise in us a confidence and full perswasion that wee shall be heard*. For because we pray not alone, but with us the whole Church doth with one consent pray to him, he doth not reject her, but heareth her prayers, according to this promise of our Lord: *Where two or three are gathered, &c.* Object. *But oftentimes thou prayest at home, the Church not being privy therunto.* Ans. The godly and the whole Church pray for themselves and all the members, with an affection and desire. Love and desire is an habituall quality of the soule, remaining also when thou sleepest; it is not a passion quickly fleeing or passing away. Therefore, when thou prayest alone at home in words, the whole Church prayeth with thee in affection. And this also maketh much for the engendering of confidence in us; because, as hath been said, God doth not reject the whole Church. 2. *To admonish us of mutuall love*, wherewith Christians being endued, must pray one for another. And therefore doth hee by this word, in the very Proeme and entrance of the prayer, admonish us of mutuall love wherewith we must be affected towards our neighbour: 1. *Because there is no praying without the true love of our neighbour: neither can wee be perswaded that God heareth us*. For if wee approach

approach unto God, not accounting the sons of God for our brethren, neither will he then account us for his sons. 2. *Because without the love of our neighbour there is no true faith; and without faith there is no true prayer: For whatsoever is not of faith, is sin.* Rom. 14. 23.
Object. *It is the part of a Father to deny nothing to his children: but God denyeth many things to us: therefore hee is not our Father.* *Ans.* It is the part of a Father to deny nothing unto his children, that is, which is necessary and wholesome for them: but it is the part of a Father to deny to his children things unnecessary, unprofitable, and harmefull. Thus God dealeth with us, giving us all spirituall and corporall blessings that are necessary, profitable, and wholesome for us.

Quest. 121. *Why is that added: Which art in heaven?*

Ans. That we conceive not basely or terrenely of Gods heavenly Majesty ^a: 2 Jer. 23. 24. and also that we look for, and expect from his omnipotency, whatsoever things are necessary for our soul and body ^b.
^a Acts 17. 24.
^b Rom. 10. 12.

The Explication.



He second part of the Proeme is, *Which art in heaven*, that is, heavenly. Heaven here signifieth the habitation of God, and the holy Angels, and blessed men: whereof God saith, *heaven is my throne*: and Christ saith, *In my Fathers house are many mansions*. God indeed by his immense essence is every-where: but hee is said *To be in heaven*, and, *To dwell there*; because there God is more glorious than in this world, and doth also there immediatly shew and manifest himself. Now the Lord willet us to call him, *our Father which is in heaven*: 1. *Thereby to shew the opposition and contrariety of earthly Fathers, and this Father*: that so wee should thinke that God reigneth in heavenly glory and majesty, and is a Father, not earthly, but heavenly; even hee, 1. Who sitteth in heaven. 2. Who ruleth every-where with heavenly glory and majesty, hath sovereignty over all things, and governeth by his providence the whole world by him created. 3. Who is void of all corruption and change. 4. Who also doth there especially manifest himself before the Angels: and doth there shew what a Father he is, how good, and how mighty, and rich. 2. *To raise up in us a confidence that God heareth us*: For, if hee be our Father, and one that is endued with exceeding goodness, which hee especially manifesteth and declareth in heaven; then will hee also give us all things necessary to salvation: and if this our Father be Lord in heaven, and so omnipotent, whereby hee is able to help us; then is hee able most easily to give us those things which wee aske of him. 3. *To raise a reverence of him in us*. Seeing this our Father is so great a Lord, that is, heavenly, who reigneth every-where, who is able to cast both body and soul into hell fire: let us then reverence such a Lord, and approach unto him with exceeding submission both of minde and body. 4. *That wee call on him in fervency of spirit*. 5. *That the minde of him that worshipping be lifted up to heavenly things*. 6. *That heavenly things be desired*. 7. *That the error of Ethnickes might be met withall, who thinke that they may adore and worship God in creatures*. 8. *To admonish us, that wee are not to direct our prayers unto a certaine place, as in the Old Testament*.

Isay 66. v. 1.
 John 14. 2.

Eight causes why
 wee are to call
 God, *Our Father*
 in heaven:
 1. To distinguish
 him from earthly
 Fathers.

2. To worke in us
 confidence of be-
 ing heard.

3. To worke in us
 reverence of him.

4
 5
 6
 7
 8

Quest.

ON THE
47. SABBATH.

Quest. 122. *What is the first petition?*

a John 17.3.
Jer. 9.23, 24.
and 31.33, 34.
Mt. 16.17.
James 1.5.
Psal. 119. sect.
14. vers. 1.
b Psal. 119.
sect 18. vers. 1.
Luke 1. vers. 46, 47, 68, 69. Psalm. 145. 8, 9, 17. Exod. 34. 6, 7. Romanes 11. 33. c Psalm 71. 8. and 115. 1.

Ans^r. *Hallowed be thy Name*: that is, Grant us first to know thee aright^a, and to worship, praise, and magnifie thy almightinesse, goodnesse, justice, mercy, and truth shining in all thy works^b. And further also, to direct our whole life, thoughts, wordes, and workes to this end, that thy most holy Name be not reproached for us, but rather be renowned with honour and praises^c.

The Explication.

Why this Petition is first in order.



Now followeth the second part of the Prayer, containing six Petitions. Amongst them this petition of hallowing Gods Name is set in the first place, because it is the end and scope of all the other Petitions. For the end of all our affairs, actions and prayers must be Gods glory. Now, the end is the first thing which is intended, and the last thing which is performed and executed. 1. Therefore the end of the other Petitions is to be desired, if we will desire the rest aright, according to that Commandement, *Seek ye first the kingdom of God and his righteousness, and all these things shall be ministred unto you.* We are here to consider, 1. *What is called the Name of God.* 2. *What is holy, and what, To hallow or sanctifie.*

What the Name of God signifieth. Psalm. 5. 11. and 17. and 116. 1. 1 Kings 5. 5. Exodus 15. 4. and chap. 34. vers. 14. 1 Sam. 17. 45. Mar. 18. 19. Acts 21. vers. 13. and 2. vers. 38.

The Name of God signifieth, 1. God himself: *They that love thy Name, shall be joyfull in thee. I will praise the Name of the Lord. I will call upon the Name of the Lord. Hee shall build an house unto my Name.* 2. The properties and works of God: *His Name is Jehovah. The Lord whose Name is Jealous.* 3. Gods Commandement and charge, his divine will and authority: *I come to thee in the Name of the Lord of hosts. Baptise them in the Name of the Father, the Son, and the holy Ghost.* 4. The worship, trust, celebration, and confession of God: *I am ready to die for the Name of the Lord Jesus. Be baptised every one of you in the Name of Jesus Christ*: in which place, as also Mar. 28. the Name of God signifieth both his authority, and the confession of him. Here it is used in the first and second signification, to wit, it is taken for God himself, and for the divine properties and works, in which Gods Majesty shineth.

What Holy signifieth.

Exay 6. 33.

Holy signifieth, 1. God himself most holy, and most pure; or, essentially, uncreate holinesse, which is God himselfe: For all vertues and properties in God are his essentiall holinesse. So the Angels call God, *Holy, holy, holy, Lord God of hosts.* 2. *That holinesse which is in creatures*; that is, their conformity with God, which is begun in the godly, and is perfect in the Angels. 3. *The ordaining and appointing of things to holy uses.* In this sense that is called *holy*, which is destined to some holy use, as the Temple of Jerusalem, the Altar, the Vessels, and the Priests. The word *Hallowing*, is taken in these three senses: First, to hallow or sanctifie, is to acknowledge, reverence, and magnifie that as *holy*, which indeed in it selfe is *holy*. In this sense wee are said to hallow and sanctifie God, who is holinesse it selfe; 1. When wee acknowledge God to be holy: or, when wee acknowledge God to be such as hee hath declared himselfe in his Word and workes; that is, when wee know, and think the same of Gods essence, of his will and workes, of his omnipotency, goodnesse, wisdom, and other his properties, which God in his Word hath commanded and revealed that wee should know and think of them. 2. When wee not only know God to be holy, but also confesse and magnifie him, and that in words and profession, and in deeds and integrity of life. 3. When wee referre the true doctrine, knowledge, and profession of Gods holinesse, and likewise of our prayers and actions, and even our whole life, unto that end whereunto we ought, and whither God hath commanded it to be referred; namely, to the glory and worship of God himselfe. Secondly, to hallow or sanctifie, is to separate that from pollution, and make it *holy*, which in it selfe is not *holy*, but polluted. So the Word did sanctifie that masse or lump of flesh which hee

Hallowing signifieth, 1. To acknowledge that for holy which is holy. How we are said to sanctifie God.

2. To make that holy which in it selfe is not holy.

he tooke, even that nature, which in us is polluted, preserving it in himself from all contagion of sin, and adorning it with perfect sanctity. So God and Christ do sanctifie the Church; namely, by remitting us our sins, and sanctifying us by the holy Ghost, and by the continuing of both unto us. So we are commanded to sanctifie our selves; that is, to keep our selves from all uncleanness of the flesh. *Be ye holy, for I am holy.* Thirdly, To sanctifie, is to ordaine and appoint that to an holy use or end, which is selfe is either holy, or indifferent. So the Father sanctified the Sonne; that is, ordained him to the office of the Mediatourship, and sent him into the world. Thus God sanctified the Sabbath day, the Temple, the Sacrifices, the Priests; and thus Christ sanctified himselfe for the Elect; that is, he offered up himselfe to his Father an holy sacrifice for us. Thus is the meat we receive sanctified by the word of God and prayer.

John 17. 17, 19.
Ephes. 1. 26.
1 Cor. 7. 1.
1 Tim. 2. 21.
1 John 3. 3.
1 Pet. 1. 10.

3. To appoint a thing in it selfe either holy or indifferent, to an holy use.

Of these three significations of *Hallowing*, the first and second pertaine to our present purpose: For, our petition to God is, that his name be hallowed not only of us, but in us also; that is, we desire, 1. That God would enlighten us with the knowledge of his holiness, and most holy name; or, (as the Catechisme expoundeth it) *that we may know him aright, and worship, praise, and magnifie his almightinesse, wisdom, goodnesse, justice, mercy, and truth, shining in all his works.* 2. That he would also sanctifie his name in us, and more and more sanctifie and regenerate us, so that in our whole life we may avert and take away all reproach of his most holy name, and by all means advance it with all praise and honour. In a word we desire; 1. That God would enlighten us with the true knowledge of his holiness. 2. That he would give us true faith and repentance, and regenerate us with his spirit, that we may be holy, as he is holy. 3. That he would give us a mind to professe that holiness of his divine name in words and deeds, to his own praise and glory; that he may be glorified of us by our true knowledge and profession of him, and conformity of life with him, and so he be severed from all Idols and profane things. Object. *That which of it selfe is holy, cannot be hallowed. Gods Name is of it selfe holy: Therefore it cannot be hallowed.* Ans. It cannot be hallowed in that second sense of hallowing before delivered; that is, That which of it selfe is holy, cannot be made holy: but it may be sanctified, as sanctifying is used in the first and third signification; that is, That which of it selfe is holy, or indifferent, may be acknowledged, praised, and magnified as holy. So we desire that Gods Name may be hallowed; that that which in it selfe is holy, may also be acknowledged and magnified as holy. God indeed sanctifieth us, by making us holy of not holy. But we sanctifie God, not by making him holy, but by knowing and speaking that of him, which he will have us know and speake of him. Object. *What belongeth to us to doe, that should we not desire another to doe. But it belongeth to us to hallow and sanctifie the Name of God: Therefore we need not to pray, that God himselfe would hallow it; for herein we do as a schollar, who being commanded of his Master to apply his study diligently, beseecheth his Master to do it for him.* Ans. We distinguish the Major: What belongeth to us to doe, that should we not desire another to doe, if so we are able by our selves, and by our own strength to performe it: but what we are not able of our selves to effect, we justly crave of God, that he would minister strength unto us to performe it. Now we are utterly unable to hallow and sanctifie Gods Name. Therefore we must desire of God, that he will give us strength, whereby his divine Name may be of us hallowed and sanctified, yea rather that himselfe would sanctifie in us his holy Name.

How we pray
that Gods name
be hallowed.


ON THE
48. SABBATH.

Quest. 123. What is the second petition ?

a Psal. 119. 5.
& 143. 10.
Mat. 6. 33.
b Psal. 51. 10.
& 122. 6, 7.
c 1 John. 3. 8.
Rom. 16. 10.
d Revel. 22.
17. 10.
Rom. 8. 22, 23.
e 1 Cor. 15. 28.

Answ. Let thy kingdome come : that is, Rule us by thy word and spirit, that we may humble and submit our selves more and more unto thee^a. Preserve and increase the Church^b : destroy the works of the Divell, and all power that lifteth up it selfe against thy Majesty : make all those counsels frustrate and void, which are taken against thy word^c, untill at length thou reigne fully and perfectly^d, when thou shalt be all in all^e.

The Explication.

 *Hy Kingdome come* ; that is, Let it by continuall increases flourish, and be augmented, and alwaies by a new enlargement and accellion, let thy kingdome be extended and multiplied, which thou, O God, in thy Church doest hold and possesse.

The speciall questions concerning the Kingdome of God.

1. What the Kingdome of God is.

Gods universall
kingdome.
Gods speciall
kingdome.

A Kingdome, in generall, is a certaine forme of Civill government, wherein the soveraignty of rule belongeth to some one person, who is furnished with gifts and vertues above the rest ; and ruleth over all, according to just, honest, and certaine Laws, in requiring obedience, making Laws, defending the good, and punishing the bad. The kingdome of God is that, in which God only reigneth, and exerciseth soveraignty over all creatures, but especially governeth and preserveth his Church. This kingdome is universall. The speciall kingdome of God, which he exerciseth in the Church, is the sending of the Son from the Father, even from the beginning of the world, who should ordaine and maintaine a Ministry, and should by the same be effectuell and forcible in working, should gather a Church, by the word and holy Ghost, out of all mankinde ; rule, preserve, and defend the same against the enemies thereof ; raise it from death ; and at length, the enemies thereof being cast into everlasting paines, adorne it with heavenly glory, that so God may be all in all, and may be magnified by the Church of Angels and men for ever.

The parts of
Gods kingdome.

Out of this definition we may gather, and make these parts of the kingdome of God : 1. The sending of the Son our Mediatour. 2. The ordaining and maintaining of the Ministry by Christ. 3. The gathering of the Church out of mankinde by the voice of the Gospel, and the efficacy of the holy Ghost, beginning in us, the Elect, true faith and repentance. 4. The perpetuall government of the Church. 5. The preservation thereof in this life, and protecting against her enemies. 6. The casting away of her enemies into eternall paines. 7. The raising of the Church unto eternall life. 8. The glorifying of the Church in eternall life, when God shall be all in all. Of this kingdome it is said : *I have set my King upon my holy hill of Sion. Be thou Ruler even amongst the midst of thine enemies.* Hence it appeareth, that this kingdome, which we desire may come, is not worldly, but a spirituell kingdome : which also the Lord himself sheweth by divers parables in the Evangelist, and unto Pilate he answereth ; *My kingdome is not of this world.* This kingdome we here pray for that it may come, and be enlarged and defended.

Psal. 132. & 110. 2.

John 18. 36.

2. How manifold the kingdome of God is.

The kingdome of
heaven is a king-
dome.

This kingdome of God is but one indeed, but it differeth in the manner of governing and administration. For it is diversly administrated here and in heaven. It is therefore

therefore commonly distinguished into *the kingdome of grace*, and *the kingdome of glory*. This distinction is all one with theirs, who say, that the kingdome of heaven is two-fold: *One, begun in this life; another consummated after this life*. We desire both in this petition; to wit, both the constitution of this kingdome of God in this life, and the consummation thereof after this life. Howbeit, it is one and the same kingdome, distinct only in degrees and forme of administration. This kingdome on earth, which is but begun, hath need of meanes. In the consummated and perfect kingdome of God, there shall be no need of any meanes or instruments, because in that the Church shall be perfectly glorified; so that it shall be without evill both of crime and paine, and God shall be all in all.

Herby is that question assailed out of the place of *Paul*; *He shall deliver up the kingdome to God, even the Father*. Wherefore, *as concerning the forme and manner of administration*, he shall deliver the kingdome after our glorification; that is, he shall cease to discharge the office of the Mediatour. There shall be no need of conversion, of purging out of sin, of protecting of us against our enemies, he shall not gather the Church, he shall not raise the dead, he shall not glorifie nor perfect them; because then they shall be perfect: He shall not teach them, because they shall be all taught of God: Prophecies shall be abolished, tongues shall cease, and knowledge shall vanish away; because, *When that which is perfect is come, then that which is in part shall be abolished*. There shall be therefore no need of these instruments and meanes any longer, by which now the Church is gathered and saved. There shall no longer be any enemy, the Church shall gloriously reigne with Christ, and God shall be all in all; that is, shall manifest himself immediately unto the blessed Saints: *In that City (which is that consummate kingdome) I saw no Temple; for the Lord Almighty and the Lambe are the temple of it. And the City hath no need of the Sun, neither of the Moone to shine in it: for the glory of God did light it, and the Lambe is the light of it.*

1. Of grace, and begun in this life.
2. Of glory, and perfected in the next life.

1 Cor. 15. 24.

1 Cor. 13. 8, 10.

Revel. 21. 22, 23.

3. Who is King and Head in Gods Kingdome.

THe Head or King of this kingdome is but one; because the Father, the Son, and the holy Ghost, are but one God. Now the Father is King, and ruleth by the Son, and the holy Ghost. Christ the Son is King and Head of this Kingdome after a singular manner: 1. Because he sitteth God at the right hand of God, and ruleth with equall power with the Father. 2. Because he is Mediator; that is, Because he is the person, by which God worketh immediately, and giveth the holy Ghost. *I will send him unto you from the Father. He hath appointed him over all things to be the head to the Church.*

The whole three persons.
Christ in a special and particular manner.

John 15. 26.

Ephes. 1. 22.

4. Who are the Citizens or Subjects of Gods Kingdome.

THe Citizens of this kingdome are, 1. The Angels in heaven confirmed and established in grace. 2. The blessed Saints in heaven, who are called the Church triumphant. 3. The godly, or converted in this life, who have as yet certaine remaines of sin, and are called the Church militant. 4. Hypocrites, namely, the called of the visible Church only, but not elected. These are counterfeit and apparent Citizens to the outward shew, who indeed are not the Citizens of Christs kingdome, but only in name, but are in truth the bond-slaves of the Divell. Hypocrites notwithstanding are called the Citizens of the kingdome, as the Jews are termed by Christ the sons and children of the kingdome. Of these it is said, *The first shall be last*: that is, they who will be accounted first, and yet are not, shall be last; that is, shall be declared to be none of the kingdome of God.

Mat. 3. 12. & 22. 10.

5. What are the Laws of this kingdome.

THe Laws whereby this kingdome is administered and governed, are, 1. The word of God, or the doctrine of the Law and Gospel. 2. The efficacy of the holy Ghost, working and reigning by the word in the hearts of the elect.

Iii 2

6. What

6. What benefits are bestowed on the subjects of this kingdome.

THere is no kingdome, which hath not regard to the commodities of the subjects. And *Aristotle* writeth to *Alexander*, *A kingdome is not injury, but bountifulnesse*. Wherefore this kingdome hath also his proper goods and commodities. These are the spirituall and eternall benefits of Christ, as true faith and conversion, remission of finnes, righteousnesse, preservation therein, and the continuance of the holy Ghost, glorification, and life everlasting. *If the Sonne shall make you free, ye shall be free indeed. The Kingdome of God is righteousnesse and peace, and joy in the holy Ghost. My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.*

John 8.38.

Rom. 14.19.

John 14.27.

7. Who are the enemies and foes of this kingdome.

THe enemies of this kingdome are the Divels and wicked men. Now of wicked men, some are in the Church; as hypocrites, who challenge to themselves the name and title of Citizens of the kingdome, when as they are nothing lesse: others are without the Church, and professed enemies; as Turks, Jews, Samosatenians, Arrians, and whosoever defend errors against the grounds and foundations of Religion.

8. In what place this kingdome is administred.

THis kingdome, as concerning the beginning or gathering thereof, is administred here on earth: yet so, that it is not in any one certain place, lland, Province, People, but is spread through the whole world. *I will that the men pray every-where. Where two or three are gathered together in my Name, there am I in the midst of them.* We never go out of this kingdome, if we abide in true faith. This kingdome, as touching the consummation or perfection thereof, is administred in heaven. *And although I go to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there may ye be also. Where I am, there shall also my servant be. Father, I will that they which thou hast given me, be with me, even where I am. We shall be caught up to meet the Lord.*

1 Tim. 2.8.

Mat. 18.20.

John 14.3. &

13.36. & 17.24.

1 Thel. 4.17.

9. What is the time of the durance and continuance of this kingdome.

THe beginning and gathering of this kingdome dureth from the worlds beginning to the end thereof; because at all times there were, are, and shall be some members of the true Church, whether few, or many, to be gathered out of this world to the kingdome of God. *The consummation, or perfection of this kingdome shall indure from the glorifying of the godly to all eternity. Then shall be the end, when he hath delivered up the kingdome to God, even the Father: which is to be understood (as was before observed) as touching this forme of administration of that kingdome.*

1 Cor. 15.24.

10. How this kingdome cometh.

It cometh four
waies.

THis kingdome cometh to us foure waies: 1. *By the preaching of the Gospel*; whereby is revealed the light of the true and heavenly doctrine. 2. *By conversion*, when some are converted to God, and are endued of God with faith and repentance. 3. *By making progresse or increase*, when the godly receive increase, or when the proper gifts and blessings of the faithfull are augmented with perpetuall increase in the godly or converted. *He that is righteous, let him be righteous still: and he that is holy, let him be holy still.* 4. *By consummation and full accomplishment*, when the godly shall be glorified in the second coming of our Lord. *Even so come Lord Jesus.*

Revel. 22.11.

Revel. 22.20.

11. *Why we are to desire that the kingdom of God come.*

WE ought to desire, that the kingdom of God (both that which is here begun, and that which is else-where to be perfected) come: 1. *For the glory of God, or in respect of the first petition:* because that we may sanctifie and hallow his Name, it is required, that he rule us by his word and spirit. For except God erect in us this his kingdom, and deliver us out of the kingdom of the Devill, we shall never hallow and sanctifie his Name, but rather shall defile and pollute it. 2. *Because God will give his kingdom onely to those that aske it,* like as he giveth the holy Ghost unto them only that ask him. Out of these premisses we plainly perceive what it is which we ask him in this petition. *Here therefore we desire,* that God will by his Son, our Mediatour; sent from the very beginning into the world, 1. Preserve the Ministry which he hath ordained. 2. Gather his Church by the Ministry of his word, and the working of the holy Ghost. 3. Rule his Church gathered, and us the members thereof, with his holy Spirit, who may conforme us unto him, soften our hearts, regenerate our wills. 4. Defend us and his whole Church against our enemies and tyrants. 5. Cast away his and our enemies into eternall paines, wherewith he may punish them for ever. 6. And at length deliver his Church from all evils, and glorifie it in the world to come with life everlasting. *Object. That which cometh neither sooner nor later for our prayers, is in vaine desired of us; and therefore we are not to desire it. But the kingdom of God, that is, the delivery of the Church from all evils and miseries, shall come neither sooner nor later for our prayers, then God hath decreed it: Therefore we are not to desire the delivery of the Church.* *Ansiv.* The Major is false. For so then might we conclude or reason of all Gods benefits, that they are not to be desired, seeing they all remain in the counsell and purpose of God. *Repl. 1. But God hath promised other benefits with this condition, that we must aske and desire them.* *Ansiv.* So also shall full delivery from all evils befall them only in that day, who in their afflictions and crosse with for and desire that delivery, and pray that this delivery may come speedily, according to the decrees of God, and that no one elect may be excluded. *Repl. 2. But we must not desire, that God would hasten the delivery of his Church: because that would be with losse of many of the elect, who are not as yet borne.* *Ansiv.* When we desire, that God would hasten the delivery of his Church, we desire also, that whosoever of the elect are as yet remaining, may be all speedily gathered, not one of them being excluded: and this we crave, 1. That the Church may speedily be delivered, that all the godly may rest from their labours. 2. That there may be a swift end of wickednesse and impieties, and the enemies may be cast into everlasting pains. 3. That the glory of God may soone be manifested in this perfect delivery of the Church, and finall abjection of the enemies thereof. This delivery therefore of us and of the whole Church, we must crave of the Lord with daily prayers, if so we will our selves at the length be delivered with the Church. But they which desire not the Lords coming, to them he also shall not come. Seeing then we must desire, that his kingdom may come, and therefore must withall desire our full delivery; hereby it is evident, how impious a thing it is to be afraid of the judgement of God, and the last day of doome: because such as do this, shew themselves not to be godly, neither to desire the full deliverance and glorifying. *Object. But terrible will the day of judgement be: Therefore we are not to desire it.* *Ansiv.* It will be terrible, but to the wicked only. For unto the godly it is said; *Lift up your heads.* Therefore God will have them to rejoyce, and to wish for the approaching of that day. For what thou rejoycest in, that also thou wishest. *Come Lord Jesus.*

The summe of this petition.

Revel. 22. 30.

Why we desire the speedy coming of Christs Kingdom.

Luke 21. 28.

Revel. 22. 17.

ON THE
49. SABBATH.

a Mt. 16. 24.
Tit. 2. 11, 12.
b Luke 12. 14.
Ephes. 5. 10.
Rom. 12. 2.
c 1 Cor. 7. 24.
d Psal 103. 20,
21.

Quest. 124. *what is the third petition?*

Answ. *Thy will be done in earth as it is in heaven: that is, Grant that we and all men, renouncing and forsaking our owne will ^a, may readily, and without any grudging, obey thy will, which onely is holy ^b: and that so every of us may faithfully and cheerfully performe that duty and charge which thou hast committed unto us ^c, even as the blessed Angels do in heaven ^d.*

The Explication.



Ere we are to consider: 1. *What the will of God is.* 2. *What we here desire, and how this petition differeth from the second.* 3. *Why this petition is necessary.* 4. *Why that clause is inserted, As it is in Heaven.*

1. *What Gods will is.*

Psal 103. 21.
1 Thes 4. 3.

THE Will of God signifieth in Scripture, 1. The Commandment of God: *Ye his servants that do his will. This is the will of God, even your sanctification.* 2. It signifieth the events, or rather Gods decree concerning future events, in which that his decree is daily revealed: *Not as I will, but as thou wilt. My counsell shall stand, and I will do whatsoever I will. Who hath resisted his will?*

Mt. 23. 30.
Eph 4. 10.
Rom. 9. 19.

2. *What we here desire, and how this petition differeth from the second.*

1. The deniall of
our selves, which
is two-fold.

2. A right and
ready execution
of our duty.
Our duty is two-
fold:
1. Common.

2. Proper.

3. Events agree-
able to Gods will.
4. A prospering
of our Actions.

THY will be done: that is, Cause and grant, that we men may do not our will, but thy will, which only is just and holy; and that we may obey thee. We desire then, 1. *A deniall of our selves*; which consisteth of two parts: 1. That we may be ready to renounce all our own affections, which are disagreeing from the law of God. 2. That we may be ready also to undergo our crosse, and to ascribe, and submit our selves willingly unto God in all things. We therefore desire, that God will give us his grace, whereby we may be able to deny our own corrupt will, and forgo all things, which are repugnant to the will of God. 2. We desire *a right and ready execution of our duty*, that every man in his vocation may cheerfully serve God, and execute his will, as well in *common* as *generall* duties, and in his *proper* and *speciall* duty. 1. Our *common duty* is, that which is required not of us only, but of all Christians also, and compriseth vertues necessary for all the godly; as faith, conversion, godlinesse, charity, temperance, and such like. 2. Our *proper duty* is, that which concerneth every mans proper calling. We ask the fulfilling of both duties in this petition, namely, that every one may abide in their proper and common calling committed unto them; and do their duty. Unto God be committed the care concerning the events: but let us care to doe those labours, which properly belong unto us. 3. We desire *events, such as are not contrary to Gods will*; that is, that such things may come to passe which please God. 4. We desire *a blessing and prospering of our actions and counsels*. For God will have us also to desire of him, that he for his infinite goodnesse will vouchsafe to prosper well our actions, counsels, studies, labours, and endeavours; that he will for his exceeding goodnesse so direct our labours, that no other events may follow them, but such as himselfe knoweth may most serve for his glory and our salvation. We in the meane season must doe our duty diligently, and leave the events to God. The summe of all is: we pray that God would bury in us evill lusts and desires; and that himself alone will work perfectly in us by his spirit, that so we being furnished and upheld with his divine grace, may fulfill our duty, and be answerable to our calling. Object. *The former petition doth desire also, that we may rightly performe our duty: Therefore this petition is superfluous.* *Answ.* We do not crave here altogether the same thing, which in the former we pray for. For in the

the former we desire, that God will begin his kingdom in us, by ruling us by his spirit, who regenerateth our will; that so henceforward we, rightly performing our duty, may yeeld all obedience to our King. But in this petition we desire, that in performing rightly and faithfully our duty, we may execute the will of God. Or, There we crave, that the Church may be, and be preserved and glorified: Here we pray, that every man in the Church may performe his duty aright, as becometh him.

We are to observe here by the way, what is the *coherence* and *difference* between these three former petitions. They are so linked together, that one consisteth not without the other: but like as the third petition serves for the second, so doth the second for the first. For the name of the Lord is not hallowed or sanctified, except those meanes be put, whereby it is advanced. And those meanes are the duties of every particular mans calling and vocation. Now these petitions differ on this wise: *In the first*, we desire sanctification, or the true knowledge and magnifying of God, and all his works and counsels. *In the second*, the gathering, preservation, and government of the Church, that God would rule us by his spirit and word, defend and protect us, and deliver us from all evils both of crime and paine. *In the third*, that every one particularly in their vocation may obey God; that is, that every man be with diligence occupied in his proper duty and function, and direct all things to the glory of God, and take well in worth whatsoever God sendeth on him.

The coherence
of these three
first petitions.

The difference
betweene them.

3. Why this petition is necessary.

THIS petition is necessary, 1. *That the Kingdome of God may come*, whereof we spake in the second petition. For except God himself bring to passe, that every one in his calling and duty do diligently his will, this kingdom cannot be settled, flourish, and be preserved. 2. *That we may be in his kingdome*. For except we do the will of God, we cannot be Citizens of his kingdome. And we are not able of our selves, by reason of the corruption of our nature, to do his will, if God minister not strength unto us: and he giveth us not ability, except we desire it. Therefore we must desire of him, that we may do it. *Object. That which is alwaies done, and shall certainly come to passe, though we desire it not; the same is not to be desired. The will of God is done alwaies, and shall certainly be done, though we desire it not: Therefore it is not to be desired that it be done.* *Answ.* There is a fallacy in the Major proposition, putting that for a cause, which is no cause: because *we doe not therefore desire, that Gods will be done, as if it should not be done, if we should not desire it*: but we desire it for other causes; namely, that all events may be good and prosperous unto us. For events shall not be good unto us, neither tending to our safety, except we submit them to the will of God; so that we desire that only to be done which he hath decreed, and will have done. The Minor also of this reason we deny. For it is false, 1. *As concerning the calling and vocation of every man*; because they that desire not, that they be able in their vocation to do their duty rightly, faithfully, and happily, the same shall never do it. 2. It is false also, *as concerning Gods decree*: because God hath decreed many events, but yet so, as that he hath also decreed the meanes of conning thereunto. *Repl. The decree of God is unchangeable: Therefore what God hath decreed, shall be done, even without our prayers.* *Answ.* The decrees of God, not only as touching the events or ends, but also as touching the meanes, is unchangeable. He hath decreed to give the end, but by the meane; which is of this condition, that we desire it, and pray for it.

4. Why that clause is inserted, As it is in heaven.

CHRIST addeth here this clause, *As it is in heaven*, for two causes: 1. To describe and draw us a patterne and example of perfection, whereunto we must strive. 2. That by this desire of perfection we may be assured, that God will give us here the

Two causes
herof.

Luke 3, 18.
Of whom Gods
will is done in
heaven.
Pfal. 40, 10.
John 6, 38.

Heb. 1, 14.

the beginning, and the perfection in the life to come. *To him that hath it shall be given.* The reason of both is, because in heaven the will of God is most perfectly done. Of whom say you? 1. Of the Son himself, who doth all the will of his Father. *Let, I beseech, O God, to fulfill thy will.* Not to do mine owne will, but his will which hath sent me. 2. Of the holy Angels and blessed men. Of the Angels the will of God is so done in heaven, as that every Angel standeth in the presence of God, being ready to do whatsoever God commandeth. They do both his generall and his speciall will, most readily: no one of them slacketh in his function, none seifeth upon that which belongeth to another; none is ashamed to serve us; though we annoy them with the noysome savour of our sins, and offend God. *For they are ministering spirits.* So then we desire, that we may also obey God, that we may execute his will, as the holy Angels fulfill it in heaven.

Object. *Unpossible things are not to be desired: for he that desireth things unpossible, desireth in vaine. But to desire that Gods will be done in earth, as it is in heaven, or that we may do our duty, like as doe the Angels in heaven; is, to desire a thing unpossible: yea, it is to desire that which is contrary to Gods decree. Therefore that is not to be desired, seeing God will have this to be our state in the life to come, not in this life.* Ans. 1. The Major is to be distinguished. Unpossible things are not to be desired, except God will at length grant them to those that desire them: but God will give the performance of this will to those that desire it; and that in this life, as concerning the beginning thereof; and in the life to come, as concerning the consummation and full accomplishment. Wherefore this consummation is to be desired: and the impossibility is patiently to be suffered in this life. And the consummation is therefore to be desired in this life, that we may at length obtaine it: because he that doth not now desire it, shall doubtlesse at no time obtaine it. It is one thing, *Not to be able to attaine unto this consummation*, and another thing, *Not to desire it.* 2. We deny the Minor, wherein is a fallacy, putting that for a cause, which is no cause. For neither do we desire that in this life the consummation or perfection of our obedience towards God may be accomplished, but that here may be wrought the beginning, and continuance, and increase thereof, and after this life our obedience being here augmented with continuall increases, may be at length perfected and consummated, that so we then may no lesse do the will of God; then it is alwaies done of the Angels in heaven. When therefore we pray, *That Gods will be done in earth, as it is in heaven*, this particule (*as*) doth not betoken the degree, but the kind of doing it, which is the beginning of performing Gods will. And to crave and obtaine this at Gods hands is not against Gods decree. And as touching our consummation, it is our part to pray every moment that we may be altogether freed from sin. For God will that we wish it, though he will not performe it unto us in this life. For it belongeth nothing at all unto us to search what things God hath decreed; seeing we have this prescribed us for a rule, that we pray for things on condition of Gods will. We must therefore submit our selves unto Gods will, and desire what God willeth us to desire, whether God hath decreed it or no. God will have our Parents to die, and yet will he not have us to wish their death: God will have his Church to be under the crosse, and yet he will not have us to desire her crosse; but to pray for her delivery, and patiently to beare it, if it afflict her. In like manner, God will not in this life give us perfect deliverance from sin, and yet will he have us to wish it, and every moment to desire that we may be wholly delivered from sin. Wherefore, some things are to be desired, which God will not do: and some things which he will do, are not to be desired, but patiently to be suffered. And yet hereof it followeth not that we aske contrary to the will of God; because in our prayers we alwaies submit our selves to Gods will.

Quest. 125. What is the fourth Petition?

Ans. Give us this day our daily bread: that is, give unto us all things, which are needfull for this life^a, that by them we may acknowledge and confesse thee to be the only fountaine, from whence all good things flow^b; and all our care and industry, and even thine own gifts to be unfortunate and noysome unto us, except thou blesse them^c. Wherefore grant, that, turning our trust away from all creatures, we place and repose it in thee alone^d.

The Explication.

THis petition concerning *our daily bread*, should (it seemeth) have been placed after the petition following touching remission of sinnes. For the greater and more excellent benefits are first to be prayed for, and the lesse, and lesse worth at last to be sought for. But Christ, respecting our infirmity, allotted to this petition of our daily bread, the fourth, and as it were middle place, that so we might both begin and shut up our prayer with petition of spirituall blessings, as the most principall; and that the obtaining of corporall benefits might more and more confirme in us a confidence of obtaining spirituall graces. In this petition we desire corporall blessings, concerning which we are to observe these questions;

- | | |
|---|---|
| 1. Why corporall blessings are to be desired. | 5. Why he calleth it, Daily bread. |
| 2. How they are to be desired. | 6. Why he addeth, This day. |
| 3. Why Christ compriseth corporall blessings under the name of bread. | 7. Whether it be lawfull to desire riches. |
| 4. Why he calleth it, Our bread. | 8. Whether it be lawfull to treasure up any thing for the time to come. |

1. Why we are to desire corporall blessings.

WE must desire corporall blessings at Gods hands as well as spirituall: 1. *In respect of Gods commandment*, which may suffice us, albeit there were no other cause. And we have a Commandment hereof from God, both generall and speciall. For Christ saith in generall, *Aske and ye shall receive*. And a speciall Commandment he setteth down before this forme of prayer which himselfe preferibeth unto us. *After this manner therefore pray ye*; by which Commandment Christ also willeth us to desire bread, or corporall blessings of God. Now, whereas Christ saith: *Seek first the kingdome of God and the righteousness thereof, and all things shall be ministred unto you*: And againe, *Take no thought what ye shall eat*: he doth not therein forbid us to desire our daily bread, even corporall blessings, but he forbiddeth this distrustfulnesse. 2. *In respect of Gods promise*: because God hath promised that he will give us things necessary for our life: and he promised these to no other end, then that we should desire them of him: and he promised them, that we should thereby have a spirituall, not a fleshly security of obtaining them. *Your Father knoweth what ye have need of*. 3. *In respect of Gods glory*: that namely there may be a knowledge and profession of Gods providence, especially towards his Church. God will have us to ascribe this praise unto him, because he is the fountaine of all blessings and benefits, and that we may not deeme these things to come by chance to us. 4. *For our comfort*: that these corporall blessings may be tokens to us of Gods fatherly good will towards us; seeing wholesome blessings and benefits are promised and given to the children of God only. Wherefore when they are bestowed on us, we must be perswaded that we are of the number of them, to whom God hath promised to

ON THE
50. SABBATH;
a Psal. 145. 15,
16. & 104. 27, 28
Mat. 6. 26.
b James 1. 17.
Acts 17. 28.
& 14. 17.
c 1 Cor. 15. 58.
Deut. 8. 3.
Psal. 37. 16. &
127. 1, 2.
d Pl. 55. 23. &
62. 11. & 146. 3.
Jer. 17. 5, 7.

The reason of
the order and
place of this pe-
tion.

1. Gods Com-
mandment.
1. General.
Mat. 7. 7.
2. Speciall;
Mat. 6. 9.
Mat. 6. 33, 33.
2. Gods promise.
Mat. 6. 33.
3. Gods glory.
4. Our comfort.
for the care God
hath over each
of us.

give

5. Exercise of our faith in the promise of grace.

6. Our necessity. Psal. 135. 18.

7. Expectation of all goodnesse from God.

8. Our comfort of Gods continuall care over the whole Church.

give them. 5. *Because the desiring and expecting of these blessings, is the exercise of our confidence in the promise of grace: or it is the exercise of our invocation, faith, and hope.* For we cannot promise unto our selves corporall blessings, nor desire them, except we resolve that we be in favour, and except we be assured of spirituall blessings, and of Gods good-will towards us. 6. *For our necessity, that we may do the will of God here on earth: which without daily bread we cannot here do. The dead praise not thee, O Lord.* 7. *That the desire of these blessings may be a confirmation in our minds, and a profession before the world, that God is he who giveth even the least benefis.* 8. *For this our comfort: that we may know that the Church on earth shall ever be preserved, seeing God heareth us, and will give us our daily bread, according to his promise.*

2. How corporall blessings are to be desired.

1. With confidence of Gods favour.

2. With a condition of Gods will.

3. With faith of being heard.

4. To serve God and our neighbour.

Two causes why corporall blessings are conditionally to be craved.

Corporall blessings, as well as other blessings promised in the Gospel, are to be desired, 1. *With a confidence and full persuasion of Gods favour:* because otherwise we are not heard, neither are these blessings good and wholesome for us; and God may answer, that we are not of them unto whom he hath promised these things. 2. *With a condition of Gods will and pleasure:* that is, with a submitting of our will to Gods will, that God would give us what we ask, if it please him; and as he knoweth they may make for our good, and his glory: because God hath promised these blessings not with any determined or definite circumstances. For God hath not defined in his word, what corporall blessings he will give us: but as touching spirituall, he hath promised expressly, that he will give them to every one that asketh them. 3. *With faith and believe of Gods hearing us,* so that we certainly believe that God will give us so much as sufficeth. 4. *To this end, as thereby to serve God and our neighbour;* not to satisfie our luxurious desires, nor for ostentation. They who desire them not after this sort, are not heard; that is, such things are not given them, as may tend to their safety: and albeit they receive that which they desire, yet are they not indeed heard of God, because those things which they receive, are not good and profitable unto their salvation. We are here to observe, that *the Lord commandeth us in generall to pray for corporall blessings, neither hath defined in his word, what corporall blessings he will give us, and hath with this condition promised to give them us, namely, as the safety and salvation of every one, and the manifestation of his glory requireth.* The reasons hereof are these: 1. *Because we oftentimes know not what we aske, and what is expedient for us.* And often we aske things neither profitable to us, nor serving for Gods glory, or the salvation of others. But God knoweth best, what is convenient and meet for us for the manifesting of his glory, and for the furthering of our own salvation. Seeing then we often erre in desiring corporall blessings, God giveth none other unto us, then such as he knoweth to be meet and profitable for us. *But spirituall blessings God hath promised not in generall only, but both specially, and simply without any condition annexed.* For they are simply profitable unto us, and God himself hath prescribed the manner and way which we are to follow in them: so that in desiring them we cannot erre. For, what things God hath simply promised us, the same we ought simply to desire: and what things he hath specially and absolutely promised us, the same must we in like manner absolutely aske and desire. So must we simply desire the holy Ghost, because God hath simply and expressly promised that he will give the holy Ghost to every one that desireth him. 2. *That we may learne to be content with those things which we have received of the Lord, and submit alwaies our will to his pleasure and purpose.* So God also for this cause hath commanded us in generall to desire corporall blessings, that such a desiring of those blessings may be an exercise of our faith, and of the subjection and submitting of our will to the will of God.

3. Why Christ comprised corporall blessings under the name of bread.

Under the name of bread, by a Synecdoche, which is an usuall figure of speech to the Hebrews, *Christ comprised all corporall blessings, and such as are necessary for this life*; as are all food, victuals, raiment, health, civill peace. This is apparent by the end and scope of the petition. For we desire bread for our necessity. But many other things are necessary for us. Therefore we desire them also under the name of Bread. And this Hebrew Synecdoche is found often in the sacred Bible: as, *In the sweat of thy face shalt thou eat bread. He which did eat of my bread hath lifted up the becke against me.* Furthermore, Christ did not only comprise things necessary themselves under the name of Bread, but also the profitable use of them: For bread, without the blessing of it, is no better then a stone. And therefore comprehended he all these things under the name of Bread, 1. *To bridle and reine our desires*, and to teach us that we should ask bread only; that is, only things necessary for us to sustaine our life, and to serve God and our neighbour both in our common and proper vocation and calling. 2. *To teach us to pray that this bread might be profitable unto our salvation*; that is, that those corporall blessings might tend to our salvation, or that the use of those corporall blessings might be good and saving unto us. For bread, without this good and saving use, is a stone. Now bread is made good and saving unto us, 1. *If we receive it with faith, and with that minde, and after that manner, and to that end which God requirath*; to wit, if we stick not in the creatures, but pierce with our minde to God himselfe the Creatour of all things, and the fountaine of all benefits or gifts. 2. *If we desire that he will give to the bread obtained and received from him, a force and vertue of nourishing and sustaining our bodies*; that is, if we ask not only the bread, but the blessing also of the bread at Gods hands. For, unlesse he bleesse, all our cares and labours are but vaine, and the very gifts of God become unprofitable, yea hurtfull unto us, according to that his commination, *I will breake the staffe of bread.* Hereby now it is plainly cleere, what we desire, when we desire bread: namely, 1. *Not great riches, but only things necessary.* 2. *That they be bread to us*: that is, that they may be good and saving to us through Gods benediction and blessing, wherewith if they be not accompanied, the bread shall not be bread, but it shall be as a stone or poyson to us. For he that giveth bread, that it may be to him that receiveth it no better then a stone; giveth a stone, not bread. And such are the blessings which the wicked receive of God, and snatch as it were unto themselves.

Bread signifieth,
1. All nourishment.Gen. 3. 19.
Psalm 41. 9.
2. The blessing of them, even our wholesome use.

The reasons of this Synecdoche.

Levit. 26. 26.

4. Wherefore Christ calleth it our bread.

Christ willeth us to desire our Bread, not mine, thine, or any other mans Bread. 1. *That we should desire those things which God giveth us.* For the bread is made ours, which is given us of God necessary for the sustenance of our life. Therefore give us our bread, signifieth, Give us bread, O God, assigned unto us by thee, which thou wilt have to be ours. God as an house-holder doth distribute to every one his portion, which we desire for our selves of him. 2. *That we should desire things necessary, gotten of us by lawfull labour, in a kinde and trade of life pleasing to God, and honest, and profitable to the common society*; that is, which we may receive through ordinary meanes, and by lawfull waies, the hand of God from heaven reaching them out unto us. *He that will not worke, let him not eat.* 3. *That we may use them with a good conscience*: 2 Thes. 3. 10. and thanksgiving. For God will have us assured, that when he giveth us these blessings, he giveth us with them the power of enjoying them: yet so that he will not have us use his gifts as ravenous robbers, but freely and with thanksgiving.

5. Where-

5. Wherefore Christ calleth it daily bread.

Mat. 6. 31.

Pl. 37. 16. & 34. 9.

CHRIST calleth the *bread*, which we must desire of God, *daily*: 1. Because he will have us daily to desire as much as may for every day suffice us. 2. Because he will bridle our raging and endlesse lusts and desires. *Your Father knoweth what ye have need of.* *A small thing unto the just man, is better then great riches to the wicked and mighty. Nothing wanteth to them that feare the Lord*; that is, no profitable and necessary thing. Therefore *give us daily bread*; that is, give us bread sufficient, give us so much of things necessary for our life, as shall be needfull for every of us in his vocation and calling to serve God and our neighbour.

6. Why Christ addeth, *This day.*

3 The. 5. 17.

CHRIST addeth it, 1. To meet with our distrustfulnesse and covetousnesse, and to reclaim us from these vices. 2. That we should depend on him only, as yesterday, so this day, and to morrow: that namely, we alwaies looke for the necessities of this life at the hands of God, that we know them to be given us of God, not to be gotten by our own hands, or labours, or diligence: that also we know that they being received, profit not our body, except Gods blessing do accompany them. 3. That the exercise of faith and prayer may alwaies be continued in us. For as long as it is said, *This day*, so long will he have prayer to be continued, that so we may yeeld due obedience to that commandment, *Pray alwaies.*

7. Whether it be lawfull to desire riches.

What Epicurus
took riches to be.

THIS question, together with the next ensuing, ariseth out of the former questions. For when we are willed to desire onely *daily bread*, and that *this day*, it seemeth at the first sight, that it is not lawfull either to desire riches, or to put up any thing for the morrow. *But it is verily lawfull to desire riches*, if, taking away all ambiguity and doubtfulnesse of the word, we understand by the name of riches, things necessary for the sustenance of life: As the Epicure defined *riches, to be a poverty agreeable to the law of Nature*. This definition is good. For they are to be accounted truly rich, who have things necessary sufficient to maintaine life, and who live content here-with. And if we so take the name of riches, riches are doubtlesse to be desired of God; in as much as we ought to desire such things as are necessary for nature, and our place and function whereunto God hath called us. The reason hereof is, *because these necessary things or riches, are the daily bread which we ought to desire.* They are also otherwise defined, *To be an abundance and plenty over and above things necessary.* So *Crassus* (surnamed, the Rich) said, that *no man was rich, but he who was able to maintaine an Army with his revenues.*

Prov. 30. 8.

1 Tim. 6. 9.

1 Tim. 6. 6.

John 6. 12.
Gen. 41.

If we take riches in this sense, riches are not at all to be desired of God. For this we are not to aske our daily bread. And *Salomon* in the person of all the godly faith, *Give me not poverty, nor riches*: by which words the Spirit of God also by *Salomon* teacheth us to pray against riches; that is, abundance above things necessary. Hither belongeth also that of *Paul*, *They which will be rich, fall into temptations, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction*: for which causes riches are called *Thornes* by Christ, which cannot be handled without danger of pricking. But contrariwise, *godlinesse is great gaine, if a man be content with that he hath.* But notwithstanding, if God hath given us any thing, besides those things which are necessary for us, let us doe our diligence to use them well, or reserve them to good uses. For Christ commanded his Disciples to *gather up the broken meate which remained, that nothing bee lost.* And famous and notable is the example of *Joseph*, who by the fore-warning of the Oracle, gathered and laid up food in the time of plenty, for the yeares of dearth to come. But here we must take heede, 1. *That we repose not our confidence in them.*

2. *We*

2. We must avoid luxury and all abuse of them. 3. We must consider that we are Gods Three things to
 stewards, who hath committed these riches unto us, to imploy and bestow well, be weighed in
 and that by this meanes he hath laid a burthen upon us; and therefore shall we one our treasuring up
 day render an account to God of our stewardship and administration. of riches.

8. Whether it be lawfull to put up anything for hereafter.

IT is doubtlesse lawfull to put up something for the time to come, according to this com-
 mandement of Christ, Gather up the broken meate which remaineth, that nothing be
 lost. This is also included in the word *Our*. For we are commanded to succour and
 help the Common-wealth when need is, and bestow something on the poore. There-
 fore we must lay up something whereby to doe this, and we must lay up of our own.
 Hither belong also such precepts and commandements as speake of parimony and
 frugality, which vertues are busied in keeping, and well and profitably disposing of
 things well gotten, to a mans owne use, and the use of his friends, avoiding all
 sumptuousnesse, prodigality, and luxury, and lavishing or mis-spending the gifts of
 God. The Apostle teacheth, that it is the duty of Parents to lay up something for
 their children, when he saith: *The children ought not to lay up for their fathers.* Yet here 1 Cor. 13. 14.
 we are to observe these three things: 1. That those things which are stored up be lawfully
 gotten, purchased by lawfull and honest labour and industry. 2. That we repose no confidence
 in them. 3. That they may be imployed on lawfull and necessary uses both of our owne and
 others: as, to the honest maintenance either of our life and family, or our friends.
 Likewise to the preservation of the Church, to aide the Common-wealth when need
 shall require, and bestow somewhat on the poore, and our needy brethren: Hereof
 saith David: *Trust not in wrong and robbery, give not your selves unto vanity. If riches in- Pal. 93. 10.*
 crease, set not your hearts upon them. And Paul: *Let him that stole, steale no more: but*
let him rather labour, and worke with his hands the thing which is good, that he may have to Ephe. 4. 28.
give to him which needeth.

Now shall answer easily be made to such objections as may be opposed against
 this petition. Object. 1. That which is ours, we need not desire: Bread is ours: Where-
 fore we need not to desire bread. Ans. There is a diverse signification in the word *Ours*:
 For in the Major proposition it signifieth a thing which we have in our owne power: in
 the Minor, a thing which is made ours by Gods gift; or, which by prayer we obtaine of
 God, as hath beene before declared. Object. 2. That which is not gotten by labour, but
 by prayer, that we need not labour for: Our daily bread is not gotten by labour, but by
 prayer: Therefore we need not labour, but pray onely. Ans. Here is a fallacy, taking
 that for simply true, which is true but in part. Such things as simply are not, or can-
 not be gotten by labour, neither as a cause, nor as a meane, for these indeed in vaine
 we labour. But though our labours be not necessary, as the whole and principall ef-
 ficient causes whereby corporall blessings are gotten, yet they are necessary as meanes
 ordained by God: according to these Scriptures: *In the sweat of thy face thou shalt* Gen. 3. 19.
eat bread. He that will not worke, let him not eat. God indeed giveth all things free- 1 Thes. 3. 10.
 ly, and yet not without our labour and prayers: as is well signified by that prover-
 biall Verse:

*The path to vertue which doth lead,
 With toilesome labour men must tread.*

*Qui Deus omne
 bonum, sed non per
 opera laudamus.
 Virtutem posuit
 Dei non ante la-
 borum.*

Object. 3. Christ willet us to desire daily bread: Therefore it is not lawfull to put up
 any thing against the Morrow, but we are to care onely for the present day. Again, he
 willet us not to desire bread against the Morrow, but to desire bread for this day: Why
 then saith Saint Paul, that the Fathers ought to lay up for their children? Ans. This is 1 Cor. 13. 14.
 a fallacy, putting that for a cause, which is no cause. Christ willet us to desire daily
 bread, and this day; and therefore we must also desire of him things necessary for
 our life for every day; this day, to morrow, and so long as we live: but he meaneth

Mat. 6. 34.

not hereby, as if he would not have us labour for the morrow, or not to put up any thing for the morrow, or to cast away those blessings which he hath already given us, sufficing for the morrow; but he endeavoureth to take from amongst us all distrust, covetousnesse, wrongfull gaining or purchasing, and disobedience. Christ indeed other-where commandeth, *That we care not for the morrow*: but there he forbiddeth us to thinke of the morrow with mistrifullnesse, as if God would give nothing to morrow; or with a purpose of not praying to morrow: but he forbiddeth not prayers and labours. Wherefore the Lord will not that we put up any thing for hereafter, but first, *that we be content with things present*, all distrust and covetousnesse, unlawfull getting and disobedience being set apart and banished. 2. *That we place not our trust in things necessary given us of God*: but know and certainly perswade ourselves, that those benefiits which have bene and are given, come from the hand of God, and that they are not otherwise good and profitable unto us, except his blessing come to them. 3. *That we consider our selves alwaies to stand in need of Gods blessings*. And we must withall beware, that we prescribe not to God, what he is to give us.

ON THE
51. SABBATH.

Quest. 126. What is the fifth petition?

Ans. Forgive us our trespasses, as we forgive them that trespass against us: that is, Even for the blood of Christ, do not impute unto us most miserable and wretched sinners all our offences, neither that corruption, which still cleaveth unto us^a: even as we also feele this testimony of thy grace in our hearts, that we stedfastly purpose unfeignedly from our hearts to pardon and forgive all those, who have offended us^b.

^a Psal. 51. 1.
& 143. 2.
¹ John 2. 1, 2.
Rom. 8. 1.
^b Mat. 6. 14, 15.

The Explication.



OF the order and argument of this fifth Petition Saint Cyprian doth learnedly and religiously informe us in these words: *After our supplication to God for supply of food and sustenance, we pray for pardon of our sinnes and offences, that he which is fed of God, may live in God: and we regard not onely this present and temporall life, but we respect eternall life, to which he shall come, or into which he shall be received, whose sins are forgiven.* And this petition is (as the same Father noteth) a notable and ingenuous confession of the Church, wherein she acknowledgeth and bewaileth her sinnes: and it is withall a consolation, that the Church shall receive remission of sinnes, according to Christs promise. Also a binding of us to a mutuall forgiving of our neighbour. Now then, Christ in this petition will, 1. *That we acknowledge our sins.* 2. *That we thirst after remission of our sinnes*, because it is granted to them only that desire it, and who doe not tread under foot the blood of the Son of God. 3. *That our faith be exercised*: because this petition confirmeth our faith; and againe, this petition floweth from faith. For, faith is the cause of prayer, and prayer is the cause of faith, as concerning the increasing of faith.

The speciall Questions.

1. What Christ here calleth debts.
2. What is remission of sinnes.
3. Why are we to desire remission of sins.

4. How sinnes are remitted unto us: or what that clause meaneth, *As we forgive them that trespass against us.*

1. What

1. *What Christ here calleth debts.*

CHRIST calleth all our sins *debts*, both originall and actual, of ignorance, of fact, and omission: as himself in S. Lukes Gospel interpreteth himself, saying; *For- give us our sins: for even we forgive every man that is indebted to us.* And they are cal- led debts, because they make us debtors to God, both of the neglect of obedience, and of punishment which we are to pay. For when we sin, we do not give nor per- forme unto God what we owe unto him; and as long as we give not this unto him, so long we remaine debtors, and are bound to satisfie by punishment: *Curst is every one that continueth not in all that are written in the booke of the Law, to do them.* From this we could not at all be delivered, unlesse God did forgive us our sins. Luke 11. 4.
Why our sins are called debts. Deut. 27. 26.

2. *What is remission of sins.*

THE Creditor is said to *Remit* the Debtor, when he never requireth the debt of him; but, as if it were paid, crosseth it out of his books of accounts, and puni- sheth him not: as we may read in the parable of the King which forgave his servant, who besought him, the debt of ten thousand talents. So God forgiveth us our sins, when he imputeth them not unto us, nor punisheth us for them, and that therefore, because he hath punished them in his Son our Mediatour. Wherefore, *Remission of sins*, is, that God will not impute any sin unto us, but doth receive us into favour, pronounceth us just and righteous, and accounteth us for his sons, of his meere and free mercy for Christs satisfaction performed by him for us, imputed unto us, and apprehended of us by faith: and that therefore he will not punish us for our sin, but endoweth us with justice, and everlasting life; because the remission of sin taketh away the punishment thereof. For sin and punishment are correlatives: put sin, and you put punishment; take away sin, and punishment is also taken away. Object. *To remit sin, is, Not to impute, nor to be willing to punish sin in us. But this is contrary to Gods justice: Therefore when we desire that God will remit our sins, we desire that God will invert the order of his justice.* Answ. The consequence of this reason is false: because to re- mit sin, is then contrary to Gods justice, when remission is given without all satis- faction whatsoever. But we desire remission of sins, for the satisfaction of Christ, for which they are remitted unto us; and therefore our sins are not remitted us with any breach of Gods justice: because they are remitted us with recompence made for them.

Repl. *If they be remitted with recompence made for them, then God doth not remit us our sins freely.* Answ. They are remitted with recompence; and therefore *not freely* in respect of Christ: but they are remitted *freely* in respect of us; because he receiveth not satisfaction of us, but of Christ, who hath fully satisfied him for us.

Repl. *Then this is not freely, because we have merited it in Christ.* Answ. That merit is not our merit, but Christs; because the Father gave us his Son freely, who meri- teth without any merit of ours coming between: and that merit of Christ is im- puted to us through grace; therefore freely for that merit are our sins remitted us: whereupon also it is truly and well added, that for Christs satisfaction our sins are not imputed to us. For we desire not, that God would do contrary to his justice, and would not account us in minde for sinners; but that he would impute unto us ano- thers righteousness; that is, the righteousness of Christ, wherewith we being clothed, our sins also may be covered. The summe of all is; God forgiveth us our sins freely: 1. Because he requireth not any satisfaction at our hands. 2. Because he freely giveth us his Son, himselfe therein satisfying himselfe. 3. Because he freely giveth and imputeth his Sons satisfaction to the faithfull.

3. Why we are to desire remission of sins.

WE are to desire remission of sins, 1. *That we may be saved*; because without remission of sinnes we cannot be saved. And this benefit God giveth not, but onely to those that desire it. 2. *That we may be put in minde of the remnants of sinnes which are even in the holiest men*: and that to this end, that repentance may evermore increase. Wherefore we are daily also to begge and desire remission of sins. 3. *That we may desire and receive the former blessings*, because without remission of sinnes those blessings either are at all not given, or are given to our destruction. So the wicked doe indeed often receive them, but not for their salvation, as turning rather to their condemnation. Object. *What we have, that we need not desire*: But the godly have remission of sinnes: Therefore the godly have no need to desire it. Answ. The godly indeed have remission, but not wholly, neither also as concerning continuance, but only as touching the beginning thereof. This remission must verily be continued; because sinne is daily continued even in the regenerate: and God also doth continue it to them, unto whom he remitteth their sinnes in his Sonne: yet with this condition, that they daily pray for, and desire that continuance. Although then God hath remitted unto us our sinnes, yet he will that we aske and desire pardon for them: and therefore we desire, that, what sinnes we commit, or shall commit, the same God would remit unto us.

4. How our sinnes are remitted unto us.

The meaning of the clause, As we forgive them that trespass against us.

OUR sinnes are so remitted unto us, as we forgive and remit our debtors. And this Christ added, 1. *That we may rightly desire remission of sinnes*, and so that we may come to pray with true faith and repentance, a signe and token whereof is the love of our neighbour. 2. *That when we finde in our selves true faith and repentance, we may so have a certaine argument and comfort in us, that we are of the number of them, unto whom remission is promised, and that therefore we shall doubtlesse obtaine remission of sinnes*: when as we may be certainly assured by this, that we our selves remit unto others from our heart their trespasses against us, that we please God, albeit many remnants of sinne are dwelling as yet within us. Object. 1. *He that remitteth not, is not remitted: Wee remit not: Therefore wee are not remitted.* Answ. He that remitteth not fully and perfectly, is notwithstanding remitted, so that he remit truly and sincerely. We therefore shall be forgiven, if we forgive truly and sincerely. Object. 2. *Christ willed us to desire, that God will so remit us our sinnes, as we remit our debtors: But we doe not perfectly remit our debtors: Therefore he willed us to desire, that God will not perfectly remit us our sinne, and this is to pray for our owne perdition and destruction, sith God condemneth even the least sinnes.* Answ. This is a fallacy of speech, deceiving by mis-constructing a word. For, the particule (*As*) in this petition doth not signifie the degree of remission, or a comparison of our remission with that remission wherewith God remitteth us our sinnes; but it signifieth the kinde of remission; namely, the truth and sincerity of our remission: whereby we forgive others from our heart, and with a ready will of forgiving them: or (to speake shorter) here is not made a comparison according to degrees, but according to the truth of the thing, or according to the truth and will of remission: so that the meaning is, So perfectly God remitteth us our sinnes, as we truly and certainly remit and forgive our neighbour: or, forgive us our debts, because we forgive our debtors. Repl. *Then is our remission of others the cause why God remitteth us.* Answ. This is a fallacy, putting that for a cause which is no cause. For, our remission, wherewith we forgive others, though not perfectly; yet sincerely, is onely an argument and testimony unto us that God will remit us our sinnes. For our remission and forgiving of others cannot merit: 1. *Because it is imperfect.* 2. *Albeit it were perfect, yet should it not merit; because what we now performe, that we owe unto God.*

God. For, were it so, that we did not performe perfect obedience to God, yet were we bound of duty to performe it. Repl. *But nevertheless, yet here is betokened an equality of remission in us and God.* Answ. Not an equality, but a likenesse and similitude of the kinde of remission. Object. 3. *He that remembreth injuries, and is desirous of revenge, doth not truly remit and forgive.* But we all remember injuries, and are desirous of revenge: Therefore we do not truly remit and forgive. Answ. They that remember injuries; that is, without a resistance and dislike of this remembrance, or with a yeelding thereto, do not truly remit. If then we withstand and resist the remnants of sins, which as yet cleave fast to us, and do not yeeld to them, nothing hindreth why we may not be said to remit others truly, and from our heart, and so also to attaine to that, in regard whereof this particule (*As*) was added of Christ; to wit, (which before also we mentioned) to desire and pray rightly. Now we rightly pray, and desire in faith and repentance; both which this petition confirmeth. Faith is confirmed and strengthened by this petition, because when we truly remit our neighbour, we may and ought certainly to resolve, that our sins are also remitted us, and so have we a good conscience, and are assured, that we are heard; according to this promise of Christ: *If ye doe forgive men their trespasses, your heavenly Father will also forgive you.* True repentance also is confirmed and increased in us by this petition. For by this clause, *As we, &c.* we are provoked and incited to true repentance, the chiefe part whereof is the love of our neighbour. For if we will be forgiven, we must forgive others. Both causes are contained in the words of Christ before alledged out of *Matthew*; as also in the rest which are presently added in the same place in *Matthew*, by way of opposition. *If ye do forgive men their trespasses, your heavenly Father will also forgive you*; that is, assure your selves also, that your heavenly Father heareth you: in which words is comprehended the confirmation of our faith. But if ye do not forgive men their trespasses, no more will your Father forgive you your trespasses. In these words is added a spurre to repentance. Object. 4. *Paul obtained remission, neither did he yet forgive all men their trespasses, because he saith, Alexander the Copper-smith hath done me much evill: the Lord reward him according to his works: Therefore it is not necessary that we should forgive.* Answ. There is a threefold remission or forgiving: 1. *Of revenge.* This belongeth to all men, because all men ought to remit, and forgive revenge. Hereof speaketh this petition: and this, *Paul* did forgive *Alexander*. 2. *Of punishment.* This, as all cannot inflict, so neither can all remit; but neither the Magistrates also (unto whom yet the same otherwise is committed) ought alwaies to remit this, but only for certaine causes: For, God will have the execution of his justice and law. But *Paul* forgave *Alexander* the punishment also, as much as concerned himselfe, yet he will notwithstanding have him punished of God, but with a condition; that is, if he persist in sin. 3. *Of judgement.* This is not alwaies to be remitted: For God, who forbiddeth lying, will not have us judge of knaves, that they are honest men: but he will have us discern the good from the bad. This also Christ commandeth, saying, *Give not that which is holy to dogs, neither cast pearles before swine.* And againe: *Be ye simple as doves, and wise as serpents*; Therefore *Paul* sinned not in retaining his judgement and opinion of *Alexander*, as of a wicked man, as long as he repented not.

Mat. 6. 14.

1 Tim. 4. 14.

Remission is
threefold:
1. Of revenge;
2. Of punishment.

3. Of judgement.

Mat. 7. 6. & 10. 16.

ON THE
52. SABBATH.

Quest. 127. What is the sixth petition?

a John 15. 5.
Psal. 103. 14.
b 1 Pet. 5. 8.
Ephes. 6. 12.
c John 15. 19.
d Rom. 7. 23.
Gal. 5. 17.
e Mat. 26. 41.
Marke 13. 33. f 1 Thefal. 3. 13. & 5. 23.

Answ. *Leade us not into temptation, but deliver us from evill*: that is, Because we our selves are so feeble and weake by nature, that we cannot stand so much as one moment or instant ^a, and our most deadly enemies, Sathan ^b, the world ^c, and our owne flesh ^d, doe instantly oppugne and assault us; uphold thou us, and establish and strengthen us by the might of thy spirit, that we may not in this spirituall combate yeeld as vanquished, but may so long stoutly withstand them ^e, untill at length we get full and perfect victory ^f.

The Explication.



Ere some make one, some two petitions; but we are not to strive, so that nothing of the doctrine be taken away, but that this be made full and plaine. Now they are rather two parts of one petition. *Leade us not into temptation*, is a petition of delivery from future evill: *Deliver us from evill*, is a petition of delivery from present evill.

The speciall Questions.

1. What Temptation is.

Two kinds of
tempting.
1. Gods tempting.
Gen. 22. 1.
Psal. 139. 1.
Deut. 13. 2.
1 Pet. 1. 6. & 4. 12.

2. The Devils
temptation.
Job 1. & 21.

James 1. 13.

*T*Here are two causes of temptation: The one is from God; the other from the Devell and the Flesh. The temptation, whereby God tempteth us, is a triall of our faith, godlinesse, repentance, and obedience, by whatsoever encumbrances, which are by God opposed to every one: as, by all evils, by the devill, the flesh, lusts, the world, afflictions, calamities, the crosse, &c. that our faith, patience, and constancy may be manifested and made knowne both to our selves and others. So God is said to have tempted *Abraham, Joseph, Job, David*. *Lord, thou hast proved me*. So God is said to tempt his people by false Prophets, and to try us by the crosse. The temptation whereby the Devill, and our flesh, and the wicked also tempt us, is every soliciting to sinne; which soliciting it selfe also is sin. So the Devill tempted *Job*, that he might seduce and withdraw him from God, whom he had before loved and served; albeit the matter fell out otherwise then the devill would have it. Object. *But God tempteth no man*. *Answ.* *God tempteth no man*; that is, by soliciting him to sinne, or evill: but he tempteth by procuring and trying us. *The Devill, the World, our Flesh, tempt us*; that is, sollicite us to evils, and withdraw us from God. But God so tempteth no man: and yet he is said to have tempted *Abraham, Job, David*; that is, to have tried their faith and constancy by afflictions and the crosse: so by the same he trieth our faith, hope, patience, love, invocation, constancy, whether we will or no worship and serve him also in affliction.

Hereby we easily understand, seeing temptation is attributed unto the Devill, and to the corrupt lusts and inclinations of men, in what sense God may be said to tempt, or not to tempt men. For Sathan tempteth, both offering occasions of sinning without, and instigating within to sin, thereby to draw men headlong into destruction, and to reproach God. *Corrupt inclinations tempt*; because they bend, and are prone to actions by God forbidden. *But God tempteth*, not to destroy us, nor to cause us to sin, but to try and exercise us, when either he sendeth calamity upon us, or permitteth the Devill, or men, or our flesh to provoke or invite us to sin; hiding for a while his grace and efficacy in preserving and ruling us, that our faith and constancy may be more knowne and apparent, not verily unto God himselfe (as who from everlasting knoweth

eth what and how much it is, and how much also hereafter it shall be by his favour and blessing) but to our selves and others, that so also a trust and full perswasion of Gods presence and protection may be confirmed in us by the examples of deliverance, and in others a desire of following our example may be kindled, through the beholding of our perseverance, and that in all of us may be raised and stirred up true gratitude and thankfulness towards God, who delivereth his out of temptations. So God tempteth Abraham, commanding him to sacrifice his son Isaac. He is said to have tempted the people with want of water. He commandeth Manna to be gathered, as much as was sufficient for every day, *that he might tempt or prove the people, whether they would walke according to his Law or no.* He is said to tempt the people by false Prophets, *that he might know, whether they loved him with all their heart, and with all their soules.* In the embassage of the Princes of Babel, God left *Hesekiah to tempt or try him, and to know all that was in his heart.* Wherefore this prayer which Christ taught us, *Leade us not into temptation, but deliver us from evill,* speaketh not simply of triall and manifestation of our faith and godliness; unto which also David offereth himselfe of his owne accord, saying: *Prove me, O Lord, and try me: examine my reines, and mine heart.* And Saint James speaketh not of our triall, but of our incitement to sin. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evill, neither tempteth he any man. But every man is tempted, when he is drawne away by his owne concupiscence, and is enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

It is also hereby manifest, how God punisheth the wicked, or chastiseth or tempteth the godly by evil spirits, neither yet is he the cause or partaker of those sinnes, which the Divells commit. For, that by the wicked the wicked are punished, or the good chastised or exercised, it is the righteous and holy worke of Gods divine will: but that the wicked execute the judgement of God by sinning, that commeth not so to passe by any fault of God himselfe, but through the proper corruption of the wicked, and such as themselves have purchased, God neither willing, nor allowing, nor working, nor furthering their sinne; but in his most just judgement only permitting it, when, executing and accomplishing by them his owne worke and counsell, either he revealeth not at all his will to them; or moveth not their will, to have his revealed will as the end and level of their action. This difference of the works of God, and the Devill, and even Gods working of his just worke by the Devill, but permitting only the sin of the Devill, is evidently confirmed by the story of Job: Where God purposeth to try Job, but the Devill to destroy him. The same is likewise confirmed by the story of Ahab, and by that prophecy of the Apostle concerning Antichrist, where the Divell seduceth men to destroy them, and God will have them to be seduced thereby to punish them, and suffereth the Devill by sinning to execute and fulfill his will.

2. *What is, to leade into temptation.*

When God is said to leade us into temptation, it is meant, that God, according to his most just will and judgement trieth us. Now, *to leade us into temptation, wherewith the Divell tempteth us,* is, that God permitteth the Divell to sollicit us. Now we here in this petition pray against both (which also we briefly touched before) namely, our triall, and allurement, or solliciting to sinne. For we desire, 1. That God will not tempt us to try us, but yet with a condition of his will and pleasure; and if he do tempt us, yet that he will not tempt us above our strength: and that also he will give us strength. 2. We desire that he will not suffer the Divell, or the world, or our owne flesh to sollicit us to sin: or if he suffer them, that yet himselfe will be present with us; that we fall not wholly into sins. The meaning then is, *Leade us not into temptation;* that is, suffer us not to be tempted above our power, neither suffer the Devill so to tempt us, that either we sin, or wholly revolt from thee. Ob. *Temptations which are good in respect of God, are evil in respect of the Divell, and yet notwithstanding into them doth God leade us: Therefore God is the cause of sin.* Ans. This reason containeth

Gen. 22.
Exod. 15. 25. &
16. 4.

Deut. 12. 3.

3 Chron. 32. 37.

Psal. 139. 23.
James 1. 13.

Job 1. & 2.

1 Kings 22.
2 Thes. 2.

What here we
pray against.

containeth a fallacy of the accident. They are sins in respect of the Devill, because he will thereby allure us to sinnes: in respect of God they are not sinnes, because they are a triall, and a reclaiming of us from sinnes; as also, because they are a confirmation and strengthening of our faith. Wherefore, as temptations are trials, chastisements, martyrdomes, they are sent of God: but as they are evill, and sinnes, God will them not (to wit, as, To will them, is to approve and worke them;) but only permitteth them.

3. What is, To deliver us from evill?

BY the name of *Evill* some understand here the Divell, some sinne, some death: but the best is to comprehend in it all evils both of crime and paine, whether they be present, or to come; yea, and the Divell himselfe, the author, and Grand-complotter, or Arch-contriver of all mischiefs, who is called *that wicked one*, by a significant propriety of speech. *I write unto you young men, because yee have overcome the wicked. Whatsoever is more then these, cometh of Evill.* Cyprian understandeth this petition of evils; that is, of all adversities and afflictions, which the enemy attempteth against us, from which we can have no sure guard, except God protect and deliver us. When as then we desire that God will deliver us from evill, we desire,
 1. *That he will send no evill on us*, but deliver us from all evils present and to come, both of crime and paine.
 2. *That if he send on us any evils, that he would mitigate them in this life, and turne them unto our salvation, that they may be good and profitable unto us.*
 3. *That he will at length in the life to come fulfill and perfectly deliver us, and wipe away every teare from our eyes.*

4. Why this petition is necessary.

THis petition is necessary, 1. *In respect of the multitude and power of our enemies, and the greatnesse of evils, and our owne weaknesse and infirmity.* 2. *In respect of the former petition, for the obtaining thereof:* because our sinnes are not remitted, except we persist in faith and repentance. If then we will that God remit and pardon us our sinnes, we must stand stedfast in faith and repentance: but stedfast we shall not stand, if we be tempted above our strength, if we fall into sinnes, if lastly we revolt from God himselfe. *Object.* *We are not to pray against such things as are good, and profitable for us:* The temptations of God, as trials, diseases, poverty, sending of false Prophets, are good things and profitable unto us: *We are not therefore to pray against the temptations of God.* *Ans.* The Minor containeth a fallacy of the accident. We are not to pray against such things as are good and profitable; that is, which are by themselves profitable or good. But afflictions, trials, crosses, and other temptations are by themselves evill and unprofitable, and not good. But yet they are good, and profit us only by an accident: which accident is the mercy of God accompanying them, without which they are not only not profitable, but also a part of death, and a most present way to death, both temporall and eternall. *Wherefore as afflictions and crosses are evill by themselves, and destroy nature, so far forth we pray against them: but as they are good and profitable unto us that beleeve, so we pray not against them:* or, we pray not against that good which concurrereth with afflictions, and the crosse: but against the crosse it selfe, and afflictions, which are by themselves evill, because they destroy nature. So also we pray against death, as being evill by it selfe: and Christ himselfe also prayed against it. *Let this cup passe from me:* As then death was a destruction, a torment, and evill, so Christ prayed against it, and would it not: yea, neither would the Father himselfe it, as it is so considered. But as Christs death on the Crosse was a ranfome for the sins of the elect, so both Christ, and the Father would the same. *Neverthelesse, not as I will, but as thou wilt.*

Object. 2. What things God will, those things ought we not to refuse. But God will our temptations. Therefore we may not refuse them. *Ans.* What things God will, those

ὁ πονηρὸς.
 1 John 2. 14.
 Mat. 3. 37.

What here we
 pray for.

Mat. 26. 39.

those we ought not to refuse; that is, in such respect, as he will that we suffer them, with a submitting of our will unto his divine will; or such things as he simply will. But God willeth not simply temptations neither, in this respect, as they are a destruction, but as they are exercises of faith and prayer, or martyrdomes, or a tryall of our constancy: and in this respect, and so far, we ought also to wish them, but not simply. And that we are not simply to will or wish temptations or afflictions, it hereby easily appeareth, because it is patience to suffer them: which it should not be, but rather our duty, it we ought simply to will them, neither might we pray against them. God will not therefore that we wish for evils as evils: but as evils are good, so will he have us to beare them patiently.

Object. 3. *What thou shalt not obtaine, that thou desirest in vaine: But we shall not obtaine, never to fall into temptation: Wherefore in vaine do we desire it. For all that will live godly in Christ Jesus must suffer persecution.* *Ans.* This is a fallacy, putting that for a cause which is no cause. For therefore desire we that we be not led into temptation, not because we are wholly to be delivered; but, 1. *Because we are delivered from many things, in which we should perish, if we should not request deliverance.* This is a cause sufficient. 2. *That those evils also into which we fall, may be good and profitable unto us.* And to those which desire in generall deliverance, will God grant these two so great blessings. But yet notwithstanding, by reason of the remaines of sin in us, he will have this benefit to be imperfect: which nevertheless we are to aske wholly, with submitting of our will unto the will of God, and with full perswasion, that in the life to come we shall wholly attaine unto it.

The use of this petition is, 1. *A confession of our infirmity* in sustaining or bearing the very least temptations, that no man insolently and proudly lift up himself, as Peter did, when he professed that he would die with Christ: nor account the glory of his confession and sufferings for his own, seeing the Lord himselfe teacheth us humility, saying: *Watch and pray, that yee enter not into temptation. He that thinketh he standeth, let him take heed lest he fall.* 2. *A declaration of the miseries of this life*, lest we should waxe secure, and love and cleave to the world. 3. *A confession of Gods providence*, whereby (as Cyprian testifieth) is shewed, that the Divell can effect nothing against us, except God first permit him: that so our whole feare and reverence might bend to God-wards, seeing in our temptations that wicked one can doe nothing, except power be given him of God. Now the Divell hath power over us, according as our sinnes reigne in us: as it is said; *Whose gave Jacob for a spoile, and Israel to the robbers? did not the Lord, because we have sinned against him? For they would not walke in his wayes, neither be obedient unto his Law. And this power indeed is given him to a double end: either to our punishment when we offend; or to our glory when we are tried, &c.* Thus far Cyprian.

Now we are to observe the order and coherence of these petitions. 1. The Lord commandeth us to desire the true knowledge of God and his promise, which is the cause of all other his blessings. 2. He willeth us to desire, that God would governe us by his Spirit, and so continually preserve and confirme us in this knowledge. 3. That every of us may doe and fulfill thereby his duty in his vocation and calling. 4. That he would give us those things whereby every one may doe his duty, namely, corporall blessings. The fourth petition then agreeth with the former: because if we must at all be in our own vocation and calling, we must live and have things necessary for the maintenance of our life. 5. He adjoyneth next after the petition of spirituall and corporall blessings, a very fit objection of our unworthinesse: That thou mayest give us spirituall and corporall blessings, forgive us our debts. Wherefore the fifth petition is the ground and foundation of the rest, which being overthrowne, the rest fall to ground. For if thou resolve not, that thou hast God gracious and favourable unto thee, how shalt thou have him to be mercifull? How shalt thou continue in that knowledge which thou hast not? How shalt thou doe thy duty, and the will of God, seeing thou art his enemy, and endeavourest the contrary? How shalt thou ascribe all things to God? How shall they turne to thy salvation?

The uses of this petition.

1. Confession of our infirmity. Mat. 23. 41.

1 Cor. 10. 12.

2. A declaration of the miseries of this life.

3. A confession of Gods providence.

Esay 43. 24.

The order and coherence of the petitions.

salvation? 6. *After the petition of spirituall and corporall blessings, there followeth lastly, the petition of our deliverance from evils both present and to come. And from this last petition, we returne againe to the first: Deliver us from all evils both of crime and paine, both present and to come, that we may know thee to be our perfect Saviour, and so thy name may be hallowed and sanctified of us.*

Quest. 128. How concludest thou this Prayer?

Ans. For thine is the kingdome, the power, and the glory for ever: that is, we aske and crave all things of thee; because, seeing both thou art our King, and almighty, thou art both willing and able to give them all unto us. And these things we therefore aske, that out of them, not to us, but unto thy holy Name all glory may redound.

The Explication.

a Rom. 10.
11, 12.
2 Pet. 2. 9.
b John 14. 15.
Jerem. 33. 8, 9.
Psalme 115. 1.

Thine is the
kingdome.



His last part of prayer serveth to confirme our faith and beliefe, or confidence of being heard, and obtaining our desire; to wit, that God will, and is able to give us those things which we desire.

Thine is the kingdome.] This first reason is drawne from the duty of a King, which is, to heare his subjects, to defend, and preserve them. Therefore thou, O God, seeing thou art our King, mightier then all our enemies, having all things in thy power, good and evill, (evill, so that thou art able to repress them: good, so that there is no good so great, which thou canst not give, as is agreeing and standing with thy nature) and seeing we are thy subjects, be present and assist us with thy power, and save us, as who art loving unto thy subjects, and thy protection and safe-guard is alone saving and preserving. *He is called a King. 1. Because he hath power over all creatures. 2. Because he is the peculiar King of the Church.*

The power.

And the power.] The second reason is drawne from the power of God. Heare us, O God, and give us what we desire: because thou art mightier then all our enemies, thou art able to give us all things, and thou only art able, in thee alone resteth this power, joynd with exceeding goodnesse.

The glory.

And the glory.] The third reason is taken from the end or finall cause. We desire these things for thy glory. From thee alone, the true God and soveraigne King, we desire and expect all good things, and professe thee to be the Author and fountaine of all good things. And verily because this glory is due unto thee, therefore also do we desire them of thee. Heare us therefore for thy glory. For this petition and expectation of all good things from thee, is nothing else but the attributing and yielding unto thee thy due glory and honour: and especially, because thou wilt also for thy glory sake give us those things which we desire. For what things serve for thy glory, the same wilt thou performe and do: but those things which we desire, serve for thy glory: therefore thou wilt give them us. Give us therefore these things that we desire, and the glory shall returne and redound unto thee, if thou deliver us. For so shall thy kingdome, and power, and glory be manifested.

Object. We seeme to bring perswasive and moving arguments unto God, whereby we may move him to doe what we desire. But in vaine are reasons used to him who is unchangeable: God is unchangeable. Therefore in vaine use we these reasons unto him. Ans. This is a fallacy, putting that for a cause, which is no cause. For, we grant this argument in respect of God, but not in respect of us. For we do not, when we thus speak, use reasons to move God, or perswade him to do it, but to perswade our selves that God will do this, and to confirm and assure us that we shall be heard, and to acknowledge our necessity, and the goodnesse and truth of God. Wherefore these reasons are not adjoynd to our prayers, as thereby to move God, but only to confirme and assure us, that

that God will doe what we desire, because these are the causes why he doth it.

Thou art a most good King : therefore thou wilt give these things to thy subjects
Thou art most powerfull and mighty : therefore thou wilt shew thy power in giving
these gifts, which are most great, and which can be given of none other, but of thee
alone. *It shall be to thy glory* : therefore thou wilt doe it, because thou hast care of thy
glory.

Quest. 129. What meaneth this particle, Amen ?

Ans. That the thing is sure and out of doubt ¹. For my prayer is much more ² 2 Cor. 1.20.
certainly heard of God, then I feele in my heart, that I unfeignedly de- ³ 1 Tim. 2.13.
fire the same.

The Explication.

THis particle is added, not as a part of the prayer : but it noteth and beto-
keneth, 1. *A true and sincere desire, wherewith we wish that we may be heard:*
that the thing we aske may be sure and certaine unto us, and that God
would condescend and answer unto our request. 2. *A certainty and pro-*
fession of our confidence, or confirmation of our faith, whereby we trust that we shall
be heard. Wherefore the word *Amen*, signifieth, 1. *So be it* : and, sure and
certaine be that which wee desire. 2. So God (being not
unmindfull of his promise) truely and cer-
tainely heare us.

* *
*

FINIS.

Soli Deo Laus & Gloria.

THE HISTORY OF THE

... of the ...
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A large Alphabeticall Table,

containing all the chiefe and remarkable points
contained in this B O O K E.

A



Absolution. *How the word of God doth absolve and condemn.* 485.

Actions. *All actions are not sins in themselves, but by accident.* 209. *No action evil in it self in respect of God.* 210.

Adultery. *The meaning of the word Adultery.* 601. *Vide Chastity.*

Affability. *What it is.* 613.

Afflictions. *How many kinds of them.* 103. *How they are punishments, and how crosses.* *ibidem.* *Eight causes of them on the godly.* 104. *The comforts which they have in them.* 105. 106. *Three causes of the afflictions of the godly.* 161.

All. *Why all men are not saved by Christ, but the faithfull onely.* 132. *Whether Christ died for all.* 298. *A reconciliation of those Scriptures which seeme to make for Christs dying for all.* 298. 299.

Amen. *What it signifies.* 655.

Angels. *What good Angels are.* 189. *They are finite.* *ibid.* *How they are called the children of God.* 190. *They are the Ministers of the Elest.* *ib.* *Why called Powers.* 191. *of evill Angels.* *ibid.* *Christ called an Angel.* 256. *Two reasons proving it.* *ibid.* &c.

Anger. *Gods anger against sin.* 165.

Annointed. *Vid. Christ.* *Why Christ is so called.* 226. *What this anointing is.* *ib.* *the Analogie betweene the signe and the*

thing signified. 227. *Christ is annointed spiritually.* 228. *Why God cannot be said to be annointed.* *ibidem.* *and yet in what sort Christ may be said to be annointed, according to his Godhead.* *ibidem.* *What the annointing of Christians is.* 234. *What it is to be the partaker of Christs annointing.* 235.

Arrians. *Their heresies confuted.* 263. 264. 265. &c.

Ascension. *What Christs ascension is.* 313. *whither he ascended.* *ibid.* *The manner how.* 314. *The fruits of it.* 320.

B

Baptism. *What it is.* 409. *Three things comprehended in it.* 410. *The differences betweene baptisme and the washing of old.* *ibidem.* *Its ends, and why it is not to be re-iterated.* 411. *What it is to be baptised into Christs death.* 412. *A two-fold washing in baptisme.* 413. *What the right and lawfull use of baptisme is.* 414. *The proper and improper formes of speaking of baptisme.* 415. *Why baptisme is called the washing of the new birth.* 416. *The baptisme of Infants confirmed by many arguments.* 417. *The Anabaptists Arguments answered about the baptisme of Infants.* 418. 419. &c. *How baptisme and circumcision agree, and how they differ.* 423. 424.

Begot. Begotten. *How Christ is said to be the only begotten Sonne of God.* 229.

THE TABLE.

Why according to his manhood he cannot be properly so called. 240.

Believe. What it is to believe God, and I N God. 179. *what it is to believe I N Christ.* 237. *Vid. Faith.*

Blasphemy. The difference betweene the blasphemy against God, and against the holy Ghost. 558.

Blessings. Wee may desire as well corporall as spirituall blessings. 641. *why corporall blessings are comprehended under the word Bread.* 643.

Body. How the parts of mans body are attributed to God. 152. *The Image of G O D in man doth not argue a bodily shape.* *ibidem.* *The similitude of mans body to declare our union with Christ.* 234. *Of the bodies resurrection.* *Vide Resurrection.* 372. 373. *The ubiquity of Christs body confuted.* 459.

Borne. Five causes of Christs being borne of the Virgin Mary. 272. *The benefit of it.* 272. 273.

Bounty. In what the bounty of God is seen. 164.

Bread. The breaking of Bread is one of the names which the Lords Supper yet retaines. 427. *Two things signified by it.* 434. *Four causes why this ceremony is yet retained.* *ibid.* *whether Bread and Wine are the very body and blood of Christ in the Sacrament.* 436. *why the Bread is called the body.* 455. *their Analogie.* 456. *How corporall blessings are contained under the name of Bread.* 643. *how we call Bread (in the Lords Prayer) Ours.* *ibid.* *why Daily Bread, and This Day.* 644.

Brother. Brotherhood. Of our Brotherhood with Christ. 240.

Euriall. To what end Christ was buried. 300.

C

C*Atechisme. Catechising. What.* 25. *who were the Catechumeni.* 25. 26. *The originall and perpetuall use of Catechisme.* 26. *The parts and points of it.* 27. *Why necessary.* *ibidem.* *Its ends.* 29.

Ceremonies. What they are, with their severall sorts. 588. *whether the Church may ordaine ceremonies.* 589.

Chastity. What it is. 602. *Its contrary vices.* 602. 603. &c. *Vide Adultery.*

Christ. Hee is perfectly just foure waies. 115. *why Christ is the Sonne, and not Father, nor holy Ghost.* 118. 119. *why all are not saved by him, and why the faithfull onely.* 132. *why hee is called Jesus, a Saviour.* 220. *his office and benefits differ.* *ibidem.* *He is our most perfect Saviour.* 223. *whom he saveth.* 224. *why Jesus is called the Annointed.* 226. 227. *he is annointed spiritually.* 228. *Vide Annoint. Christs Prophetickall function what.* 229. *Vide Prophet. Why he is called the Word.* 230. *why a Priest, with the circumstances thereof.* *See the word Priest.* *Why Christ is a King, and what his Kingdome is.* *Vide King.* 233. *Christ is our head in three respects.* 235. *how Christ can be called the onely begotten Sonne of G O D, when we also are called his sonnes.* 238. *Of Christs God-head.* 241. *his God-head proved by our Regeneration.* 251. *Christ the Sonne of G O D, a person really distinct from the Father and the holy Ghost.* 257. *Christ hath the whole God-head entire.* 258. *The properties thereof.* 259. *he is equall in honour with the Father and the holy Ghost.* 260.

Christians. Why wee are so called. 232. *what our annointing is.* 234. *Our Prophetickall function and Priesthood.* 236.

Church. A definition of the doctrine of the Church. 1. *Reasons why G O D would have his Church distinguished from other Sects.* *ibidem.* *Notes of the Church.* 3. *The parts of its doctrine, with the differences from other Sects.* 3. 4. *The difference betweene Church-doktrine and Philosophy.* 3. 4. *How the Church-doktrine was delivered of God, and how confirmed.* 4. 5. *Reasons why the Scriptures depend not on the Church.* 5. *Objections against this answered.* 6. 7. *The Papists brag of their Churches not erring.* 16. *Not the Church, but the holy Ghost is Judge of the Word.* 21. *Three Rules for having the Churches consent therein.* 22. *What wee beleve concerning the holy Catholike Church.* 346. 347. *What the Church is.* 347. *how many waies taken.* 348. *The difference betweene*

THE TABLE.

- between the visible and invisible Church. *ibid.* Her marks. 349. Why shee is called One, Holy, Catholike Church. 350. Seven differences between Church and Common wealth. 351. Whence ariseth the difference between the Church and the rest of mankind. *ib.* Whether any can be saved out of the Church. 352. Of Church discipline. *Vid.* Discipline, or Ordinances. 342. &c.
- Circumcision. What, and why instituted. 422. Why abolished. 423. Baptisme succeedeth it. *ibid.* How Baptisme and Circumcision agree, and how they disagree. *ibidem.* Why Christ was circumcised. 424.
- Comfort. What. 31. The true comfort proper to the Church. 32. How many parts there are of this comfort. *ibidem.* Why spirituall comfort is the onely good and sound comfort. 33. How many things are required for the attaining of this comfort. 34.
- Communion. What is meant by the Communion of Saints. *Vide* Saints. 360.
- Conception. Three things to be observed in Christs conception. 271. The full meaning of the Article of Christs conception. page 272.
- Concupiscence. What. 614. How it differs from Originall sin. *ibid.* How it is naturall unto us. *ibid.*
- Conscience. How it frameth a practi- call Syllogisme. pag. 39. How the Eldest may sinne against conscience, but not unto death. pag. 55. Of sinning against conscience, and not against conscience. pag. 59.
- Consubstantiation. What it is. 450. Its Age and Parentage. *ibidem.* The Schisme of the Consubstantialls. 451. 452. Two principall grounds thereof. pag. 452. The refutation of the opinion. pag. 452. 453. &c. 473. 474. 476. &c.
- Contentednesse. What. 608.
- Contracts. Ten sorts of them. 607.
- Conversion. What worketh our conversion. pag. 90. The parts of it. pag. 500. 502. What it is, and why necessary. pag. 501. Why the latter part of our conversion is called quickning. pag. 504. The manifold causes of it. 504. 505. The effects. pag. 505. Whether our conversion be perfect in this life. *ibidem.* In what a godly mans conversion differs from an un-
godly mans. 506.
- Covenant. Of the Covenant of GOD, and what a Covenant is. 124. Diverse sorts of it. *ibidem.* Why a Covenant is called a Testament. *ibidem.* How a Covenant can be made betwixt God and Man. pag. 125. Whether there be one or moe Covenants. *ibidem.* How the Sacrament is called a new Cove-
nant. 435.
- Creation. The end of our creation. pag. 40. 41. To create signifieth three things. pag. 181. How the creation is unknowne to Philosophers. pag. 182. Their Argu-
ments against it. *ibidem.* Why God would have the doctrine of the creation held in the Church. 188.
- Credulity. What it is. 612.
- Creed. The Creed expounded. pag. 142. 143. &c. Two reasons why it is cal-
led Apostolike. pag. 143. Foure reasons why other Creeds were received into the Church. *ibidem.* Why that is to be received before other Creeds. *ibid.* The parts of that Creed. pag. 144. The great wisdom and order of the Spirit and Church, in disposing the Articles of the Creed. 220.
- Crosse. Foure causes, for which God would have Christ to suffer the death of the crosse. pag. 295. Ancient types of that death. *ibidem.*
- Curse. What cursing is, and what kindes of it are lawfull. 558.

D

- Death. How Christ is said to be dead. pag. 296. Whether it were requisite that Christ should die. pag. 297. For whom hee died, and whether hee died for all. pag. 298. Whether Christs death hath taken away our death. 301. The be-
nefits. 302.
- Debts. What Christ, in the Lords Prayer, calleth debts. 647.
- Decalogue. Its division. pag. 527. Rules for the understanding of it. pag. 528. The differences between the first and se-
cond Table in the Decalogue. 529.
- Deceive. How God is said to deceive a de-
ceived Prophet. 163.
- Deliver. Deliverance. Why the knowledge of our delivery is necessary. pag. 34. 35.
L l l 2 What

THE TABLE.

What mans delivery is, and wherein it consists. 108. *Three causes of the possibility of mans delivery.* 108. 109. *Arguments against it answered.* 110. 111. *Whether it be necessary, certaine, and absolute.* 111. 112. *two means for it.* ibidem.

Descension. Of Christs descending into hell. Vide Hell. 303. &c.

Devils. Their sundry appellations, with the reasons. 191. *They are unchangeably evil.* 192.

Discipline. Reasons why civill discipline is necessary among the Unregenerate. 63. *Of mens authority in the Church-discipline.* 542. 543. *A difference betweene Civill and Ecclesiasticall laws.* 544.

E

Elect. Election. *That the Elect may sinne against conscience, yet not unto death.* page. 55. *How farre knowne unto us.* 358. *Whether the Elect are alwaies certaine of their election.* ibidem. *Whether they be alwaies members of the Church.* ibidem. *Whether they may finally fall.* 359.

Equity. What. 595.

Err. Errour. The Papists boast of their Church not erring. pag. 16.

Essence. Vide Person.

Excommunication. What. 482. 494. *Two sorts of it.* ibidem. *Persons that are to be excommunicated, and the order.* 486. *The ends and uses of excommunication.* 487. *The abuses of it.* ibidem. *Objections against the word alledged for excommunication.* 492. 494.

F

Faith. Faith, *what it is, with its nature, and divers names, kinds, and differences.* 132. 134. *What Justifying Faith is, with the causes.* 136. 137. *Faith and Hope how differing.* 137. *The properties of justifying faith.* ibidem. *The principall cause of faith.* 138. *Its effects.* 139. *To whom justifying faith is given.* ibidem. *Faith with its profession necessary for five causes.* 140. *Three waies to know that we have faith.* ibidem.

Faith may faint, but not fall finally. ibidem. *How we may be made righteous by faith onely.* 385. 386. *Three causes of it, and foure reasons why it ought to be maintained against the Papists.* 386. *Faith commeth of the holy Ghost.* 393. *differently wrought by the Word and Spirit, and Sacraments.* ibidem. *Vices contrary to faith.* 535.

Fall. Whether God doth leave the fall of man unpunished. 101. *The faith of Gods children shall not fall away finally.* 140.

Fathers. The use of the Fathers testimonies in points of doctrine. 18.

Father. God called Father in divers respects. 179. 629. *Five sorts of Superiours understood by the name of Father and Mother.* 590. Vide Parents. *Father in the Lords Prayer how taken.* 630. *Eight causes why we are to call God Our Father in heaven.* ibidem.

Feare. The feare and love of God how they differ. 337. *Three differences betweene son-like and slavish feare.* ibidem. *The feare of God taken for his whole worship.* 538.

Fidelity. What. 608.

Flattery. What. 612.

Flesh. The Word made flesh expounded. 242. 243. 254. *Of the resurrection of the flesh.* 364. 365. &c. *What it is to eat the flesh of Christ in the Lords Supper.* 430. 431.

Forgive. Forgiveness. What forgiveness of sinne is. 362. 647. *Who giveth it.* ibidem. *By whom.* 363. *Whether it agreeth with Gods justice.* ibidem. *To whom, and how it is given.* 364. *Why we are to desire forgiveness.* 648. *How they are forgiven.* ibidem.

Fortitude. What. 599.

Fortune. Fate or chance how accepted. 214. *the difference betweene Stoicks and Christians herein.* 215. *What fortune is denied.* 216.

Free. Freedom. In what God is said to be free. 164. 165.

Free-will. The state of the maine question about free-will. 75. *What it is.* 76. *The difference of it in God, Angels, and Men.* ibidem. 77. 78. 79. *Whether there be any free-will in us, and what it is.* 81. 83. *The manner and degrees of mans free-will.* 83. 84. 86. 87. *The beginning of mans will to good whence it is.* 91. *Reasons why the Regenerate use*

THE TABLE.

use liberty not onely to good, but to evil
also. 92. 93.

G

Gods. Whence sprang the multitude of
Gods. 163. But there is but one, proved
by eight arguments. 168. 169.

Glory. Two things signified by Gods glo-
ry. 156.

God. How he is the cause of sinne, not
as sinne, but as punishments. 67. Vide
plura. 68. 69. 70. Sin is not made of
God, because it is no creature, but
the corruption of a creature. 71. God,
though the mover of wicked wills, yet
not the mover of the wickedness of
the will. 80. God is said to wish any
thing two waies. 87. Merely G O D
could satisfie for man. 114. Three cau-
ses of mens doubting whether there be
a God. 146. Reasons proving that
there is a God. ibidem, &c. Who, and
what God is. 149. 150. Why Nature
cannot thoroughly shew what G O D is.
150. The Theologicall and Philoso-
phicall descriptions of G O D. 151. A
threefold difference of God and Idols.
ibidem. How the parts of mans body
are attributed to G O D. 152. More
concerning the explication of Gods at-
tributes. 152. 153. 154. 155. &c.
Three things meant by Gods unchange-
ablenesse, and five reasons of it. 157.
How he is said to repent. ibidem.
Of his goodnesse and righteousness
160. Prooves that there is but one
God. 168. 169. Two significations of
the word G O D. 169. God a Father
in divers respects. 179. Gods provi-
dence what, and why to be knowne.
193. 197. Arguments against the
Divinity of the Sonne and holy Ghost.
262. 263. How G O D is said to be
Our God. 332. What it is to have o-
ther gods. 333. Errors touching God.
ibid.

God. Four significations of Gods Name.
556.

Goodnesse. Six significations of Gods
goodnesse in Scripture. 160. All good is
done by the will of God. 199. What things
are said to be good. ibid.

Gospel. The differences betweene the
Law and Gospel are two. pag. 2. 126.

yea, foure. 130. The Gospel what, and
its threefold signification. 127. What or-
der is to be observed in teaching the
Law and the Gospel. 128. Its perpe-
tuity in the Church. ibid. &c. How the
Gospel was promised to our Fathers.
129. Its proper effects. 131. Its certai-
nty how it appeareth. ibid.

Grace. Gods deniall of grace no cruelty, but
oft a way to greater mercy. 85. Read-
nesse of minds to receive grace is not be-
fore conversion, but after. 89.

Gravity. What. 594.

H

Hallow. What it signifieth. 632. How
wee pray for the hallowing of Gods
name. 633.

Hand. What the right hand of God sig-
nifieth. 322. Foure things where
Christs sitting at Gods right hand con-
sisteth. 322. A full description of it. 323.
How he may be said to sit alwaies there.
324. With other circumstances. 325.
326.

Head. Christ is our head in three respects.
235.

Heaven. Two Arguments why G O D is
said to be specially in heaven. 184. Hea-
ven is the seate of the Elects blessed-
nesse. ibid. What heaven signifieth. 313.
How Christ ascended thither. 314. Vide
Ascension.

Hell. Of Christs descending into hell. 303.
The significations of the word hell in
Scripture. ibid. &c. The use of Christs
descending into hell. 306.

Hereties. Divers sorts of them confuted,
296.

Holy. What it signifieth. 632. Vide Hal-
low.

Holy Ghost. Of the sinne against the holy
Ghost. 59. Why called Unpardonable.
ibidem, &c. Why so called. 60. Ryles
touching this sinne. ibid. The differen-
ces betweene other sinnes pardoned, and
this of the holy Ghost. 60. 61. It is not
incident to the Elect. ibid. &c. We may
not judge any man to sin against the holy
Ghost, untill we see him dead in apostasie
and blasphemy. 61. How the Sonne
was conceived by the holy Ghost. 270.
271. What we beleve concerning the
holy Ghost. 335. With many necessary
circumstances concerning that person in
Trinity,

THE TABLE.

Trinity. à pag. 335. ad 346. Its proceeding from the Sonne proved three waies. 338. Its divers titles. 341. Its gifts of two sorts. 342. What is meant by giving the holy Ghost. 343-344. The sending of it is no local motion. 344. How retained, and how lost. 345. A distinction between blasphemy against God, and against the holy Ghost. 558. vide Spirit.
 Hope. Faith and Hope how they differ. 137. Vices contrary to Hope. 536.
 Humanity. What. 600.
 Humility. What. 538.
 Hypocritie. What. 541.

I

Iehovah. No English word will retaine it, but the word Lord. 261.
 Jesus. Why the Son of God was called Jesus. 220. What the name signifieth, and the differences between his name and others so named. 121. How the whole three persons may be said to be Saviours. ibid. From what evils, and how Jesus saveth us. 222-223. Whom he saveth. 224. Why Jesus is called Christ. 226. Two causes for which Jesus was called Christ. 227.
 Idols. Idolatry. A three-fold difference of God and Idols. 151. Idolatry what it is. 527. Two sorts of Idols. 334. A two-fold Idolatry. 540.
 Image. What the image of God is in man. 42. How far lost. 43. How repaired. 44. Christ called the image of God in two respects. 43. So Angels and Men. ibid. The ends for which God preserveth a remnant of his image in man. 44. Whether any images may be made. 546-547. The divers names of an image. 547. Images not simply forbidden. 547. Two sorts of unlawfull images. 548. Four reasons of the unlawfulness of making an image of God. 548. A Table for the distinction of images. 549-550. Whether all worship at images be forbidden. 590. Why images are to be abolished. 551. Eight causes why images are to be abolished in Churches. ibid. How, and by whom they are to be abolished. 552. Three differences between the images in Solomons time and ours. 553.
 Impossibilities. Whether God were unjust in imposing impossibilities. pag. 99. The causes and ends of his commanding them. 100.

Incarnation. A confession of the incarnation of the Word by the father of Antioch. 289. &c.
 Inclinations. Prooves that corrupt inclinations are sin. 51.
 Indifferent. Things indifferent are diligently to be discerned from Gods worship. 541.
 Indignation. What. 599.
 Infants. Whether they sin, wanting will. 54. Their baptism proved to be meet and lawfull by foure arguments. 417. Anabaptists objections against it answered. 418-419. How infants beleewe. 420. Two reasons why infants may not be admitted to the Lords Supper, though they are to Baptisme. 421.
 Intercession. How Christ maketh intercession for us. 318.
 Judge. Judgement. Of the last Judgement, with 13. circumstances thereof. See à pag. 327. ad 334.
 Just. Justice. Christ perfectly just foure waies. 115. How we are just before God. 379-382. What our justice is, and how manifold. 380-381. In what Justice differeth from Justification. 381. How Christs satisfaction is made our justice. 383. Vide Righteous or Righteousness. Communicative Justice what. 606. What originall justice towards God and our neighbour is. 614.
 Justification. The signification of the word. 384. How we are justified by grace, how by Christs merit, how by faith. 385. Three causes why faith onely justifieth. 386. Four reasons of our maintenance of this doctrine against Papists. ibid. Ten causes why we cannot be justified by works. 387. That this doctrine doth not make men either carelesse or profane. 389-390. With what difference faith and works are required in them that are to be justified. 390. Vide Faith. Works.

K

Key. What the power of the Keyes of Gods Kingdome is, and why called a key. 481. 482. Two parts of the power of these keyes. 483. To whom the power of these keyes is committed. 485. How the power of the keyes differeth from the civil power. 488-489.
 Kill. How the Letter is said to kill. 23.
 King. Christians are Kings. 237.
 Kingdome. What Christs kingdome is. 233. what

THE TABLE.

what is the kingdome of Christians. 237. Four differences between Christs kingdome and ours. 237. How the kingdome of heaven is opened. 480. 481. The power of the keyes of this kingdome, and what those keyes are. 481. 482. Of Gods universall and speciall kingdome. 634. The parts of Gods kingdome. *ibid.* &c. How manifold. *ibid.* Who is king and head in this kingdome. 635. Of the Citizens and Laws of this kingdome. 635. 636. Its enemies and laws. 636. How it is said to come. *ibid.* Why we are to desire that it might come. 637.

L

Law. The differences between the Law and the Gospel are two. pag. 2. What it requireth of us. 36. A distinction of Law and faith. 38. Why the love of our neighbour is called the second commandment. 38. What it is to examine our selves by the law, and how we do apply the curse of the law to our selves. 39. What the law is in generall. 516. Its parts. 517. How far abrogated, and not abrogated by Christ. 519. 520. 522. By faith the Law is three waies established. 523. In what the Morall law differeth from the Gospel. 523. 524. A difference between civill and ecclesiasticall laws. 544. Four uses of the ceremoniall law. 617. Two of the Judiciall and Morall law. *ibid.* Seven uses of the Morall law in nature restored. 618. Why we are to desire the perfect fulfilling of the law by us in this life. *ibid.* &c. How the law is the Letter, and how the Gospel is the Spirit. 621. Christ in himselfe fulfilled the law two waies. 621. And in us two waies. *ibid.* The law is said to increase sin two waies. *ibid.*

Letter. What is meant by the word Letter. in holy Writ. 23. How the Letter is said to kill. *ibid.*

Liberality. What. 608. The affinity between liberality and parsimony. 609.

Life. Eternall life what. 375. Who giveth it. 376. To whom, for what cause, how. 377. When. 378. Whether in this life we may be assured of everlasting life. 378.

Lord. Why Christ is called Lord, why Our Lord, and how many waies. 268. 269.

Lost. Five meanes by which the Spirit is lost. 346.

Love. Why the love of God is called the first and greatest commandment in the

law. 37. The law and feare of God how they differ. 537.

Lust. What. 602. Three kinds of it. 602. 603.

Lying. What, with distinctions. 611.

M

Magicke. What. 534.

Magistrates. Four duties which they owe. 592.

Man. What manner of creature he was made by God. pag. 40. The end of his creation. *ibid.* What the image of God is in man. 42. How far forth lost, and how repaired in man. 43. 44. It was necessary that man should have free power either to stand or fall. 71. No other creature could satisfie for man, but man. 113. How the parts of mans body are attributed to God. 152.

Marriage. What. 613. Its causes. 604. Eight condicions of lawfull marriage. 604. Whether it be a thing indifferent or no. 605. The duties of married persons. *ibidem.*

Mass. The originall of the word. 456. 457. the difference between the Lords Supper and it. 456. 457. 458. Nine causes for which the Masse is to be abolished. 460.

Meanes. It must be used for three causes. 217.

Mediatour. Our Mediatour must be very man. pag. 114. 115. He must be very God. 116. Reasons. 116. 117. Eight reasons why the Sonne, not the Father, nor the holy Ghost should be Mediatour. 118. 119. What a Mediator is, and what need man hath of one. 120. The office of a Mediatour. 121. What our Mediatour doth for us, with the benefit of his Mediatourship. 122. Three things in the person of a Mediatour. 123. There can be but one Mediatour. 123. Christ Mediatour according to both natures. 229. Whether there be two natures in Christ our Mediatour. 272. The office and properties of Christs Mediatourship. 285. 286. 287.

Member. What it is to be a member of Christ. 243.

Mercy. Arguments of the mercy of God in preserving his creatures. 163.

Merits. No good work of the creature meritteth reward. 217. The efficacy of Christs merits performeth three things unto us.

THE TABLE.

nu. 223. *Whether our good works can merit.* 514. 515.
 Ministers, Ministry. *What.* 587. *Its end, degrees, and duties.* 587. 588. *Unto whom it is to be committed.* 588.
 Miracles. *How true miracles are discerned from false.* 9.
 Misery. *Why the knowledge of our misery is necessary.* 34. *Whence knowne.* 36. *Its name and nature.* *ibid.* *Known two waies* 39.
 Modesty. *What.* 594.
 Murder. *Why internall murder is forbidden.* 596.

N

NAME. *Four significations of distinctions of Gods name.* 556. *The parts and vertues of the right and lawfull usage of the name of God.* 558. *What the name of God signifieth.* 632.
 Nature. *Whence the wickednesse of mans nature ariseth.* 45. *Why Nature cannot thoroughly shew what God is.* 150. *Whether there be two natures in Christ our Mediatour.* 273. *The truth of Christs humane nature proved.* 273. *Sin is not of the nature of mans flesh, but an accident only thereof.* 275. *The union of the two natures in Christ.* 278. *A rule touching the properties of both natures in Christ.* 281. 282. &c. *Whether Christ suffered according to both natures.* 293.
 Neighbour. *Why the love of our neighbour is called the second commandment.* 39.

O

OATHES. *Vide.* *Swearing.* pag. 569. &c. *Whether all oaths are to be kept.* 573. *Why the Israelites kept their oath made with the Gibeonites.* 574.
 Omnipotency. *Three things signified by Gods omnipotency.* 159. *Two differences betweene the Church of God and Philosophy, in conceiving of Gods omnipotency.* *ibid.*
 Order. *A double liberty of the Church in matter of order.* 18. *There is order in the most disordered things.* 208.

P

PARENTS. *Four reasons why parents rather then other Governours are to bee*

obeyed. 590. *Four duties of Parents.* 591.
 Pascheover. *What it was.* 467. 468. *Its ends and uses.* 468. 469.
 Passion. *Vide* *Suffering.* *What we beleeve concerning Christs passion.* 290. *What is meant by the name of Christs passion.* 291. *Three differences betweene Christs passion and mens sufferings.* 292. *The causes impellent of Christs passion.* 294. *the ends of it.* *ibidem.*
 Passions. *Humane passions attributed to God for two reasons.* 157.
 Patience. *What.* 539.
 Perfection. *In what sense the Scripture doth attribute perfection to the works of the Regenerate.* 94. *How God is most perfect in himselfe.* 155. *Whether our conversion hath perfection in this life.* 505. *Whether our works be perfectly good; and, being not so, how they can please God.* 510. 511. *Whether those that are converted may perfectly keep the commandments of God.* 615. 616.
 Permit. Permission. *Three causes why God is said to permit sinne.* 201. *Gods permission of sin confirmed by Scripture.* 202. *Gods permission is the withdrawing of his grace.* *ibid.*
 Person. *Of the three persons in the Trinity, and why named three, being but one in substance.* 146. *What a person is.* 170. *The difference betweene Essence and Person.* *ibid.* 171. *The reason why this difference is to be held.* *ibid.* *What reference Essence hath to Person.* 172. *The properties of the Persons are distinct and divers.* 257. 258. *Whether Christ be one person or more.* 275. 276. *Objections against it answered.* *ibid.* &c.
 Philosophy. *Its nature, and lawfull, and fruitfull use thereof.* 3. *The differences betweene it and Church doctrine.* *ibid.* *worlds creation unknowne to Philosophers.* 182. *Their Arguments against it.* *ibid.*
 Prayer. *What.* 624. *Four sorts of it.* *ibid.* *why prayer is necessary for Christians.* *ibid.* *Eight conditions of true prayer.* 626. *A difference of things to be prayed for.* 627. *A difference betweene the prayer of the goodly and of the wicked.* 628. *The Lords Prayer expounded.* *ibid.* &c. *The causes why Christ taught us that forme.* *ibid.* &c.
 Predelination. *Vide* *Election.* *Nine circumstances*

THE TABLE.

circumstances thereof. 352. &c. what. 355. the difference between it and Providence. *ibid.* Its causes. 355. 356. The effects of it. 357. Whether unchangeable. 357. 358. Whether we can be certaine of our predestination. 358.

Presence. A five-fold manner of Christs presence. 317.

Pride. What. 538.

Priest. Priesthood. What Christs Priesthood is. 231. The high Priests prerogative under the law. *ibid.* Three differences betweene the Priests and Prophets under the law. 232. Christ the true prefigured high-priest. *ibid.* Four differences betweene Christ and other priests. 232. 233. What a Christians priesthood is, and its particulars. 236. How Christ maketh us Priests. *ibidem.*

Promises. Gods promises not unprofitable to the unregenerate. 91.

Prophanenesse. What. 541.

Prophet. Prophetically. What Christs prophetically function is, and the signification of the name Prophet. 229. Two kinds of Prophets. *ibid.* Four testimonies of the truth of the Prophets doctrine of old. *ib.* What a Prophet of the New Testament is. 230. Christ a Prophet from the beginning. *ibidem.* Six differences betweene Christs being a Prophet and others before him. *ibid.* &c.

Providence. What Gods providence is. 194. 197. The proofes of it. 194. 195. 196. 202. Two parts of it. 197. The degrees of Gods providence, and testimonies of it. 203. Proofes of his generall and particular providence. 204. 205. &c. Places of Scripture wrested against Gods providence. 218. What the knowledge of Gods providence profiteth us. *ibid.* Just causes why it may be knowne. 219. The deniall of it shaketh all the grounds of Religion. *ibid.*

Punishment. How God may be said to will punishment. 68. The degrees of punishments of the ungodly. 103. 104. The conditions of him that may be punished for another. 113. The evill of punishment is a morall good, and is done by God for three causes. 199.

Q.

Quickning. How the spirit quickneth. pag. 23. Three parts of quickning. 503.

why the latter part of our conversion is called quickning. 504.

Quietnesse. Two significations of the word in Philosophy. 183.

R

Reason. How far we listen to Reason in divine matters. 443.

Reconcile. It hath foure parts. 120. No reconciliation without a Mediator. *ibid.*

Regeneration. It is but begun in this life. pag. 55. The regenerate lose the grace of God in part, but not whole in this life. 56. The good workes of the regenerate not perfect in this life. 93. 94. In what sense the Scripture attributes perfection to the workes of the regenerate. 94. Regeneration doth assure us of Justification. 95. Christs Godhead proved by our regeneration. 251. 252. Whether the regenerate can perfectly keep the law. 616. A threefold difference betweene the regenerates and unregenerates sinning. *ibid.*

Repentance. How God is said to repent. 157.

Reprobation. How reprobates are said to be lightned and sanctified. 61.

Resurrection. What Christs resurrection profiteth us. 306. The manifold circumstances of his resurrection. 306. 307. 308. The fruits of it. 310. Five Reasons for our resurrection. 311. more of it. 364. 365. &c. What it is, and the errors concerning it. 370. Proofes of its certainty. *ibid.* &c. The same body shall rise. 372. How, when, and by what power the resurrection shall be. 373. For what end, and to what estate we shall rise. 374.

Reward. No good worke of the creature meriteth reward. pag. 217. 387. Three causes why God promiset to reward our workes. 388.

Riches. Whether it be lawfull to desire them 644. Or to lay them up for hereafter. 645.

Righteousnesse. The righteousness of God both generall and particular. 160. How we are righteous before God. 379. What righteousness is in generall, and how manifold. 380. Vide Justice. Imputed righteousness is eternall. 392.

Sabbath.

THE TABLE.

S

Sabbath. Three causes why the commandment of the Sabbath was so severely commanded. 576. What the Sabbath is, and how kept both by God and men. *ibid.* What works are forbidden on the Sabbath. 577. Two reasons why our children and families must keep the Sabbath. *ibid.* Objections about the Sabbath answered. 577. 578. Why our cattell must rest on the Sabbath. 578. How manifold the Sabbath is. 578. 579. Many Sabbaths in the Old Testament. 579. A Table of the distinction of the Sabbath. 580. How the Sabbath belongeth to us Christians. *ibid.* A double difference betweene the Christian and Jewish observation of the Sabbath. 582. The causes why the Sabbath was instituted. *ibid.* How the Sabbath is sanctified, and how profaned. 583. 584. 485.

Saints. What is meant by the Communion of Saints. 360. Popish objections for invocation of Saints answered. 562. 563. 564. &c.

Sacraments. They are signes of the Covenant. 124. 393. The originall word Sacrament, what. 394. Its definition, with its difference from other signes. 395. Their ends. 396. 397. Sacrament and Sacrifice, how different. 397. How the old and new Sacraments differ. 398. The difference of the signes and things signified in the Sacraments. 399. What is the right and lawfull use of Sacraments. 341. What the wicked receive in the Sacraments. *ibid.* in what the Word and Sacraments agree, and in what they differ. 402. their number. 403. Vide Baptisme, and Supper of the Lord.

Satisfaction. Of Legall and Evangelicall satisfaction. 108. We can make no satisfaction for two reasons. 112. No other creature could satisfie for man, but man. 113. Meerely God could not satisfie for man. 114. Christs satisfaction is made ours two waies. 383. When we may be assured of Christs satisfaction imputed unto us. 384. Why and how. 384. 385.

Sacrifice. Our sacrifices differ from Christs three waies. 236. How sacrifices and sacraments differ. 400. A propitiatory sacrifice cannot be without blood. 461.

Save. Saviour. Vide Jesus. How the whole

three persons may be said to save. 221. 222. Christ is our most perfect Saviour. 223. Why all men are not saved by Christ, and why onely the faithfull. 132.

Scriptures. Their authority depend upon the Church. 5. 6. Objections against this answered. 6. 7. Arguments shewing the certainty of Scriptures. 8. 9. 10. 11. 12. Why no doctrine but the Scripture is to be received into the Church. 12. It is the rule of faith. *ibid.* The difference of it, and other mens opinions. 13. The Scriptures sufficiency proved by the Ancients. 14. Objections against it answered. *ibid.* &c. The Papists objection of the Scriptures obscurity answered. 18. 19. Some places of Scripture more darke then other some, confessed, and instanced. 19. Three points observable in the interpretation of Scriptures. 20. 428. Not the Church, but the holy Ghost is Judge of the Scriptures. 21. Six waies of deciding doubts in Scriptures. 21. 22.

Servant. Whence the word is derived, and what it signifies. 269.

Shamefastnesse. What it is. 603.

Silence. What 612.

Simplicity. What. 612.

Sinne, Vid. Wickednesse. What sinne, and what manner of sin the first sin of man was. pag. 45. It consists in six things. pag. 45. 46. What were the causes of its first sinne. *ibid.* &c. and effects. 47. The cause of its permission by God, with excellent uses of it. 47. 48. How we know that sin is in us. 48. What sin is. 49. A two fold nature of it. *ibid.* Two proofes that corrupt inclinations are sinnes. 50. What originall sin is. *ib.* & 51. proofes of its being derived to posterity. *ibid.* Four causes why Adams posterity abide the punishment of his sinne. 53. Whether Infants sinne, seeing they want will. 54. Actual sin what. *ibid.* Of feigning sinne, and why so called. *ibid.* of mortall and veniall sin, that Popish distinction. 55. The Elect may sin against conscience, yet not unto death. 55. All sinne mortall in its owne nature. 56. Of sin against, and not against conscience. 59. Of the sin against the holy Ghost, what, and why unpardonable. 59. 60. Sin, what it is of it selfe. 62. The vertues of the unregenerated are sins by accident. *ibid.* What the causes of sinne

THE TABLE.

sinne are. 64. An order in the causes of sinne. ibidem. Four pretended causes of sin. 65. God no cause of it. ibid. It ariseth from man himselfe. 66. Its beginning is from the Devill. 67. GOD is the causer of sinne, not as sinne, but as punishments. ibid. The proper ends of sinne. ibid. Sinne is a naturall property of man corrupted. 71. The fearfull effects of sinne. 72. 73. All sinnes not equall. 73. God, in sinne, though he be the mover of the wicked will, yet he is not the mover of the wickednesse in the will. 80. Three causes why God is said to permit sinne. 201. The Question of Gods being thought to be the cause of sinne decided. 209. 210. 211. &c. Sin is not of the nature of mans flesh, but by accident only. 275. The Article of remission of sins. 361.

Sit. Sitting. Why it is said, Christ sitteth at the right hand of God. 321. 322. Vide Hand of God.

Slandering. What. 611.

Sonne. Vide Christ. How Christ can be called the onely begotten Sonne of God, when wee also are called his sonnes. 238. 246. Divers sorts of sonnes. ibidem. How Christ is the onely and first begotten Sonne of G O D. 239. How the naturall Sonne of God. 239. 244. and co-eterall. 244. 245. Christ so named before he took our flesh. 245. The onely begotten Sonne of God. 246. The Sonne hath all things from the Father, not by grace, but by nature. 260. Hee doth all things with the Father, as the Father doth. ibidem. Arguments against the Sonnes Divinity answered. 264. 265. Why the Sonne is called Lord, and why Our Lord. 268. How the Sonne was conceived by the holy Ghost. 270.

Soule. Whether immortall. 365. sundry places of Scripture alledged against the immortality of the soule. 366. The Eleits soules estate separated from the body. 369.

Spirit. Vide holy Ghost. The divers names which are given in the Scripture to the Spirit. 341.

Suffering. Vide passion. pag. 290. 291. 292. &c. Whether Christ suffered according to both natures. 293. why hee suffered under Pontius Pilate. 294.

why on the Crosse. 295. Ancient types of that death. ibidem.

Superstition. Who are superstitious. 540.

Supper. Vide Sacraments. What the Lords Supper is. 426. 427. Its manifold names. 427. Its ends. 428. How Baptisme and the Lords Supper differ. 429. What it is to eate the flesh of Christ in the Lords Supper. 430. who ought to approach to the Lords Supper, and who not. 462. what the wicked receive in the Lords Supper. 463. Three causes for which the wicked are said to eate unto themselves condemnation. 464. The right and lawfull use of it. 465. Who are to be admitted to it. 466. Vide Pascheover. page 467. &c. Reasons against the reall presence. 477.

Suspicion. What it is. 611. Four roots of good and evill suspicion. 612.

Swearing. Of right and lawfull swearing. 568. Whether lawfull to sweare by the creatures. 569. By whom wee must sweare. 570. Five causes why we must sweare by G O D alone. 570. 571. Two principall causes of swearing. 573. Vide Oathes.

T.

Temperance. What it is. 603.

Temptation. What it is, with its kinds. 650. What it is to leade into temptation. 651.

Testament. The Old and New Testament in what they agree, and how they differ. 126.

Thanks. Thankfulnesse. Why the knowledge of our thankfulness is necessary. 35. 36. What mans thankfulness is, and what Christian thankfulness is. 498. 560. the danger of omitting of it, or being cold in it. 560. 561.

Transubstantiation. Of it very largely and learnedly. 448. 449. &c. And Consubstantiation. 450.

Trinity. What it is. 172. Heretikes Objections answered, that say that they are not named in the Scripture. 173. The number of persons in Trinity. ibidem. Six strong proofes of the three persons

THE TABLE.

persons in Trinity. 174. How distinguished. 175. Their order, *ibidem*. Their Attributes, Effects, and Operations what. 175. 176. The doctrine of the Trinity necessary to be held and maintained in the Church. 177. Heretikes opposing that doctrine. 178. Truth. Six waies whereby we are taught the truth of GOD in Scripture. 162. Truth what. 610.

V.

Ubiquitaries. Their opinion refuted by many strong Arguments. 477. 478. &c. Three pestilent weeds that grow in their Garden. 318. Virtue. Two causes why the virtues of Ethnickes please not God. pag. 44. The virtues of the Unregenerate are sinnes by accident. 62. The difference between the vertues of the Regenerate, and of the Unregenerate. 63. Unchangeablenesse. Gods unchangeablenesse proved. 157. 158. Union. The similitude of mans body, to declare our union with Christ. 234. Of the union of Christs two Natures, and what it is in Nature, what in Person. 278. 279.

W

Wickednesse. Whence the wickednesse of mans nature ariseth. pag. 45. Will. See the word Free-will. pag. 75. 76. &c. Will-worship is false worship. 540. What GODS will is. 638. How wee pray that that will may be done in earth, as it is in heaven. 638. 639. Of whom Gods will is to be done. 640. Wisdome. Christ is the wisdome of God. 255. With. How God is said to wish any thing. pag. 87. Word. Vide Scripture abundantly. Why Christ is called the word. 230. 249. The word made flesh expoun-

ded. 242. 254. See the word Flesh. The word was a teacher from the beginning of the world, proved by sundry testimonies. pag. 234. The Word a person before Jesus was borne of the Virgin Mary. pag. 248. The Word is equall with the Father. pag. 258. The Word is consubstantiall with the Father. pag. 261. A confession of the Incarnation of the Word made by the Fathers of Antioch. pag. 289. How the Word of GOD doth absolute and condemn. pag. 485.

Workes. Two reasons why the vertues of Ethnickes please not GOD. page 44. Our good workes that are praise-worthy, proceed not from our selves, but are Gods gifts. pag. 87. Good workes, how said to be Ours, how not. page 89. Not perfect in the Regenerate, yet their imperfection pardoned. page 93. How Christ will render to every man according to his workes. page 94. No good workes of the creature meriteth reward. page 217. Evill workes merit punishment justly. *ibidem*. Why our workes are imperfect. pag. 387. Ten causes why wee cannot bee justified by workes. *ibidem*. The reward of workes are not of merit, but of grace. *ibidem*. &c. Three causes why GOD promisseth to reward our workes. page 388. Wee must not be carelesse of doing good workes. page 389. With what difference faith and good workes are required in them that are to be justified. page 392. Concerning the impulsive cause of good workes. page 499. A Table of their kinds. page 509. Three things make a good worke. page 508. Three sorts of workes failing in the former conditions. page 509. A Table of the kinds of good workes. *ibid.* &c. Whether the Saints workes bee perfectly good. page 510. How they please GOD, though they bee not perfectly good. page 511. Why wee are to doe good workes, and whether they bee necessary. page 512. 513. Whether they can merit of God. page 514.

World. Five significations of the word World. page 181. The Creation of the world proved by Scripture and Reasons.

THE TABLE.

<p><i>Reasons.</i> pag. 181. 182. <i>How GOD made it.</i> pag. 185. <i>It was created of nothing.</i> ibid. 168. <i>Reasons why not made in a moment.</i> pag. 168. <i>For what causes God created the world.</i> pag. 187.</p>	<p><i>false worship.</i> ibidem. <i>Things indifferent are to be diligently discerned from Gods worship.</i> page 541.</p>
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Z

Worship. *What the true worship of GOD is.* pag. 540. *Will worship is* Z *Eale. What.* pag. 599.



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A Table of the most choice places of Scripture,
 which are occasionally handled, by way either of Explication,
 Controversie, or Reconciliation, or by way of Vindication from all
 Adversaries, especially Papists, Anabaptists, and other Heretikes.
 A work which was never done before, but now composed
 and compiled with great labour and industry, for
 the conscionable Readers satisfaction
 and benefit.

GENESIS.			DEUTERONOMY.		
Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
1	31	50	4	10	152
2	7	335	5	24	152
	15	101	15	8	156
	17	297.366		30	490
4	13	506	17		483
	16	169	27		387
6	9	94	32	29	87
7	1	169			
15	6	391		Josua.	
	16	53			
28	12	191	9	15	574
32	30	152		1 Samuel.	
45	5.7	209			
	8	202			
48	16	567	16	14	345
				2 Samuel.	
Exodus.					
3	14	173	13	11	202
12	2	210	16	10	202
21	6	320	24	1	97.202
31	27	581		1 Kings.	
32	7	384			
33	11	152	22	23	—210
	19	201		2 Kings.	
Numbers.					
			19	34	566
15	30	482		2 Chronicles.	
23	19	207	15	17	94
				M m m 2	
					Job

A Table of Scriptures occasionally handled.

Chapt.	Job.	Page.
5	1	567
7	7.10	369
10	20	368
12	25	202
14	2	367
17	1	369
19	1	368

Psalms.

8	6	169
10	4	147.283
14	1	147
32	1.2	382
37	24	140
45	8	228
51	4	507
	12	345
55	2	147
82	6	169
88	10	368
104	4.29	335
106	31	392
110	1	251
115	3	205
116	3	303
	11	94
119	2.9	94
	10	202
143	3.22	382
146	4	368

Proverbs.

	25	246
8	4	166.207
16	15	384
17	1	209
21		

Ecclesiastes.

1	4	207
7	3	84
9	1	141

Ezay.

1	19	90
10	5	209
20	6	202
40	6	367
45	7	199
61	1	128
63	17	202

Chapt.	Jeremy.	Page.
1	5	420
	7.13	90
18	8	199
23	6	392
31	31	622
48	10	202
	Lamentation.	
3	37	202
	Ezekiel.	
8	14.19	554
12	25	206
14	9	167
18	13	199
	20	53
	24	141
33	11	102.165.199
43	7	521
47	1	521
	Daniel.	
4	32	209
9	24	392
	Hosea.	
13	9	199
	Joel.	
2	28	344
	Amos.	
3	6	101.186.199
	Zachary.	
1	3	90
	11	567
12	10	331
	Malachy.	
3	1	256
	Matthew.	
1	21	222
3	11	235
4	3.6.9	193
5	6	490
	19	58
	25	56
	48	94
6	24	446
	34	646
7	17	56
	18	389
10	16	353
12	37	384
	31	57.558
13	15	353
	30	489
15	41	192
16	19	489
18	16	420

Chapt.

A Table of Scriptures occasionally handled.

Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
	17	491	5	17.19	245.252
	18	362.482		19	247.252
19	12	511		19.20	252
	17	91		21	253
20	15	201		22.27	330
22	30	84.98		23	250
	38.39	36.37.		26	252.263
23	35	53	6	40.54.56.	447
	37	165.168		51	434
24	25	367		54	373
25	40	567		62.63	440.446.
26	53	214	7	39	319
27	46	291.292	8	41	244
28	10	565		44	218
	19	410.412.414.		46	152
	20	429	9	3	73
	Marke.		10	16	359
5	36	386		26	253
10	14	26		29	263
12	30	36.37	12	40	249
13	32	334		47	330
14	25	439		6	130
16	16	414.420	14	17	344
	Luke.			21	249
1	34	271.337	15	5	130.389
	37	215		16	356
10	21	91		26	337.343
	27	36.37	16	7	319.343
14	23	490		11	331
15	10	564	17	3	266.267
16	21	366		5	265
	23.25	564		9	353
17	10	383.387		24	319
22	25	487		26	265
23	43	304.365.	19	30	305
	46	274		36	468
24	26	325	20	23	363
	John.			Acts.	
1	3	340	1	11	315.316.320
	5.10	249	2	3	344
	12	250		23	202.293
	13.14	166.239.241.246		33	343
	16.18	231		38	337
	18	129.130	4	28	202
	26	258	5	4	609
	51	191		3.38	218
2	19.21	243		28	214
3	16	246.353.357.298	7	6	366
	17	277.330		56	325
	18	332	10	43	298
	36	299		44	344
4	1	412		47	420
	21.22.23	458	13	36	384
	24	335	15	9	500

Chapt.

A Table of Scriptures occasionally handled.

Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
16	23	351	6	9	57
17	4	351	7	14	53
	27	353	8	6	166
	28	207	9	9	218
	29	166	10	2	398.412.442
18	10	359		12	140
20	29	359		16	470
	Romanes.			21	464
1	2	129	11	24.&c.	433.434.&c.
	17	5		27	465
2	6	330		30	367
	25	485	12	13	442.447
3	4	94		14	645
	22	298	13	2	135
	24.28	386		9	367
4	1.2	391	14	20	94
	3	385		33	207
	25	309.311	15	24	263
5	1	621		44	372
	19	52		47	43
6	12	54		50	372
	14	621		51	331
7	4	622		53	332.372
	8	621		2 Corinth.	
	31	622	2	6	496
8	1	621.222	3	6	23.621
	3.32	244		17	96
	11	373	4	4	169.218
	15.16	341	6	15	446
	30	355	13	12	152
	32	239	13	13	339
	33	384		Galatians.	
9	11.12.	357	2	19	622
	15.20	201	3	10	113.387
	17	200		22	200
	18	356	4	10	582
10	4	129		Ephesians.	
11	7	353	1	3.4	355.356
	8	202		5	356
	16	53		14	342
	32	84	2	2	170
	34	141		10	89
	35	201		20	251
13	2	321	4	9	302
	23	202		10	325
14	6	582		19	94
	10	331	6	2	591
16	25	129		16	170
	1 Corinth.			Philippians.	
1	13	414	1	16	90
	30	122.302.392	2	6	242
2	6	94		13	90
3	15	57	3	23	366
5	25	495			

Chapt.

A Table of Scriptures occasionally handled.

Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
	Colossians.				
1	9.10	235	5	1	57
	19	224		6	283
2	9	243	11	39	367
	10	94.224		James.	
	11	398	1	2.13	218
	11.12.13	423		17	57
	16	581	2	10	73
	17	474		24	391
	1 Theſſalonians.		3	2	58
5	19	335	4	17	362
	2 Theſſalonians.			1 Peter.	
3	15	497	1	3	302
	16	351		23	56
	1 Timothy.		3	7	304
1	9	620	4	6	302
	18.19	95		2 Peter.	
	20	497	1	10	129.357
2	2.4	200	2	19	358
3	6	25	3	9	200
	15	7		16	18
	16	243		1 John.	
6	16	275	1	7	222.302.283.383
	2 Timothy.		2	2	222
2	4	353		19	359
3	12	653	3	4	49
	Titus.			7	389
1	16	467		8	54
	Hebrewes.			9	56
1	1	249		9	246
	1.2	247	4	17.18	94
	2	235.252		Jude.	
	3	173		6	192
	9	228		Revelations.	
2	10	247	1	18	278
	14	243	3	21	324
	14.16	354	6	10	366
3	6	235	14	4	365
			21	22	521

FINIS.

THEOLOGICALL
MISCELLANIES
OF DOCTOR
DAVID PAREUS:

In which the orthodoxall Tenets are briefly and
solidly confirmed; and the contrary Errours of the Pa-
pists, Ubiquitaries, Antitrinitaries, Eutychians, Soci-
nians, and Arminians fully refuted.

And now translated into English, out of the
originall Latine Copie,

By A. R.



L O N D O N,

Printed by *James Young*, and are to be sold by *Steven Bowtell*, at the
figne of the Bible in Popes-head Alley. 1645.

THEOLOGICAL
MISCELLANY

BY DAVID ALLEN

In which are contained
a variety of original
and interesting
communications

AND
A
GENERAL
VIEW
OF
THE
PRESENT
STATE
OF
THE
RELIGIOUS
OPINIONS
OF
THE
PEOPLE
OF
THE
UNITED
STATES
OF
AMERICA

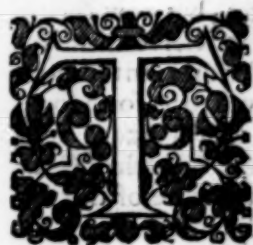


Printed by J. B. Lippincott & Co., No. 7, N. 2d St., Phila.
1844



The Translatour to the R E A D E R.

Good R E A D E R,



He Authour of this Treatise was *D. David Pa-
rie*, a man eminent in knowledge, both in Di-
vinity and Philosophy. The place where hee
professed, is Heidelberge, an ancient and fa-
mous Universitie, of about 300. yeares stand-
ing, founded in the yeare of Christ 1346. by
Rupert, the second Duke of Bavaria, and Count
Palatine; in which *Munster*, the famous Hebrician, did, above an
hundred yeares ago, professe the Hebrew tongue; in which *Ro-
dolphus Agricola*, a man eminent in all kind of literature, and many
other learned Doctors, both before and since the Reformation,
have flourished. The subject of these Miscellanies is a solid confir-
mation of our orthodox Tenets, and a refutation of Popery, Ubi-
quitarisme, Socinianisme, Arminianisme, and other heterodoxall
opinions. The manner hee useth both in confirming and confu-
ting, is succinct, learned, and solid; wherein he shewes himselfe
a good School-man, and no meane Philosopher. The benefit
which by this Work might redound to the good, of such in these
Kingdomes, who have not the Latine tongue, gave an edge to the
undertaking of this Translation; out of which, if thou receive any
satisfaction in these points, I shall not think my labour lost, nor
my time ill spent. The God of peace put an end to the distractions
of his afflicted Church, and make us all of one mind, and of one
heart, that there may be but one sheep-fold under that great Shep-
herd, who laid down his life for his sheep, the Lord Jesus. Amen.



Philip, the son of *David Parie*, to the Christian
READER wisheth all happinesse.

I O this new Edition of the bodie of Divinitie, professed by the Reformed Churches, I intended to subjoyn some omitted catechetical passages out of my fathers Lectures, as hee left them in his scribled notes; but now (being straitned by time) I thought good to reserve them till another Edition of his Theologicall works. In the mean while, upon good advice, I resolved to set forth some new catechetical Miscellanies; the rather, because I am perswaded they will not be a little beneficiall to thee, and to the whole Church of God: For, whereas these particular Miscellanies, which, by the leave of that venerable ancient Doctor *Parie*, were by the Printers adjoyn'd to the former Editions (who so often have reprinted, and, as it were, from hand to hand delivered this System of orthodox Divinitie) doe not properly handle the points controverted between the reformed Divines and heterodoxall: and most of them may be seen in the Theologicall works of that great Divine, *Zacharias Ursinus*; the present afflicted condition of the Church pulled mee by the eare, assuring mee, that I should not frustrate the expectation of the godly, if I did supply the former Miscellanies with an addition of grave and holy Meditations; especially, of those heads of Religion, which these many yeares have (on all sides) miserably vexed the Reformed Churches: and which, by my reverend father, *D. David Parie* (an earnest wisher of the Churches peace and tranquillitie) have been examined with that dexteritie of judgement, that nothing in this kind can be expected more exact and divine. Wherefore, Christian Reader, I doubt not, but this our endeavour will be acceptable to thee: We beseech God, the Father of our Lord Jesus Christ, that he will send labourers into his Vineyard in these back-sliding times; and, that at last hee would commiserate his little Flock, groaning under the crosse for salvation and deliverance, whose Name be blessed for ever, *Amen.*

Doctrinall



Doctrinall APHORISMES of the reformed
Churches, containing the chiefe, (and at this day con-
troverted) Articles of Christian Religion:

As they were propoſed by D. Parie, Preſident in the famous Col-
ledge of Wiſdome in Heidelberg, and chiefe Counſellor of the
Eccleſiaſticall Aſſembly, for his degree of Doctor in Divinitie,
An. Dom. 1593. June 12. at 7. of the clock.

T O

The noble and reverend Preſident and Aſſiſtants
of the holy Aſſembly, his honoured Colleagues,
DAVID PARIE wiſheth health.



*That ſaying of Solomon is both true and godly, The heart of
man diſpoſeth its owne way, but the Lord directeth his
paths. Of which, by mine own example, I have experience: for,
although hitherto I have neither wanted faire occasions many
times, nor my friends exhortations, nor other things which
now draw me from mine opinion; yet, I entertained that firm
reſolution ſtill, never to doe that which now I undertake to
doe: From which not onely did the conſcience of mine owne infirmity with-hold
mee, but alſo the unhappy condition of Divinity at this day; For they, who profeſſe
themſelves Divines, are either moſt bitter enemies to Divinity, and cruell perſecu-
tors of the truth: ſo that, among theſe, the nimbler one is in railing, the greater
Divine they account him; Or, if they will be truly that which they are reported to
be, they preſently feele thoſe mens madneſſe, and find their teeth are faſtned in
them, to the great grieve and ſcandall of the Church, to which end it ſeemes they
were made; and ſo I conceived.*

*But behold, the Lord directing theſe things another way: for, what before de-
terred mee, now hindereth mee not; what before could not induce mee; doth now
ſtrongly carry me forward. The knowledge of mine infirmity indeed remaines, but
then I conſider, that there are differences of gifts; and, that every man propheſi-
eth according to the meaſure of grace and faith given to him from God. Divinity
hath got a bad name, as if it were a deceitfull and ſlanderous doctrine, but this is
given to it by bad men; for that holy doctrine is often abuſed by Satans artifice,
and wicked mens malice. Beſides, I know, that our Lord hath been, and is yet at
this day the ſigne of contradiction.*

To the President and Afsistants of the Assembly.

By Gods appointment and the Magistrates, I have now some yeares borne that office in this famous Colledge, which, by its owne right, and the examples of predecessours, hath made me at last alter my resolution. Before mee, this place hath been honoured, to the Churches good, and to their owne praise, by Olevianus, Ursinus, Sohnius, Kimedoncius, whom I name, because I honour them; for they were eminent men, and some of them were my teachers or masters, and some my reverend colleagues. What? shall I be the first, that must impair the dignity of so noble a function? Shall I overthrow so commendable, and so excellent an order in our Schoole? Shall I leave to successors a precedent so dishonourable and injurious to our Colledge? Besides that now the Act is at hand, wherein seventeen very learned men in Physick, and in the Lawes, are to receive their ensignes of honour; the many exhortations of my friends, and your most grave and serious reasons (honoured Colleagues) by which not onely have you approved my resolution, but also have so strongly confirmed mee in it, and perswaded mee, that I am drawne to this task by divine instinct. I beseech our most mercifull God so to direct my pathes in his waies, that they may never goe astray; and that hee would be pleased to make these my endeavours profitable and wholesome, to this Schoole first, and then to the whole Church of God.

I am resolved to set downe out of Gods word, not a full, but a brieft repetition of our Churches doctrine, concerning certaine heads which are at this day chiefly controverted, that I might afford to young Students sufficient matter of disputation; and that likewise the summe of our orthodox doctrine might be, as it were in a brieft Epitome, obvious to the enemies and calumniators of our Churches.

These my endeavours I consecrate to you, honoured Sirs, both because you are the most vigilant preservers of sound doctrine in these Churches, and because you are most courteous favourers of my studies. The Lord Jesus keep you in safety for his Churches good. Amen.

At Heidelberge, in the Colledge of Wisdome,
June 1. Anno Domini 1593.

D. David



D. David Parie to the READER, out of
the Dutch Edition.



T the entreatie of many holy men, I have translated this Epitome of the orthodox reformed Christian Religion, out of the Latine, into our vulgar tongue; not without some addition, and a more full explication, having added some Testimonies of Scriptures, Creeds, generall Councils, and Fathers: Therefore, in this Epitome, the Christian Reader may briefly understand which is the doctrine of the Schooles and Churches in the Archi-

palatinate, and indeed, of all the reformed Churches through France, England, Scotland, the Netherlands, Switzerland, Moravia, Bohemia, Poland, Hungarie, and else-where. Besides, hee shall know, whether or no this doctrine be Calvinian and hereticall, as some injuriously stile it; or not Apostolicall rather, and Christian, having its foundation in Gods word: But such mad clamours will not, I hope, move those, in whom is the zeale of pietie, and are carefull of their soules health; but will rather, after the example of those noble Jewes of Theſſalonica, in the fear of God A.C. 17. 11. weigh this doctrine, that from hence they may learne which is the true Christian Religion: they will also examine the Testimonies of holy writ, by which the doctrine of the orthodox reformed Religion is confirmed, which we maintaine; and which, before a generall Councell lawfully assembled; yea, before the Tribunall of Jesus Christ, that supreme and most just Judge, we will not be ashamed to defend. This was the practice of the people of Beroe, observing what doctrine Saint Paul taught them, and carefully searching if it was consonant to Gods word: by which meanes it came to passe, that many of them, both men and women, beleeved in Jesus Christ.

They are of another mind, who (at this day) call every doctrine Calvinisme, which is not consonant to their opinion; by which intemperate speech, they may easily refute Paul, and Christ himselfe: and I must not expect, that any other name will be given to mine Aphorismes then this.

But,

The Preface.

But, surely if this be Calvinisme, the whole Book of God, yea the whole doctrine of the primitive Church, must be called Calvinian; for there are irrefragable testimonies which cannot be contradicted: yea, besides, the learned sort of Papists and Jesuits, who follow the Schoole-mens doctrine, must be called likewise Calvinists: For, even in the midst of Popery, God, for his Elects sake, did preserve, by the Schoole-men, from corruption, the doctrine of *Christs Person, Death, and Merit, Of his Ascension into heaven, Of his sitting at the right hand of God, and, Of Predestination*, most plainly; as these points are explained by us in these Aphorismes. But the other Articles, to wit, *Of faith, Of the Ministry of the Church, Of the Sacraments*, were corrupted betimes in Popery.

But, it is to be lamented, that they, who, having laid aside the name of Christ and of Christians, desire to be called by mens names, have so farre departed from the consent of the Primitive Church, in the handling of these Articles of faith, and do every day more and more deviate from that primitive simplicity.

2 Thes. 2. 1.
Hom. 3. in Rom.
& Hom. 3. in
Tit. 3.

But why do I wonder, seeing God punisheth the world, by sending upon it strong delusions, in that it loves not the truth? But because, as *Chrysostome* saith, *Error is various and intricate, and hath a restless and unstable quality*; it is no strange thing, that of one error many do arise, and that out of one Controversie, ten doe proceed. At the first, the onely Controversie was about the tenth Article, concerning Christs body lurking under the bread; as also of the orall manducation in the Lords Supper; which Controversie was long in agitation amongst the Lutherans: but in all the other Articles here set downe by us, there was a full consent, as the Acts of the Conference at Marpurg, Anno 1529. do witness; yea, Divines began to agree in the doctrine of the Lords Supper, Anno 1536. but this agreement was quickly broke, because, after *Luthers* death, some could not handsomely maintaine their opinion of Christs corporall presence in the Bread, seeing none of the Evangelists did utter these words of Christ, *This is my body*, after this manner, *This bread is my body*, or, *under the bread*, or, *under the species of bread lurks my body*. Besides, Christ, whom they include in the Wafer or Host, according to our Catholick believe, is not now upon the earth, but in heaven, sitting at the right hand of God, from whence he will come to judge the quick and the dead: they were in good hope to shelter their opinion under some other Articles of faith, and chiefly under that of the personall union of the two natures in Christ. Hence they went about to establish his Ubiquity and Omnipotency, hitherto unheard of in the world, using this shift, *If Christs body be every-where, it will be also in every Host; if it be in every Host, then it will be every-where*. Then they fondly imagined the Article of *Christs sitting at the right hand of the Father*, to be the same with that of the personall union of the two natures: as if you would say, Christs humanity with the Sonne of God, which is that very right hand of God every-where present, is personally united, and filleth heaven and earth. Thirdly, because they saw that the Article of *Christs Ascension*, did overthrow the Ubiquity, and corporall presence in the Bread, by an unheard of and Allegoricall way, they expounded Christs Ascension to be meant of nothing else, but of his vanishing

THE PREFACE.

vanishing into the aire, of his advancing unto the Divinity, and of his Ubiquity.

To these new monsters of opinions, as well the Pontifical Doctors, as those of our profession, besides divers of the Lutherans, did stoutly oppose themselves, defending the ancient simplicity and truth of these Articles of our faith: which the new Artists of Ubiquity perceiving, and finding that they failed here of their purpose; they found out new engines, and began to accuse those whom they stile Calvinists, of other errors; to provoke them to Conference and Disputation, not onely about the Person of Christ, but also about the other Articles of Christianity, bragging they could convince them of many fundamentall errors taught in the Reformed Churches.

Concerning *Predestination*, That all men were not elected, but that *many were called, and few elected*. Concerning *the merit of Christs death*; That the wicked and incredulous, so long as they remained such, were not partakers thereof, but onely the Elect that beleaved; That the promises of the Gospel were universall in respect of the faithful, but not of unbelievers and Epicures. Concerning *faith*, That it is the singular gift of God, That it is given onely to the Elect, in whom onely it is rooted, and permanent; That the same can never be finally lost, because it proceeds of the incorruptible seed of Gods word. Concerning *the Ministry*, That Ministers were onely outward dispensers of the word; but God wrought inwardly by his Spirit. Concerning *Sacraments*, That *Christ was yesterday, to day, and the same for ever*; and that therefore he was the matter or subject of all Sacraments, both of the Old and New Testament. Besides, that no man either by the word or Sacraments, could be partaker of Christ without faith. Concerning *Baptisme*, That there was a two-fold washing: one outward, of water, by which the filth of the body is washed away; the other inward, of the blood and Spirit of Christ, which is the Covenant of a good conscience with God: That the Minister baptised onely with water; but Christ, in the true administration of Baptisme, did baptise with the holy Spirit: Also, that Infidels were not regenerated by Baptisme: Also, that the children of Christians were children of the promise and of the Covenant even before Baptisme, and that for this cause they were to be baptised.

This doctrine, since the year 1586. hath beene not onely condemned as Calvinisticall and Hereticall, but also reproached and accursed by them who glory in the name of Lutherans: And when among the ignorant Vulgar, they traduce these Articles as errors of Calvinisme, they thinke they have bravely maintained their Cause, in defending their fictions of Ubiquity, and of a carnall presence in the Lords Supper, which now we leave for a while, committing our whole cause to God

But it is certaine, that they have so farre relapsed into the sinke of Pelagianisme and Popery, that, it is to be feared, they will overwhelme the Lutheran Churches with greater darkenesse then ever heretofore:
and

THE PREFACE.

and yet (alas) they stick not to call this the true Evangelicall doctrine, and that of the Augustan Confession, teaching concerning *predestination*, that in God is no election, but that he did promiscuously choose all men. Concerning *Christs death*, that he by his death redeemed all men, and reconciled them to God; that he hath sanctified them, and hath received them into favour, whether they beleeve or not. Concerning *remission of sins*, that a generall pardon is given to all men, both faithfull and Infidels. Concerning *the promises of the Gospell*, that they belong to all, both faithfull and Infidell. Concerning *Faith*, that it is the cause of Election; that God did first foresee who were to beleeve and persevere; that faith is not in our power; that, notwithstanding, it is a worke which God promotes in us, and that it may be lost, and may be in hypocrites. Concerning *the Ministry*, that Ministers may by their preaching conferre divine efficacy, and that they are dispensators both outwardly and inwardly. Concerning *Sacraments*, that the Sacraments of the Old Testament were onely shadows, without Christ the body. Concerning *Baptisme*, that there is a mysticall efficacy in the water, to wash away sinne, and to regenerate; that the holy Ghost, and his efficacy are annexed to the water; that the water and Spirit have the same effect; that hypocrites and Infidels in Baptisme are regenerated by the holy Ghost; that the Minister doth not onely baptise with water, but conferres also the holy Ghost; that Christian Infants, before Baptisme, belong no more to the Covenant, then the children of Turks: also, that before Baptisme, they are possessed by Satan, who is by words and crossings to be cast out by the Exorcist, and other such like passages. Which doctrine truly is repugnant to the Gospell; neither is it found in the Augustan Confession, of which they so much bragge, nor in the word of God; and which, by Mr. *Luther* with great zeale hath beene refuted and rejected. So thou mayest see, Christian Reader, to what we are come to.

But, to what purpose is it to know the beginning of Controversies? Let us rather endeavour how to be freed from them. Let us beseech God, that he will be pleased to helpe his afflicted Church; to sanctifie her in the truth of his word; to encline the Teachers and Ministers of his Gospell to moderation, and to the love of Peace and concord, and then these Errours will easily fall to the ground without any laborious refutation, and Truth will succeed in their stead. For, *Nothing is weaker then error*, saith *Chrysostome*; *it is entangled with its owne wings; nor is there need of any other battery or assault*. And, as the same Father saith, *Such is the condition of error, that of it selfe, though none resist, it will grow old, and fall away: On the contrary, the state of truth is such, that when it is opposed by many, it is stirred up, and increaseth*. Therefore, it is no wonder that the unluckie tares grow up so fast in the Lords field; but truth, the daughter of time, by Gods assistance, will roote it up at last. Neither is it needfull that Gods faithfull servants should weary themselves in refelling our Adversaries virulent Libels, for this will tend no wayes to Peace: the
onely

Hom. 38. in
1 Cor. 15.
Hom. 4. de lau-
dibus D. Pauli.

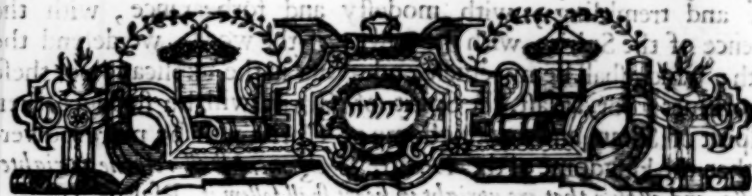
THE PREFACE.

onely way to victory and concord is, if, with our infirmity, with feare and trembling; with modesty and forbearance, with the evidence of the Spirit; with the power of the word, we defend the Truth: which shall be my chiefe endeavour in the explication of these Aphorismes; for, at last, the Spirit of Christ will be stronger then the spirit of Satan, and the kingdome of Christ will be more powerfull then the kingdome of the Devill. *Judgement shall returne to righteousness, and all they that are upright in heart shall follow it.* Psal. 94. 15.

Tertullian against Valentin.

Truth is no wayes ashamed, but onely to be hid.

In



In the Catechetical Miscellanies are contained
these ensuing Heads :

- I. **A**phorismes containing the doctrine of the Reformed Churches, and the chiefe heads of Christian Religion. Page 689.
- II. The secular Theme, concerning Popery. 737
- III. The Creed of blessed Athanasius, with Parie's Notes. 753
- IV. The Creed of the Fathers of Antioch against Paulus Samosatenus. 767
- V. A Question, Whether God created all men in Adam for one end, to wit, upon condition of the Law observed? 768
- VI. Animadversions upon the Thesis of D. Ægidius Hunnius, concerning the Hypostaticall Union. 770
- VII. A reconciling of the Controversie, concerning Christs active and passive righteousness. 791
- VIII. A piece of a Speech, concerning the fruit of Christs Death. 807
- IX. An Introduction to the Controversie of the Eucharist. 812
- X. The Epitome of Arminianisme : or, the Examination of the five Articles of the Remonstrants in the Netherlands. 817

APHO-



APHORISMES

OF THE

ORTHODOXALL DOCTRINE

of the Reformed CHURCHES.

ARTICLE. I.

Of the person of Christ.

I.



WE beleeve and professe with our mouth and heart, before God and men : and by this confession we will be knowne from all Infidels and Hypocrites, that Jesus Christ is a person truly God and man, subsisting of two natures true and perfect, the divine and humane personally (a) united : And therefore true (b) God, of the same substance with the (c) Father ; and coeternall according to his (d) divinity : and true man (e) of the same substance with us in all (f) things ; borne of the Virgin *Mary* in time, according to his (g) humanity : the one (h) and the only begotten of (i) God, and the Son of (k) man : the one and onely Mediatour between God and (l) man : not two, but one Christ.

Testimonies of Scripture and of Creeds.

- (a) Colof. 2.9. *In him dwelleth the whole fulnesse of the Deity corporally.*
 1 Tim. 3. 16. *Without controversie great is the mystery of godlinesse, God manifested in the flesh.*
 (b) John 1. 14. *And that Word was made flesh.*
 1 John 1 5. 20. *This is that true God, and life eternall.*
 (c) John 1. 14. *We beheld his glory, as of the onely begotten Son, come out from the Father.*
 Psal. 2. 7. *Thou art my Son, this day have I begotten thee.*
 Prov. 8. 24. *When as yet there was no depths, I was formed.*
 Mic. 5. 2. *His going out was from the beginning, from everlasting ages.*
 (d) Phil 2. 6. *Who when, he was in the forme of God, thought it no robbery to be equall with God.*
 Heb. 1. 3. *He is the splendor of his Fathers glory, the character of his person.*

Col. 1. 15.

- Col. 1.15.17. *He is the image of the invisible God, and the first borne of all creatures, and he is before all things, and all things subsist by him.*
- (e) Phil. 2.7. *He emptied himselfe, taking upon him the forme of a servant, made like unto men, and in shape was found as man.*
- Heb. 2.14, 16. *Because therefore children are partakers of flesh and blood, he also was made partaker of the same: he tooke not on him the nature of Angels, but the seed of Abraham he tooke.*
- (f) Rom. 1.3. *And to his Son made of the seed of David, according to the flesh.*
- Heb. 2.17. *Whence he ought to be like his brethren in all things, that he might be a mercifull and faithfull High-Priest, in the things concerning God, to expiate the sins of the people.*
- (g) Gal. 4.4. *After that the fulnesse of time came, God sent out his Son, made of a woman.*
- Mat. 1.23. *Esay 7.14. Behold, a Virgin shall conceive, and shall bring forth a Son.*
- Luke 2.7. *Mary brought forth her first begotten Son.*
- (h) Rom. 8.32. *Who spared not his own Son, but gave him up for us all.*
- (i) John. 3.16. *God so loved the world, that he gave his only begotten Son.*
- (k) Mat. 9.6. *That you may know, that the Son of man hath power on earth to forgive sins.*
- (l) 1 Tim. 2.5. *One God, and one Mediatour between God and men; to wit, the man Christ Jesus.*
- Acts 4.12. *Nor is there salvation in any other, nor is there any other name under heaven, given among men, by which we can be saved.*
- (m) Athanasius in Symbols. *This is the right faith, that we beleeve, and confesse, that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father begotten before all time, and man of the substance of his Mother, borne in time. Perfect God, and perfect man, of a reasonable soule, and humane flesh subsisting. Equall to the Father in respect of his Divinity, inferiour to the Father in respect of his humanity: who, though he be God and man, yet is not two, but one Christ.*

II.

The personall union of the two natures in Christ, according to the Apostles
 (a) distinction, is the corporall inhabitation of all fulnesse of the divinity in Christ: according to the Churches declaration, the hidden and adorable conjunction of the deity of the Word, and of the humanity assumed into one person or hypostasis, made in the mothers womb (b) without confusion, without conversion, without division, without (c) separation; that is to say, the natures and naturall properties remaining whole and distinct, being separable neither in time nor place.

Testimonies of Scripture and of Creeds.

- (a) Col. 2.9. *In him (Christ) dwelleth the whole fulnesse of the Deity bodily.*
- 2 Cor. 5.19. *God was in Christ reconciling the world to himselfe.*
- Heb. 2.16. *For he tooke not the Angels, but the seed of Abraham he tooke.*
- (b) John 1.14. *And the Word was made flesh, and dwelt amongst us.*
- Luke 1.35. *The Holy Ghost shall come upon thee, and the vertue of the most High shall overshadow thee; therefore that Holy thing which shall be borne of thee, shall be called the Son of God.*
- (c) Athanas. in Symb. *God and man is one Christ, not by converting of the divinity into the flesh, but by assuming of the humanity into God.*
- In the Creed of the generall Synod of Chalcedon, assembled by the Emperour Martian, against Eutyches. Anno Dom. 453. We beleeve that Jesus Christ is the one and onely Son of God, and our Lord consisting of two natures in one person, without confusion, without conversion, without division, without separation: the diversity of the two natures being no wayes made void, by reason of the union, but the propriety of each nature remaining intire. So that Jesus Christ is not divided or separated into two, but he is one and the same onely begotten Sonne of God, God the Word.*

III. Because

III.

Because of this personall union, we beleeve that this person, Jesus Christ, is truly and properly (not tropically or figuratively) God and Man, and that both the natures, and naturall properties, and actions are truly and properly predicated interchangeably of the whole person in the concrete. For truly and properly Christ God (a) is Man, borne of the (b) Virgin Mary, of the seed of (c) David; he grew in age and (d) wisdom; he suffered, died, &c. according to his (e) humanity. Truly also and properly Christ Man is (f) God; begotten of the (g) Father, existing before (h) Abraham: (i) immortall, (k) omniscient, (l) omnipotent, (m) omnipresent, creating and governing all things with the Father, &c. according to his (n) divinity: being no lesse reasonable, and immortall in the soule properly and truly then man, and according to his body irrationall and (o) mortall. For, as the reasonable soule (saith *Athanasius* in his Creed) and flesh is one man, so God and Man is one Christ. Therefore as the properties of body and soule are really common to man, so the properties are really common to the person of Christ, to whom both in name and realitie they are attributed: yet not according to both natures, but according to that to which properly they appertaine. This is called the communication of properties. And *Damasen* calls them the manner of * mutuall at-

* Τὸ ἑκαστὸν ἀπὸ τοῦ ἑτέρου.

Testimonies of Scripture, and of the Ancient Doctors.

- (a) Phil. 2. 6. *Christ was made like unto man.*
- (b) Gal. 4. 4. *God sent his Son made of a woman.*
- (c) Rom. 1. 3. *The Son of God was made of the seed of David, after the flesh.*
- (d) Luke 2. 52. *Jesus grew in wisdom, stature, and grace, with God and man.*
- (e) 1 Pet. 3. 18. *Christ died according to the flesh.*
- (f) 1 John 5. 20. *This is that true God, and life eternall.*
- (g) John 1. 18. *The only begotten Son, who is in the bosome of the Father, he hath shewed him to us.*
- (h) John 8. 58. *Before Abraham was I am.*
- (i) John 5. 26. *As the Father hath life in himselfe, so hath he given to the Son to have life in himselfe.*
- (k) Marke 2. 8. *Jesus knew that they reasoned so with themselves in their minde.*
John 2. 25. *Neither was it needfull that any should beare witnesse to him of the man, for he himselfe knew what was in man.*
- (l) *I am Alpha and Omega, the beginning and end, saith the Lord; that is, who is, and who was, and who is to come, I say, that Almighty.*
- (m) Mat. 28. 20. *I am with you still, till the end of the world.*
- (n) John 5. 17. *The Father worketh even hitherto, and I worke.*
Heb. 1. 2. *By whom also he made the world, who sustaines all things by his powerfull word.*
- 1 Pet. 3. 18. *Christ was quickned according to the Spirit.*
- (o) *Iust. Martyr in Expositione fidei.* As man being but one, hath notwithstanding two different natures in himselfe, and with the one part he consulteth, with the other he puts his consultation in execution, appointing in his minde the fabrick of the ship, but with his hands effecting what he had appointed: so the same Son being of two natures, according to the one he works his miracles, according to the other he suffers contemptible things; for, as he is God, and of the Father, he wrought miracles; as he is Man, and of the Virgin, he indured the Crosse, and such like, naturally and willingly.

IV.

After the same manner the name and actions of the Mediatour are attributed to the whole person, and in the concrete (by the concrete are understood the names of the persons) are truly and properly predicated according to both natures, because both natures with their properties and actions are required to the office of a Media-

tour : in execution of which, each nature by the communication of the other, doth operate those things which properly belong (a) to it; for Christ, both according to his humanity, and his divinity, is our Mediatour, Preserver, Intercessor, Saviour, King, Priest, Head, Lord, and Judge of the world, who knows all things according to both natures, and by each nature he operates those things which properly belong to it.

Testimonies of the Ancient Doctors.

- (a) *Damascen. l. 3. c. 15. de Orthodoxa fide.* Christ works according to both natures, and both natures worke in him with the communication of the other. The Word operates what belongs to the Word, such things as are of greater note and majesty, by reason of the power and authority of the Deity : but the Body performs those functions which are properly the Bodies, according to the pleasure of the Word, which is united to it, and whose proper worke it is.

Leo ad Flavianum cap. 4. He worketh in both formes what is proper with the communion of the other; the Word operating that which is the Words, and the flesh performing that which is the fleshes.

Idem ad Leon. August. Epist. 59. Although in one Lord Jesus Christ, the true Son of God and Man, there is one Person of the Word and flesh, which hath inseparably and indivisibly its common actions; their qualities notwithstanding are to be understood, and by a sincere faith we must discern to what things the lownesse of the flesh is promoted, and to what the highnesse of the Divinity is abased: what it is that flesh without the Word acteth not, what it is that the Word without the flesh effecteth not.

Cyrikus Thef. l. 10. c. 11. Therefore, even as when he wrought miracles by the Flesh, we did not attribute those things to him as Man, but as God : So when, after the manner of men, he speaks any thing of himselfe, which seems inconsonant to his Divinity, we ought to attribute that to his Flesh; for so, by a congruous distribution of all his words and works, we shall not deviate from the true knowledge of our Saviour.

V.

If we consider the properties of both natures in the personall union (for out of this they are not) in the abstract; that is, in the names of the natures, they cannot be changed, no more then the natures themselves: For, we must not say, The Deity is the humanity, or man, or created, corporeall, visible, finite, circumscribed, dead, buried, &c. neither can we say, The humanity is the Deity, or God, or eternall, uncreated, incorporeall, invisible, infinite, omnipresent, omnipotent, &c. but we must attribute to each nature what properly belongs to it : to the Divinity, the divine properties; to the Humanity, the humane: without this, the essentiall difference of the natures is confounded, and is changed into an Eutychian and Swenkfieldian mingling of natures : for, in the distinction of the properties, consists the distinction of the natures; and so the two natures which have the same propertie (whether it be by nature, or by communication) shall be no longer two natures, but one nature (a) only; for it cannot be, that one nature together can containe two contrary (b) properties.

Testimonies of the Ancient Doctors.

- (a) *Damascen. l. 3. c. 14. & 15.* Whose nature is the same, their will and action is the same; but their will and action is different, whose nature is different : And again, whose will and action is the same, their nature is the same; but whose will and action is different, their nature is also different.
- (b) *Ibid. 3. c. 3.* How can the same nature according to the same respect, be both created and uncreated, mortall and immortall, circumscribed and uncircumscribed?

Theodore

Theodoret Dial. 11. If Christ is onely one nature, how can contraries be attributed to him; for, to be in the beginning, and to take beginning from *Abraham* and *David*, are altogether contraries.

V I.

Hence it appeares, that the humanity of Christ remains not, but is changed into the Divinity, and so that nature is confounded: Also that in Christ there remaine not the two distinct natures, but that the two are changed into one, if these positions be true, that the humanity, in and by the personall union, did assume with the Word all the properties and operations of the Word, that it is, and operates all which the word is and operates; that it is invisible, unincircumscribed, omnipresent, &c. let these positions be palliated which way you will, Yea so much the rather, if it be affirmed, that in the humanity there are three sorts of properties; to wit, supernaturall, preternaturall, and divine; and therefore we reject these subsequent doctrines of the Ancient and Moderne Hereticks, as unknowne to the Scriptures, and to the Catholicke faith: as,

1. That Christ is not truly God, but meerely Man.
2. That Christ, according to his Deity, is onely a spirit, created before all that have been made of nothing.
3. That he is not a true and perfect man, of the same soule and body with us, remaining also in glory.
4. That in Christ there is one person of the Son of God, another of the Sonne of *Mary*.
5. That the personall union began in the Mothers womb, but by the resurrection, ascension and sitting at the right hand of the majesty of God, hath its perfect consummation, by equalling the two natures in glory; so that the flesh, body, and blood of Christ, are perfectly of one essence, power, and efficacy with God, and with the Word.
6. That Christs humanity is equall with God, by reason of the glory and majesty communicated to it, but in the nature thereof is not God.
7. That the specificall difference of the union, is the reall communication of all the divine properties with the humanity, so that the omnipotency, omnipresence, justice, and majesty of the Word, is really diffused into the Son of man.
8. That in Christ there is a double Deity, the one communicating, and the other communicated; or, the one participating, and the other participated.
9. That the specificall difference of the inhabitation of the Word in the man Christ; and in other holy men, is placed in this, that onely some of the divine properties are truly communicated to the Saints, but they are all bestowed on the man Christ.
10. That Christs humanity is really every-where, yet not the essence of his soule and body.
11. That the flesh of Christ is God.
12. That the man Christ is not God naturall.
13. That Christs humane nature did visibly die on the Crosse, at Hierusalem; and yet, at the same time, it was invisibly dead and alive every-where, within and without the Sepulchre, before and after the Resurrection.
14. That Christs flesh, in respect of its union with the Word, which is illocal, hath farre surmounted all locality, and hath obtained an illocal kinde of existence in the Word.
15. Adde this falshood of the Ubiquitaries: that not all, but halfe Christ is, suffers, doth that which Christ is, suffers, and doth, according to either nature, and not according to both.

Upon this ground they have falsly accused the Nestorian Churches of Nestorianisme, for it would necessarily follow, that onely halfe Christ from eternity was begotten of the Father, borne of *Mary*, walked on the earth, died for us, was buried, rose againe, and ascended to heaven; which opinions we condemne, and reject as hereticall.

ARTICLE II.

of Christs death and merit.

I.

WE beleeve that Christ our Redeemer did truly (a) die in the (b) flesh for our (c) sins, and that with one oblation, he hath for ever consecrated those who are (d) sanctified.

Testimonies of Scripture.

- (a) Mat. 27. 50. *When Jesus againe cried with a great voice, he gave up his Spirit.*
 (b) 1 Pet. 3. 18. *Christ was mortified in the flesh.*
 1 Pet. 4. 1. *Seeing then Christ hath suffered for us in the flesh.*
 (c) Rom. 4. 25. *Christ was delivered to death for our offences.*
 (d) Heb. 10. 14. *Christ with one oblation hath consecrated for ever those that are sanctified.*

II.

We beleeve also that this death of Christ alone, is a perfect and sufficient ransom, to expiate and abolish all the (a) sins of the whole world, that the merit of his justice is immense, that the medicine of his death is universall, the ever-flowing and inexhausted spring of life (b) eternall.

Testimonies of Scripture.

- (a) Acts 4. 12. *Nor is there salvation in any other, nor is there any other Name under heaven, which is given among men, by which they can be saved.*
 (b) John 1. 29. *Behold that Lamb of God who takes away the sins of the world.*
 1 John 2. 2. *Christ is the propitiation for our sins; not for ours alone, but also for the sins of the whole world.*

III.

But this we know, that this is the immoveable and Catholick doctrine of the Gospel, John 3. 18. 38. *He that beleeves in the Son of God, hath life eternall; he that beleeveth not in the Son, shall not see life, but the wrath of God remaineth on him.*

IV.

Although then this most divine Panace or Catholicke remedie is proposed to all in the (a) Gospell, yet we beleeve that no efficacy of it can be transfused, except there be an applying of this by faith in the Son of (b) God, even as there can be no efficacy in Physick or medicaments, except the sick patient hearken to the Physician, and apply his (c) medicines; which metaphor the Holy Ghost useth in this case.

Testimonies of Scripture and of Divines.

- (a) Mat. 11. 28. *Come to me all you who are weary, and heavy laden, and I will cause you to rest.*
 Mark 16. 15. *Preach the Gospell to all Creatures.*
 (b) John 3. 36. *He that beleeves in the Son hath life eternall, but he that obeyeth not the Son, shall not see life, but the wrath of God remaineth on him.*
 John 8. 24. *Except you beleeve that I am he, you shall die in your sins.*
 Esay 7. 9. *If you beleeve not my words, it is because you are not stable.*
 Mark 16. 16. *He that beleeveth and is baptised, shall be saved; but he that beleeveth not, shall be condemned.*
 (c) Chemnitzii Harmon. Evangel. l. 2. pag. 83. *As drugs will not benefit the sick man that makes no use of them: so, the vertue of Christs passion is sufficient to take away the sins of all the world; but is onely effectual to them who receive this Lamb.*

(d) Esay 53.

- (d) Esay 53.5. *With his stripes we are healed.*
 1 Pet. 2. 24. *With whose stripes you are healed.*

V.

It is then out of doubt, that all they, and onely they, are partakers of the efficacy of Christs death; that is, of redemption, reconciliation with God, remission of sins, righteousness, and eternall life, so many as receive by faith these benefits in the (a) Gospel: but such as passe over this life without faith, remaine for ever excluded from this power and benefits of his (b) death.

Testimonies of Scripture.

- (a) John 1. 12. *To all that received him, he gave this power to become the sons of God; to wit, to such as beleeve in him.*

John 5. 24. *Verily, verily, I say unto you, whosoever heareth my words, and beleeueth in him that sent me, hath life eternall.*

John 6. 40. *This is the will of him that sent me, that all who behold the Son, and beleeve in him, should have eternall life.*

Acts 10. 43. *To him bare all the Prophets witnesse, that every one, who beleeueth in him, shall receive remission of sins by his Name.*

Heb. 5. 9. *Being consecrated, he is made author of eternall salvation to all that hearken to him.*

- (b) John 3. 18. *He that beleeueth not in him, is condemned already; because he beleeueth not in the Name of the onely begotten Son of God.*

Ibid. ver. 36. *Who obeyeth not the Son, he shall not see life, but the wrath of God remaineth upon him.*

1 Cor. 6. 9. *Do you not know that the unjust shall not have the inheritance of God?*

Revel. 22. 15. *Without shall be dogs, and whoremongers.*

Gal. 4. 30. *Cast out the hand-maid and her Son, for the son of the hand-maid shall not inherit with the son of the free-woman.*

VI.

We know that the Evangelicall promises are universall, and appertaine to all: but not to the incredulous and unconverted Turks, Jews, Heathens, Epicures, so long as they remaine such, but to all beleevers; for to all promises there is the condition of faith in Christ annexed, either implicitly, or explicitly, that which the plain text of Scripture (a) sheweth.

Testimonies of Scripture.

- (a) John 3. 16. *That whosoever beleeueth in him might not perish, but have life eternall.*

Rom. 3. 22. *The righteousness of God by faith in Jesus Christ towards all, and on all that beleeve.*

Acts 10. 43. *To him bare all the Prophets witnesse, that whosoever beleeueth on him, shall receive remission of sins through his Name.*

Gal. 3. 22. *The Scripture hath shut up all under sin, that the promise of faith in Christ Jesus might be given to all beleevers.*

VII.

When the Scripture then saith that Christ died (a) for all, that he gave himselfe a rancome (b) for all, that he died (c) for all, that he is a propitiation for the sins of the whole (d) world: this is necessarily understood, either of the greatnesse of the price, or of the sufficiency of his merit for all men, or of the effectual redemption of all Jews and Gentiles that embrace by faith the benefits of his death: For in these, saith Ambrose, a certaine (e) kinde of universality is conceived. And this is no more repugnant to the doctrine of the Gospell, then if some should say, that Christ by his death did indifferently redeeme, and reconcile to God faithfull Christians, and faithlesse Turks, Heathens, Epicures, Hypocrites, &c. although they receive not the merit of Christ by faith: which opinion is both impious, and repugnant to Gods word.

Testimonies

Testimonies of Scripture and of Ancient Doctors.

- (a) 2 Cor. 5. 15. *Christ died for all, that they who live, may not hereafter live to themselves, but unto him who died, and was raised againe for them.*
- (b) 1 Tim. 2. 6. *Christ gave himselfe as the price of redemption for all men.*
- (c) Heb. 2. 9. *That he, by the grace of God should taste death for all men.*
- (d) 1 John 2. 2. *He is the propitiation for our sins; and not for ours onely, but for the sins of all the world.*
- (e) *Ambrose de vocatione Gentium l. 1. c. 3.* Gods people have their owne fulnesse : and, although a great part of men either reject, or resist the grace of their Saviour ; yet, in thole that are elected and fore-seene, and severed from the generality of all men, a certaine kind of universality is conceived, that out of the whole world, the whole world may seeme to be deliivered, and out of all men, all men may seeme to be assumed.

VIII.

Hence is that received and fit distinction, that Christ died for all men, in respect of the sufficiency of his merit, or the greatnesse of the price : but in respect of the efficacy and fruit of his death, he died for all, and onely for the beleevers ; seeing not all, but only the faithfull receive him : but the rest reject him through infidelity.

Testimonies of Schoole-men and Fathers.

Innocent. 3. l. 2. de myste. Missa. c. 4. An. Christi 1200. His blood was poured out only for the predelinate, in respect of efficacy : but it was poured out for all men, in respect of sufficiency. For the effusion of the blood of that just One for the unjust, was so rich a price, that if the whole world would beleeve in the Redeemer, the chaines of Satan should not be able to with-hold any ; for, as the Apostle saith, *Where sin hath abounded, grace hath much more abounded.*

Thom. Aquinas de veritate mat. Art. 26. q. 7. An. Christi 1270. The sufficiency of Christs merit is equally extended to all, but not the efficacy thereof : which comes to passe, partly by free-will, partly by Divine election, by which the effect of Christs merits is conferred in mercy on some, and in Gods just judgement it is with-drawn from some.

Idem. in cap. 5. Apocal. We may speake two wayes of that Redemption which was performed by the suffering of God : Either according to sufficiency, and so his suffering redeemed all, because he delivered all, so far as concerned him ; for he is sufficient to save and redeeme all, although there were infinite worlds, as *Anselme* saith, *lib. 2. Cur Deus homo, &c. c. 14.* or according to efficacy ; and so he redeemed not all by his suffering, because all do not adhere to the Redeemer, and therefore, all have not the efficacy of redemption.

Peter Lombard l. 3. dist. 22. Christ offered himselfe for all to God the Trinity, in respect of the sufficiency of the price : but only for the Elect, in respect of efficacy ; because he effected salvation only for the predestinated.

Peter Galatinus de arcanis Cathol. veritatis l. 8. c. 14. on that place of *Esay* cap. 53. *My just Servant shall justifie many.* Though the suffering of Christ is sufficient to blot away the sins of all men, yet it was not to blot them all away : but of those only who were to beleeve in him, and were to repent : for that cause he saith, *And he took away, or, bare the sins of many.*

IX.

Thus, besides the Schoole-men, the Orthodox Fathers also teach : So *Prosper Aquitanicus*, in the yeare of Christ 460. *Resp. ad object. Vincent. object. 1.* Whereas it is rightly said, that our Saviour was crucified for the redemption of all the world, for undertaking the affaires of humane nature, and for the common losse in *Adam* : yet, it may be said, that he died only for these, to whom his death was profitable. And *Cyril on John l. 11. c. 19.* saith, That Christ is an Advocate for the sins of all the world :

world: that is, not only for the Jews, but also for other Nations; or, for all who, being called by faith, attaine to righteousness and sanctification; so that the benefit of a Mediatour, not without cause, belongs only to them, whose Mediatour and High-Priest he is.

X.

But, of all men, *Austin* speaks most clearely; whose opinion (because it is altogether ours) I thought to set in opposition to some Sycophants. Thus he speaks: If we consider * the greatnesse and power of the price, and that it belongs to the only cause of mankind, the blood of Christ is the redemption of the whole world; but they that passe out of this life without faith and the Sacrament of regeneration, they are not partakers of redemption. Whereas then by reason of that one nature of all, and the one cause of all, undertaken by our Lord truly, all are said to be redeemed, and yet not all are delivered from captivity; doubtlesse the property of redemption is in them, out of whom the Prince of this world is ejected: and now they are no more the vessels of Satan, but the members of Christ. Whose death is not so spent upon mankind, that they also who are not regenerated, should appertain to his redemption; but so, that what by one example is done for all, by a particular Sacrament should be celebrated in each one: for that cup of immortality, which was composed of our infirmity, and of our verity, and of divine verity; it hath in it selfe that which may benefit all; but if it be not drunke, it doth not cure.

* *Tom. 1. ad
Art. falsè imp.
Art. 1.*

A monition of PHILIP PARRY to the Reader.

THis doctrine, of the efficacy of Christs death, D. Parry handled more at large in the first part of the golden Ladder of salvation, where he wrote a particular Exercise of it: As also in the Epitome of Arminianisme, or The examination of the five Articles of the Remonstrants in the Netherlands: As also in the Body of Christian doctrine to the 40. Question, Edit. posthumæ: Also Collegio 18. disp. 23. of Christs death for all: And, lastly, in that peculiar Speech, which we placed among the Orations declaimed in the University, Tom. 2. oper. Theol. D. Parry. In which Writings, he defends and retaines that distinction of the Schoole-men and Ancient Fathers, of sufficiency and efficacy, with other Orthodox Divines: But the good old man, a little before his death, when he understood, that in the Provinciaall Synod of Dort, this was called into question unwisely by some brethren, under Parries name and authority, he began to think more seriously of it, supposing that it was not altogether so necessary; whereas without it, these *iravistoqan*, or seeming contradictions of Scripture, may seeme to be fitly reconciled.

XI.

We therefore, with all our heart, reject the Epicurean blasphemies of the late Pelagians; namely, *Huberus*, *Puccius*, and such like: by which the foundation of Christian faith is utterly overthrowne: as, 1. That Christ so died for all men, that, by his death, truly and undoubtedly all men are freed from all sin and condemnation, whether they beleeve or not. 2. That by Christs death God was reconciled to all mankind: and that he hath truly received into his favour the whole race of mankind, whether they be Turks, Jews, or Epicures. 3. And that he hath also received them to mercy, who before his death were in hell: For *Huberus* in his 66. These, saith, That Christ died effectually for them. 4. That remission of sins is

Idem Thef. 170. is given equality to all. 5. That the pardon of sin is generall. 6. That the Reprobates were as well saved by Christ, as others. 7. That all, and every one by the bounty and universall grace of God the Father in Christ, are saved. 8. That as Christ was the Creator, so he is the Redeemer of all and every one.

Puccius de offic.
pag. 7.
Idem l' b MS.
cap. 24.

One Egge is not liker to another, then *Huberus* is to *Puccius*: they both build upon one foundation, to wit, upon the generall redemption, pardon, and salvation by Christs death, without any particular faith; from which notwithstanding Infidels fall away: here is only the difference, that what is covertly and sophistically spoken by *Huberus*, is roundly professed by *Puccius*; to wit, Pelagianisme, necessarily resulting thence, (as is shewed in *Margarita Aurea*) that there is no originall sin, seeing that by the power of Christs death all men, and every one are borne, as they are men, according to *Huberus*; as they are redeemed men, according to *Puccius*: in the state of grace and salvation, faith he; in the bosome and grace of God, faith this, and therefore in the state of blessednesse, so they procure not their owne destruction by infidelity. Let the Church, yea, let God judge betweene these two, and betweene *Osiander*, with what conscience he can deny, that there is any controversie about this; to wit, Whether God hath bestowed his Son upon all the world, that is, on all and every man, to be a Saviour, even to the ends of the earth, of all them that embrace him by faith: whereas we do both know, and teach the same thing from the mouth of Christ: But *Puccius* and *Huberus*, on the contrary, cry out, That Christ is given as a Saviour to all men absolutely, and hath saved all men effectually, whether they beleeve or not. It is well then, that *Osiander* fights for us, and refutes his owne brethren himselfe.

ARTICLE III.

Of Christs ascension into Heaven.

I.

WE beleeve, that properly; and without any trope, Christ ascended from earth into (a) heaven, by a true and locall motion of his body, by his divine power, in the presence of his Disciples; and that he is for our sakes in (b) heaven, untill he returne, to judge the quick and the (c) dead.

Testimonies of Scripture.

- (a) *Acts* 1.9, 10, 11. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparell, Which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have scene him go into heaven.
- (b) *Heb.* 8.4. If Christ were upon earth, he were not a Priest.
Heb. 9.24. Christ is not entred into a sanctuary made with hands, &c. but into heaven it selfe, that he may appeare in the presence of God for us.
Col. 3.1. Seeke the things which are above, where Christ is sitting at the right hand of God.
Acts 3.21. The heavens must containe Christ, untill the time of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.
- (c) *Acts* 1.11. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have scene him go into heaven.
Mat. 24.30. Then shall appeare the signe of the Son of man in heaven, and they shall see him come in the clouds of heaven, with power and great glory.

Mat. 25.31.

Mat. 25. 31. But when the Son of man shall come in glory, and all his holy Angels with him, then he shall sit downe upon the throne of his glory.

1 Thel. 4. 16. For the Lord himselfe shall come downe from heaven with a great shout, with the voice of an Arch-angel, and with the trumpet of God.

Phil. 3. 20. From whence we expect our Saviour, the Lord Jesus Christ.

II.

What heaven that is, and what place it is unto which Christ ascended, we will not inquire, but leave it to those that are curious, seeing it is written, *Eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* Notwithstanding, we beleeve piously, and with the Scripture, that it (a) is a place, not on this (b) earth, nor (c) below, nor every-where: but above, and without this visible (d) world, the heaven of (e) heavens, the habitation and throne (f) of God, in light (g) inaccessible, the house of (h) our Father, the City of the living (i) God, the Saints native (k) country, where Christ is (l) now at the right hand of God interceding (m) for us, and preparing a place (n) for us, from whence we expect he will (o) returne, downeward into the (p) clouds, that he may receive us unto (q) himselfe.

Testimonies of Scripture.

(a) 1 King. 8. 30. *Hear the supplications of thy servant, and of thy people Israel, which shall pray in this place: heare thou from the place of thy habitation, that is, from heaven; heare and spare.*

John 14. 2. *In my Fathers house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.*

Phil. 3. 20. *From whence we expect our Saviour, the Lord Jesus Christ.*

(b) Jer. 31. 37. *Thus saith the Lord, If the heavens above can be measured, and the foundations of the earth beneath.*

(c) Luke 16. 26. *Besides all this, betweene us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to us that would come from thence.*

(d) Ephes. 4. 10. *He that descended is he also that ascended far above all heavens that he might fulfill all things.*

Heb. 4. 14. *Having therefore our High-Priest Jesus Christ, who hath entred into the heavens.*

(e) 1 King. 8. 27. *The Heaven, and heaven of heavens do not containe thee.*

Psal. 115. 16. *The heaven is the Lords, but the earth he hath given to the sons of men.*

(f) 1 King. 8. 45. *Hear from heaven, from the place of thy habitation, their prayers.*

1 Tim. 6. 15. *The King of kings, and Lord of lords inhabits light inaccessible.*

(g) John 14. 2. *In my Fathers house are many mansions: I go to prepare a place for you.*

(h) Heb. 11. 10. *Abraham did looke for a City having a foundation, whose builder was God.*

(i) Heb. 12. 22. *You are come to mount Sion, to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels.*

(k) Heb. 11. 14. *For they that say such things, declare plainly that they seeke a countrey.*

(l) Heb. 9. 24. *Not into the sanctuary made with hands is Christ entred, but into heaven it selfe, that he might appeare now for us in the presence of God.*

(m) Rom. 8. 34. *Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also makeith intercession for us.*

(n) John 14. 2. *I go to prepare a place for you.*

(o) Phil. 3. 20. *For our conversation is in heaven, from whence we looke for the Saviour, the Lord Jesus Christ.*

(p) Acts 1. 11. *This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seene him go into heaven.*

1 Thel. 4. 16. 17. *The Lord himselfe shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remaine, shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.*

(q) John 14. 3.

(g) John 14.3. *I will come againe, and will receive you unto my selfe, that where I am, there you may be also.*

John 17.24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.*

III.

Thither, not often, but (a) once; not in his mothers womb, but the fortieth day after his (b) resurrection; not every-where, but on mount (c) Olivet; not apparently, but by the true motion of (d) his body; not invisibly, but his Disciples looking on, and accompanying him with their eyes, not with their feet, he (e) ascended, and left the (f) world, by a corporall departure entring his body into heaven; not carrying away his majesty from the (g) world: because, though he be absent in his body, presenting himselfe to the Father for us, and sitting at his right hand, he yet dwells in the Saints by his Spirit, and suffers them not to be Orphans, as religious Antiquity (h) speaks.

Testimonies of Scripture, and of the Ancient Fathers.

- (a) Heb. 9.12. *Christ by his owne blood hath entred once into the holy place, having obtained eternall redemption.*
- (b) Acts 1.3. *After Christ had suffered, he shewed himselfe alive to his Disciples, with many certaine signes, being seene of them for 40. dayes.*
- (c) Acts 1.11. *Then the Apostles returned to Jerusalem from the mount called Olivet, which is neere to Jerusalem, being distant a Sabbath dayes journey.*
- (d) Acts 1.9. *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.*

(e) *Austine Tract. in John 50.* According to the flesh which the Word assumed; according to that which was borne of the Virgin; according to that which was apprehended by the Jews, which was fastened to the tree, which was taken downe from the Crosse, which was wrapped in linnen, which was laid in the Sepulchre, which was manifested in the Resurrection, you shall not have him alwaies with you. Why? because he conversed, according to his bodily presence, 40. dayes with the disciples; and, they accompanying him by seeing, not by following, he ascended into heaven, and is not here.

Chrysost. Serm. de Ascens. Domini Tom. 2. p. 328. Because the space from earth to heaven is great, and the sight of their eyes could not thoroughly perceive the body that was carried unto such an altitude; but, as our eye-sight failes us, when we looke upon a bird mounting high; so, the higher that body was elevated, the more was the sight of the beholders eyes weakened, nature not being able to reach higher with the eye: therefore the Angels stood, shewing the celestiall journey, lest any should suppose but that he was carried up into heaven, after the manner of Elias, who was elevated thither from you.

Ibid. See what space is betweene heaven and earth, or betweene earth and hell, or how far this heaven is distant from the higher heaven, or how great the space is from the higher heaven to the Angels, or from the higher powers, to the seat of our Lord; above all these is our Nature elevated, that man, who was here so low, that he could descend no lower, should be elevated unto such an high seat, that he can ascend no higher: therefore Paul saith, *He that ascended, is he also that descended.*

Ibid. He descended into the lower parts of the earth, and ascended above all heavens.

(f) John 16.28. *Again, I leave the world, and go to the Father.*

(g) *August. Tract. in Joh. 102.* He left the world by a corporall departure; he went to the Father by a corporall ascension; nor did he forsake the world by his presentia government.

Idem Tract. in Joh. 50. The Priests commanded, that if any man knew where he were, he should shew it, that they might apprehend him. We (saith he) will

now

now shew to the Jews where Christ is. I wish that all, who are of their seed, would heare and understand, who gave command that it should be shewed them where Christ is. Let them come to the Church, and heare where Christ is, and let them apprehend him: They shall heare it of us, they shall heare it of the Gospel. He was slaine by their parents, he was buried, and rose againe, he was knowne of his Disciples, in their presence he ascended into heaven; there he sits at the right hand of the Father: who was judged, shall come to judge: let them heare, and hold. Thou wilt answer, Whom shall I hold? One that is absent? Send up faith, and thou hast held him. Thy parents held him in the flesh, hold thou him in thine heart; because, Christ, being absent, is present: for, if he were not present with us, he could not be held by us. But, because that is true which he sayes, *I am with you to the end of the world*, he is both gone, and yet is here; he hath both returned, and not deserted us: He hath entred his body into heaven, and hath not taken away his majesty from the earth.

(b) *Cyril in Job. l. 11. c. 3.* For though he be absent in body, presenting himselfe to the Father for us, and sitting at his right hand; yet he dwels in his Saints by his Spirit, and suffers them not to be Orphans.

IV.

By this only Orthodox faith, we know where Jesus Christ our treasure is to be sought and called upon; to wit, above in heaven, at the right hand (a) of God: for, *where our treasure is, there will our heart be*; from whence wee must look for him, namely, from (c) heaven; where lastly our mansion must be after this life; to wit, in heaven, where our Lord hath prepared a place (d) for us.

Testimonies of Scripture.

- (a) Col. 3. 1. *Seeke the things above, where Christ is sitting at the right hand of God.*
- (b) Mat. 6. 21. *Where our treasure is, there is our heart.*
- (c) Phil. 3. 20. *Our conversation is in heaven, whence we looke for the Saviour, &c.*
- (d) John 14. 3. *I go to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there you may be also.*
- John 17. 24. *Father, I will that where I am, they may be with me, that they may see my glory.*
- (e) 1 Thes. 4. 17. *We shall be caught in the clouds, to meet the Lord in the aire; and so we shall be alwaies with the Lord.*

V.

We reject those odious fictions of the Ubiquitaries, as strangers from the Christian faith, concerning heaven, and Christs ascension; the most of which fopperies, to be seene in their books, are scarce worthy of *Lucian*. Surely, pious posterity will have cause enough to groane, and to wonder at the power of errour.

1. They say, That the heaven which is above this world, which *Brentius* faith he laughs at, is an old wifes dreame, or a Thalmudicall or Mahumeticall phanfic.

2. That the heaven into which Christ ascended, is not a place, nor above, but is God himselfe, (because, forsooth, the heaven was incarnate, and died for us) that it is every-where: in which also hell it selfe is; and in which not only the Saints, but Sathan also, and his Angels are found.

3. That Christ ascended often into heaven; invisibly in the womb of his Mother, where the Word was made flesh: on the Crosse, where, giving up the ghost, he laid aside the forme of a servant: in his resurrection from the dead. Lastly, visibly, upon mount Olivet.

4. That this last Ascension was not a true Ascension into heaven, but a wonderfull lifting up of Christs body, even to the clouds; a sight dispensed with, or a visible vanishing.

5. That Christ in passing to his Father, that is, in his ascension to heaven, did not a haire breadth move his body from the earth.

6. To ascend to heaven, is to put off infirmity, to passe to a heavenly and immortal

mortall state; to vanish, to be united to God, to sit at Gods right hand, to be raised to high honours.

Hom. Illiad.
2. ἐκδύλετο
αὐτὸν ἡ Πάρις.

7. That Christ in his Ascension hid himselfe in a cloud, and, *Protemus*-like, turned himselfe into shapes; or, as they say, he put on a cloudy hood, as the Poets feigne of *Venus*, who, when she delivered *Paris*, hid him in a thick cloud: So *Jeremie*, *Lament.* 3. 44. *Thou hast opposed to thy selfe a thick cloud, that the speech may not passe through.*

8. We will not omit these bitter scoffes of the *Brentians*, that by Mathematicall computation, Christ, in regard of the bulke and violent motion of his body upward, hath not as yet perhaps pierced the planeticall Spheres, and arrived unto his Fathers house.

9. That there he is walking up and downe, or perhaps laid downe to rest.

ARTICLE IV.

Of Christs sitting at the right hand of God.

I.

CHRISTS sitting at the right hand of God, is not the ascension it selfe into heaven: for they differ. 1. In order of time; for he first ascended, before he sat downe at Gods right (*a*) hand. 2. In their forme; Ascension is a locall motion (*b*) upward, Session is the glorious condition of the person (*c*) ascending. 3. In their proximate ends; Ascension was performed for the (*d*) Session, but Session for the (*e*) Church. 4. In duration; Ascension was done but once, as being a transient act; but Session as an immanent act: the Kingdome and glory of Christ indure for (*f*) ever. Lastly, in their subjects; for Ascension belongs also to the (*g*) Saints, but the Session at Gods right hand is the glory of the exalted Mediatour (*h*) alone.

Testimonies of Scripture.

- (*a*) Mark 16. 19. *After that the Lord had spoken to them, he was received up into heaven, and sits at Gods right hand.*
- (*b*) Acts 1. 9. *Whilst his Disciples beheld, he was lifted up.*
- (*c*) Heb. 8. 1. *We have such an High-Priest, who is set downe at the right hand of the throne of the majesty in the heavens.*
- (*d*) Phil. 2. 9. *Wherefore God hath highly exalted him, and hath given him a name above all names, that at the name of Jesus every knee should bow.*
- 1 Pet. 3. 22. *Christ at the right hand of God, is gone into heaven.*
- Heb. 9. 24. *Christ is entred into heaven, that he might appeare in the sight of God for us.*
- (*e*) Ephes. 4. 10. *Christ hath ascended far above all heavens, that he might fill all things, &c.*
- (*f*) Luke 1. 33. *Of his Kingdome there shall be no end.*
- 1 Cor. 15. 25. *He must reigne till he hath put all his enemies under his feet.*
- (*g*) 1 Thes. 4. 17. *We shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.*
- (*h*) Heb. 1. 13. *To which of the Angels said he at anytime, Sit at my right hand.*

II.

Neither is this sitting of Christ the Incarnation it selfe, or the personall union of the flesh with the Word, as some giddy heads contend; because, 1. In the Symbole, in which is no tautologie, these are distinguished. 2. No where in Scripture is the humanity said to sit at the Word, but to be assumed by the (*a*) Word. 3. The union was made in the womb of the mother, the sitting is in (*b*) heaven. 4. The union was in the first minute of the conception; but the sitting began after the (*c*) ascension. 5. The union is simply immurable, the sitting is in some sort mutable, in respect of the externall forme of the Kingdome, which, as the Apostle (*d*) witnesseth,

(d) witnesseth, when death is abolished, shall be altogether immediate and without enemy; for now Christ, being in the midst of his enemies, as a Rose among thornes, reignes by divers *media*, or governes by divers meanes; but then he shall reigne without any *medium*, or enemy, because God shall be all (e) in all.

Testimonies of Scripture.

(a) Heb. 2.16. For he did not assume the Angels.

John 1.14. The Word was made flesh.

(bc) Luke 1.31. Thou shalt conceive in thy womb, and shalt bring forth a Son.

Ephes. 1.20. God hath placed Christ at his right hand in heaven.

(d) 1 Cor. 15.25. He must reigne till he hath put all his enemies under his feet; the last enemy that shall be destroyed is death.

(e) Rev. 21.23. Esay 60.19. The Sun shall no more be thy light by day, nor shall the brightness of the Moone enlighten thee: but the Lord shall be thy everlasting light.

III.

But the full and absolute glory of Christ being exalted in his heavenly Priesthood and Kingdome, is expressed by this phrase, taken from humane affaires, and applyed to divine: because Kings do most honour those whom they place at their right hand; for, by the right hand of God, who is a spirit, we cannot understand any corporeall member or place: neither doth the sitting at Gods right hand signify the corporall situation of Christ; for, except we understand this spiritually, *Tom. 6. contra Scr. Arian.* the Father will be upon the Sons left hand.

IV.

And this glory is so proper to Christ the Mediatour, that it belongs not to the Father, nor to the Holy Ghost, much lesse to any creature; for it was not said to the Father, nor to the Holy Ghost, nor to any Angel, *Sit at my right hand, untill I make thine enemies thy foot-stool:* But of the Son only it is said, *He must reigne untill, &c.* Whence it followes, that to sit at Gods right hand, is not the same that Christs humane nature, omnipotent, omniscient, omnipresent; or lastly, to be equall with God, or to be God himselfe, whether he hath obtained that dignity by the personall union, or by his ascending into heaven, or by other cause. *Heb. 1.13. 1 Cor. 15.25.*

V.

But albeit this glory of the Mediatour is to us ineffable while we are in this life; yet, if we carefully compare the Apostles three places, by which he chiefly describes it, we shall in some manner conceive it, that it principally consisteth in these.

Testimonies of Scripture, touching Christs sitting at Gods right hand.

Ephes. 1.20, 21, 22, 23. God raised Christ from the dead, and set him at his own right hand in the heavenly places; Far above all principality and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

1 Cor. 15.24, 25, 26. Then cometh the end, when he shall have delivered up the kingdome to God, even the Father, when he shall have put downe all rule, and all authority, and power. For he must reigne, till he hath put all his enemies under his feet. The last enemy that shall be destroyed, is death.

Phil. 2.9, 10. Therefore God hath highly exalted him, and hath given him a name above all names, that at the name of Jesus every knee should bow, of things in heaven, on earth, and under the earth; and that every tongue should confesse that Jesus Christ is Lord, to the glory of God the Father.

VI.

The glory of Christ the Mediatour, doth first consist in that high perfection and dignity of the person of the Mediatour, even according to that nature which was assumed, being adorned with unspeakable excellencies of endowments, with happiness and majesty, and with that sublime exaltation above all principality, power, and dominion, all things being put under his feet, that he might be the Head of the (a) Church, by which the Father governes all things in heaven and (b) earth, the natures remaining whole and unconfused, as also the properties of nature, in this glory, Which (as *Austine* saith) gave to the flesh to be immortall, but tooke not away the (c) nature.

Testimonies of Scripture, and of some Ancient Doctors.

- (a) Ephes. 1. 20, 21. *God placed Christ at his right hand in heaven, far above all power, &c.*
 (b) John 5. 22. *For the Father judgeth no man, but hath committed all judgement to the Sonne.*
Acts 17. 31. God will judge the world in righteousness, by that man whom he hath appointed.
 (c) *August. Epist. 57. ad Dardanum.* Doubt not then, but the man Christ Jesus is now there, from whence he will returne: call to minde, and hold faithfully the Christian Confession; because he is risen from the dead, hath ascended into heaven, sitteth at the right hand of the Father, nor from any other place, but from thence will he come to judge the quick and dead; and so he will come (as the Angell witnesseth) after the same manner that he was seene to go into heaven; that is, in the same forme and substance: to whom he gave immortality, but tooke not his nature away.

VII.

Secondly, it consists in the glorious administration of his Propheticall, Sacerdotall, and Regall offices; by which, as Mediatour, he declares himselfe, even in his assumed humane nature, that he is appointed Lord and Judge of all (a) things, and that he rules most powerfully in heaven and (b) earth, gathering to himselfe out of the race of mankinde a perpetuall (c) Church, by the holy Ghost, and the Word, making intercession for (d) her, and defending her by his divine power on (e) earth; untill, having freed her from all molestations, and from her enemies, he glorifie her in (f) heaven.

Testimonies of Scripture.

- (a) *Acts 2. 36. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.*
Acts 5. 31. God having exalted him at his right hand, hath made him Prince and Saviour, that he might give to Israel repentance, and remission of sinnes. See Act. 17. 31.
John 5. 22.
 (b) *Psal. 110. 2. Beare thou rule in the midst of thine enemies.*
1 Cor. 15. 25. He must reigne till he hath put all his enemies under his feet.
 (c) *Ephes. 4. 11. He gave some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors.*
Rom. 1. 17. The Gospell is the power of God to salvation, to every one that beleeves.
Marke 16. 21. The Lord did cooperate, and confirmed the word with signes following.
 (d) *Rom. 8. 34. Christ is at the right hand of God, and maketh intercession for us.*
Heb. 9. 24. Christ hath now entred into heaven, that he might appeare before God for us.
1 John 2. 1. We have an Advocate with the Father, Jesus Christ the righteous.
 (e) *Mat. 16. 18. The gates of hell shall not prevaile against her.*
John 10. 28. I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of mine hand.
 (f) *John 17. 24. Father, I will that they whom thou hast given to me, may be where I am, that they may behold my glory.*

VIII.

Lastly, in the perfection of that honour and worship due (a) to the Mediator, gloriously reigning even in our humane nature; to wit, that he is acknowledged by Angels, men, and all creatures, and by them is adored and celebrated as their head and Lord; as it is written, *And let all the Angels of God worship him.* Also, *At the Name of Jesus every knee shall bow, of things in heaven, on earth, and under the earth.*

Psal. 1.6.
Psal. 97.7.
Phil. 2.10.

Testimonies of Scripture.

(a) Acts 9.14. *In this place he hath power from the High-Priest to binde all that call on thy Name.*

1 Cor. 1.2. *To all that call upon the Name of our Lord Jesus Christ in any place, &c.*

Rev. 5.9. *Thou art worthy to receive the booke, and to open the seales thereof; because thou hast beene slaine, and hast redeemed us by thy blood out of every Tribe, Language, People, and Nation.* See also Rev. 4.11. and 8.13. and 19.5.6,7.

IX.

Therefore these, and such like doctrines of the Ubiquitaries, are false and prodigious; 1. That Christs humanity, presently in his conception, when the Word was made flesh, did sit at the right hand of God. 2. That to sit at Gods right hand, is nothing else, but to be united personally to the Son of God, who is the Fathers right hand. 3. That it is all one with his ascending to heaven. 4. That it is to be made man, and to become God. 5. That it is all one with Christs humanity filling heaven and earth, and being every-where.

ARTICLE V.

Of Predestination.

I.

TO deny in God an eternall predestination of mankind, is to deny God himselfe, and to give the lye to the holy Scripture; for, as *Luther* (a) saith truly, a *De servo arb.* God, being spoiled of his power and wildome in electing, what will he be else, *cap. 143.* but the Idoll of Fortune, by whose power all things are done rashly or at randome? And, at length, it will come to this, that men are damned and saved with the knowledge of God, as who hath not discriminated by a certaine election, those that shall be saved and damned: but, a generall lenity tolerating and hardning being proffered to all, then a correcting and punishing mercy, he hath left it to mens choice whether they will be saved or damned; he himselfe, perhaps being gone to feast with the Ethiopians, as *Homar* saith. *Austine* in his booke *De bono persever.* c. 18. averreth, That no man can dispute, except he will fall into error, against this predestination; which, saith he, we defend, according to the holy Scripture: and *cap. 21.* Therefore, it savours too much of contention (saith he) to contradict predestination, or to doubt of it.

II.

Therefore, of predestination we must speake, and be silent with the Scripture: for what God will have concealed, must not be enquired after; and what he hath revealed must not be neglected; lest in those we be found unlawfully curious, in these damnably ungratefull: as (b) *Ambrose* excellently.

b l. 1. ad Maximum p. 3.

III.

Neither (that we may give this caution with *Fulgentius*) is there any coactive necessity of mans will to be expressed by the name of predestination; but rather, a mercifull, just, and eternall disposition of Gods future worke is hereby declared.

IV.

For predestination (that we may after the plainest way define it; to wit, from

the effects of God knowne to us irrefragably out of Scripture and experience) is Gods eternall (a) counsell, by which, out of the lost (b) masse of mankind, of his meere good will (c), he bestoweth justice, and life eternall upon whom he pleaseth, in his mercy by faith in Christ, and freely by Christ (d) saveth them: and to whom he pleaseth he denyeth to give that faith, justice, and (e) life; but leaving them in their wickednesse, blindnesse, and destruction (f) for their sins, he doth most justly addict and condemne them (g) to eternall paines: that, by saving of the beleevers, he might declare his mercy (b) and grace; by damning the wicked, he might manifest his justice and power to (r) all eternity.

Testimonies of Scripture.

- (a) Acts 15. 18. *The works of God are knowne to him from the beginning of the world.*
 Ephes. 1. 4. *As he hath chosen us before the foundations of the world were laid.*
 Acts 4. 28. *That they might do whatsoever thine hand and thy counsell had fore-appointed to be done.*
 Rom. 9. 11. *That the purpose of God, which is according to election, might remaine sure.*
 (b) Rom. 9. 21. *Hath not the Potter power over the clay, that out of the same lump, he may make one vessell to honour, another to dishonour?*
 Jerem. 18. 6. *Cannot I, as that Potter, do unto you, O house of Israel, saith the Lord? Behold, as the clay is in the hand of the Potter, so are you in mine hand, O Israel.*
 (c) Mat. 11. 26. *Even so Father, because it hath pleased thee.*
 Rom. 9. 18. *He will have mercy on whom he will, and whom he will he hardneth.*
 Ephes. 1. 5. 9. *Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will: Having made knowne unto us the mystery of his will, according to his good pleasure, which he had purposed in himselfe.*
 (d) Rom. 8. 29, 30. *Whom he fore-knew, he also predestinated to be made conformable to the Image of his Son, that he might be the first-borne among many brethren. Whom he predestinated, them also he hath called; and whom he hath called, them he hath justified; and whom he hath justified, them he hath also glorified.*
 Ephes. 1. 4, 5. *As he hath elected us before the foundation of the world was laid, that we might be holy and without blame before him in love. Who hath predestinated us whom he hath adopted to be his sons, through Jesus Christ to himselfe, according to the good pleasure of his will.*
 (e) Rom. 9. 18. *He hath mercy on whom he will, and whom he will he hardneth.*
 2 Tim. 2. 25, 26. *It behooveth the servant of God with all gentlenesse to trie, if at any time God will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devill, who are captivated by him at his will.*
 (f) Rom. 9. 18. *He hath mercy on whom he will have mercy, and whom he will he hardneth.*
 Psal. 81. 13. *I left them therefore to the strength of their own heart, and they walked in their owne counsels.*
 Acts 14. 16. *And who in former ages suffered all Nations to walke in their owne ways.*
 (g) Deut. 27. 26. *Cursed is he that doth not observe the words of this Law to do them.*
 Ezek. 18. 4. *That soule that sins, shall die.*
 Colos. 3. 6. *For which things the wrath of God cometh upon the disobedient.*
 (h) Rom. 9. 23. *That he might make knowne the riches of his glory towards the vessells of mercy, which he hath prepared for glory.*
 Ephes. 1. 6. *To the praise of the glory of his grace, who hath freely made us acceptable in his Beloved.*
 (i) Rom. 9. 22. *But what if he, willing to shew his wrath, and to make his power knowne, hath endured with much patience the vessells of wrath prepared for destruction?*
 Prov. 16. 4. *God hath made all things for himselfe, and the wicked also for the evil day.*

V.

Now, because all the works of God are knowne to himselfe from (a) eternity, and with the Father of lights there is no change or shadow of (b) turning: therefore

fore it is not to be doubted, but whatsoever God doth in time, either in saving, or condemning of men, that he did decree from eternity unchangeably to doe, and after that manner that he worketh now, and as the Scripture witnesseth he doth (c) worke.

Testimonies of Scripture.

- (a) Acts 15.18. *All the works of God are knowne to him from the beginning of the world.*
 (b) James 1.17. *With the Father of lights there is no changing, or shadow of turning.*
 (c) Isai. 14.27. *The Lord of Hosts hath purposed, and who shall disannull it?*

V I.

We may also otherwise define predestination out of Scripture, *a priori*, or from the causes; That it is Gods (a) eternall, (b) free, (c) just, (d) immutable, and (e) holy (f) counsell and (g) purpose; by which, from eternity, before the foundation of the (h) world out of mankinde, being equally corrupted and (i) lost, (to wit, which shortly after the holy creation, by Satans instigation, was to fall, and to be lyable to eternall (k) death) of his meere good pleasure and (l) mercy he fore-saw (m) some, and elected (n) them, and writ them downe in the Booke of (o) life, and called them in (p) himselfe, and ordained them for life (g) eternall, to have salvation in (r) Christ Jesus; whom, from the beginning to the end of the world, by his Word and Spirit, he hath effectually (f) called to the knowledge of his Son Christ Jesus, hath bestowed on them true faith and hearty (s) conversion, hath (u) justified, and at last will (x) glorifie them: But others, most justly and willingly he hath (y) pretermitted, and hath not written them in the Booke of (z) life, but hath decreed, as impure vessels of his wrath, for their sins, to plague them with eternall (aa) death; and in time he pitieth (bb) them not, but hath reprobated (cc) them to be forsaken and left in their blindnesse and wickednesse; that he might make manifest the riches of his bounty and grace upon the elect vessels of mercy, and upon the reprobate vessels of wrath the power of his (dd) displeasure, that so the mercifull and just Judge of the world might be to all eternity acknowledged and praised.

Testimonies of Scripture concerning Predestination and Election.

- (a) Psal. 33.11. *The counsell of the Lord standeth for ever, the thoughts of his heart from age to age.*
 (b) Rom. 9.18. *God shews mercy on whom he will, and whom he will he hardeneth.*
 Mat. 20.15. *May not I do with mine owne as I list?*
 Esay 46.10. *My counsell shall stand, and I will fulfill all my pleasure.*
 (c) Dan. 9.14. *The Lord our God is just in all the works that he hath made.*
 (d) Prov. 19.21. *The counsell of the Lord abideth.*
 Isai. 14.24, 25. *As I have thought, so shall it come to passe, as I have purposed, it shall stand. This is the purpose that I have purposed, the Lord of Hosts hath purposed, and who shall disannull?*
 Isai. 45.7. *Forming peace, and creating evil.*
 Isai. 46.11. *I have purposed, and I will also do it.*
 Ezek. 12.25. *I will speake the word, and I will do it.*
 Malac. 3.6. *I am the Lord, and change not.*
 Rom. 11.29. *Of them God cannot repent.*
 Heb. 6.17. *God, willing to shew the immutability of his promise, confirmed it by an oath.*
 James 1.17. *With the Father of lights there is no change.*
 (e) Isai. 6.3. *Holy, holy, holy Lord God of Hosts.*
 Psal. 145.17. *The Lord is just in all his ways, and holy in all his works.*
 (f) Ephes. 1.11. *He did all things by the counsell of his will.*
 Acts 4.28. *That they might do whatsoeuer shine hand, and thy counsell had pre-ordained to be done.*
 Rom. 8.11.

- (g) Rom. 8. 11. *That the purpose of God which is according to election might remaine.*
 Ephes. 1. 11. *In him we have obtained an inheritance, being predestinated according to his purpose, who worketh all things by the counsell of his owne will.*
- (h) Ephes. 1. 4. *As he hath eleited us in himselfe before the foundations of the world were laid.*
- (i) Ephes. 2. 5. *When we were dead in our sins, God hath quickened us together with Christ.*
 Rom. 9. 21. *Hath not the Potter power of the same lump, to make one vessell to honour? &c.*
- (k) Genes. 1. ver. 2, 3. &c.
- (l) Tit. 3. 5. *Not by the just works which we have done, but by his mercy he hath saved us.*
 Rom. 9. 11. 18. *The children being yet not borne, before they had done good or evill, that the purpose of God which is according to election; that is, not of works, but of him that calleth, might stand sure. Therefore he will have mercy on whom he will, &c.*
 Deut. 7. 7, 8. *Not because of your multitude hath the Lord loved you above all other people, and chosen you; but because the Lord loved you.*
- (m) Rom. 8. 29. *Whom he fore-knew, them he predestinated, to be conformable to the Image of his Son, that he might be the first-borne among many brethren.*
- (n) Mat. 22. 14. *Many are called, few chosen.*
 Ephes. 1. 4. *As he hath chosen us in him.*
- (o) Phil. 4. 3. *Whose names are in the Booke of life.*
 Dan. 12. 1. *At that time thy people shall escape, whosoever is found written in the Booke of life.*
 Luke 10. 20. *Rejoyce that your names are written in heaven.*
 Rev. 20. 12. *And another booke was opened, which is the Booke of life.*
 Rev. 21. 27. *There shall no thing enter into it that defileth, or doth any abomination, or speaketh lyes, but who are written in the Lambs booke of life.*
 Of the Book of life see also Exod. 32. 32, 33. Psal. 69. 29. and 139. 16. Ezek. 13. 9. Rev. 17. 8. and 20. 15.
- (p) Ephes. 1. 5. *Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.*
- (q) Acts 13. 48. *And they beleevd, so many as were ordained to life eternall.*
- (r) Ephes. 1. 5. *Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.*
- (s) Rom. 8. 30. *Whom he predestinated, them also he called.*
- (t) Mat. 13. 11. *To you it is given to know the mysteries of the Kingdome of heaven.*
 Mat. 11. 15. *I thanke thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.*
 Acts 13. 48. *And as many as were ordained to life eternall, beleevd.*
 Ephes. 1. 4. *That we might be holy before him in love.*
 Tit. 1. 1. *According to the faith of Gods elect.*
- (u) Rom. 8. 30. *Whom he called, those also he justified.*
- (x) Rom. 8. 30. *Whom he justified, those also he glorified.*
- (y) Mat. 22. 14. *Few are chosen.*
 Rom. 11. 7. *The elect have obtained, the rest were hardened.*
- (z) Rev. 20. 15. *He that was not found written in the Booke of life, was cast into the burning lake.*
 Rev. 17. 8. *Whose names are not written in the Book of life, from the foundation of the world.*
- (aa) Rom. 9. 22. *He endured with great patience the vessels of wrath prepared for destruction.*
 Mat. 25. 41. *Go yee cursed into everlasting fire, prepared for the Devill and his Angels.*
 Prov. 16. 4. *God made all things for himselfe, and the wicked for the evill day.*
 Jude 4. and 2 Pet. 2. 3. *Who of old were ordained for this judgement.*
- (bb) Rom. 9. 18. *He sheweth mercy on whom he will, and whom he will he hardeneth.*
 Psal. 59. 6. *Be not mercifull to all the sins of the wicked.*
 Jer. 13. 14. *I will not pity, nor spare, nor have mercy, but destroy them.*

(cc) Psal. 81. 13.

(cc) Psal. 81. 13. *I permitted them to the strength of their owne hearts, and they walked in their counsels.*

Acts 14. 16. *God in former ages suffered all Nations to walke in their owne wayes.*

Rom. 1. 24, 26, 28. *Therefore God delivered them up to their owne hearts desires, to uncleannesse, that they might defile their bodies one with another.*

(dd) Rom. 9. 22, 23. *What if he, willing to shew his anger and make knowne his power, endured with much patience the vessels of wrath prepared for destruction: And that he might make knowne the riches of his glory to the vessels of mercy, which he hath prepared for glory?*

Rom. 9. 17. *For this very cause have I raised thee, that I might make knowne my power in thee, and that my Name may be declared through all the earth.*

Exod. 9. 16. *And truly, for this cause have I set thee up, that I might shew my power in thee, &c.*

Prov. 16. 4. *God hath made all things for himselfe, even the wicked man for the evill day.*

(ee) Psal. 145. 7. *They will call to minde the multitude of thy goodnesse, and they will speake of thy righteousness.*

Psal. 75. 8. *God is Judge, he lifteth up one, and casteth downe the other.*

VII.

Out of these testimonies of Scripture it is manifest, that God, before the foundation of the world, did put this difference betweene men, that he sayes himselfe, he shews mercy (a) to some, and hardeneth (b) others; he illuminateth some, and (c) blinds others; he calls some to repentance, and calls not others; he bestowes faith on some, bestowes it not on (d) others. *Abel* was received of God, *Cain* (e) rejected: *Sem* retaines the blessing of God, *Cham* is (f) accursed: *Abraham* is called out of *Ur* of the *Chaldees*, others are (g) forsaken: *Isaac* is made heire, *Ismael* is (h) ejected: *Jacob* is loved, *Esau* hated: *Peter* after his fall is received unto (i) grace, *Judas* is left in despaire. In brieft, that will be till the end of the world which *Christ* (k) fore-told, *Then two shall be in the field, one shall be received, the other shall be rejected; two shall be grinding in the Mill, the one shall be received, the other refused.* Who then will doubt whether God did not decree that from eternity, which in time he will have done? For, with God, the Father of lights, there is no change, *Jam. 1. 17.* See above, Aphorif. 5.

VIII.

Therefore, it is no lesse true that there is predestination, then that God is God. See *Luthers* saying above, Aphorif. 1.

IX.

The cause why God from eternity, out of lost mankind, did predestinate some to life eternall, to be saved in *Christ*, is none other in the counsell of God, then what in time moved him that he should bestow upon his Elect, according to his revealed word, faith, and life eternall; to wit, his meere good pleasure, and free-will of electing them in (a) *Christ*, and not their fore-seene holinesse or good (b) works; for they were all sinners alike, and unapt for good (c) works, unlesse that God doth operate these in them, because he had predestinated and (d) elected them before.

Testimonies of Scripture.

(a) Rom. 9. 18. *He will have mercy on whom he will, and whom he will he hardeneth.*

Ephes. 1. 5. *Who hath predestinated us, whom he hath adopted to be sons in Christ Jesus to himselfe, according to the good pleasure of his will.*

Mat. 11. 26. *Even so Father, because it hath pleased thee.*

(b) 1 John 4. 10. *In this is love, not that we loved God, but that he loved us.*

John 15. 16. *You have not chosen me, but I have chosen you.*

Rom. 9. 11. *Not of works, but of him that calleth.*

Tit. 3. 5. *Not by the works of righteousness which we have done, but by his mercy he hath saved us.*

Ephes. 1. 4.

Ephes. 1.4. He hath elected us in him, in love.

Deut. 7.7. Not because you were many, hath God above all people loved and chosen you, but because the Lord loved you.

(c) *Ephes. 2.3. We were all the children of wrath, as others were.*

Mat. 7.8. An evill tree bringeth not forth good fruit.

(d) *2 Cor. 3.5. Not that we are sufficient of our selves to thinke any thing as of our selves, but our sufficiency is of God. See also Ephes. 1.4. Rom. 8.30.*

X.

Why God did not choofe all, or did not forsake all, but some onely; and why he chose us, rather then others; I say, *Jacob, Peter, and Paul*, rather then *Eſau, Judas, and Simon Magus*, in Gods eternall counsell no other reason can be given, then what is revealed in his Word; to wit, why he did not call all in time, or not call; convert, or not convert; to wit, the gracious and just pleasure of his (a) will, and not the fore-seene inequality, worthinesse, or unworthinesse of men; as if God had fore-seene that these should be good in themselves, and others should be wicked; for God saw all men equally corrupted, and therefore, in respect of worth, he might have justly (b) rejected all. *S. Paul* tells us, that the cause of this good will and pleasure of God, was the manifestation of his mercy and (c) wrath: but why that seemed good to God thus, and not otherwise, it is that unsearchable depth of the wisdom of God, to be adored by us with the Apostle; *O the (d) depth!* The cause may be hid, it cannot be unjust, saith (e) *Austine*.

Testimonies of Scripture, and of the Ancient Fathers.

(a) *Mat. 11.25, 26. I thank thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: Even so, because it pleased thee, O Father. See also Ephes. 1.5, 6.*

(b) *Rom. 9.11. The children being yet unborne, when they had done neither good nor evill, that the purpose of God might remaine sure, according to election; that is, not of works, but of him that calleth.*

(c) *Rom. 9.22. What if he, being willing to shew his wrath, and make knowne his power, hath suffered with much gentlenesse the vessels of wrath prepared for destruction, and to make knowne the riches of his glory towards the vessels of mercy? &c.*

Rom. 9.17. For this cause have I raised thee, that I might make knowne my power on thee, and that my Name might be declared through all the earth.

Prov. 16.4. God made all for himselfe, even the wicked for the evill day.

(d) *Rom. 11.33. O the deep riches of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out!*

(e) *August. ad Paul. epist. 59. Why some belong to predestination, some do not belong, the cause may be occult, it cannot be unjust.*

XI.

But the cause why God chooseth not these, as uncleane vessels ordained to wrath and eternall (a) damnation, is none other, then why now, and for ever, according to Law and Gospell, he punisheth and condemneth them: to wit, in regard of God, his most just anger against (b) sin; in regard of the reprobate, their sins, malice, and (c) infidelity: for, as God in his justice punisheth none but for (d) sin; so he predestinated no man to punishment, but for sin.

Testimonies of Scripture.

(a) *Prov. 16.4. God hath made all for himselfe, the wicked also for the evill day. See Rom. 9.22. Mat. 25.41. Jude 4.*

(b) *Psal. 5.6. He hateth all the workers of iniquity.*

(c) *Ephes. 5.6. For these things the wrath of God cometh upon the children of disobedience.*

(d) *Ezek. 18.4. That soule that sinneth shall die.*

XII, There-

XII.

Therefore, there is no injustice in Gods predestination, but all things are done graciously and justly : for, it is an act of grace to pardon the Elect that debt, which he might have justly exacted from them ; and it is an act of justice to require it of the reprobate, which he was not bound to remit unto (a) them ; yea, God should be just, if he punish (b) both, because he found both in the same corruption : they then that are condemned cannot pretend, that they have not deserved punishment, nor can they who are justified, glory that they have deserved grace and (c) salvation.

Testimonies of Scripture, and of Ancient Doctors.

- (a) Mat. 20. 13, 15. *Friend, I do thee no wrong; may not I do with mine own what I please? Is thine eye evil, because I am good?*
 Rom. 11. 35. *Or, who hath first given to him, that he might be repaid?*
 (b) *August. de bono perseverant. cap. 8.* He should be just, though he punished both : he who is delivered, hath cause to give thanks ; he who is condemned, hath no cause to complaine.
 (c) *Ambrose l. 2. c. 1. De vocat. Gent.* Neither is the complaint of the damned man just, nor the bragging of the justified true, if either the one say, that he hath deserved punishment, or the other affirme, that he hath merited grace.

XIII.

All things (saith *Luther*) depend upon Gods predestination ; to wit, who are to beleeve, who not ; who are to be freed from sin, who are to be blinded ; who are to be condemned, and who justified : For, in them who are elected to life, he worketh, by calling them to repentance, faith, justice, comfort, (a) glory ; in those that are predestinated to damnation, he doth not worke, but in them he findeth sin, infidelity, injustice, desperation and shame ; in many, notwithstanding, he worketh most just (b) induration, and in all eternall desertion, and rejection from Gods (c) presence.

In præfat. comment. ad Rom.

Testimonies of Scripture.

- (a) Rom. 8. 29, 30. *Whom he fore-knew, he also predestinated to be conformable to the image of his Son, that he might be the first-borne among many brethren. Those whom he predestinated, he called; whom he called, them he hath justified; whom he justified, those he glorified.*
 Acts 15. 48. *And so many as were ordained for life eternall, beleeved.*
 (b) Rom. 9. 18. *He hardeneth whom he will.*
 Rom. 11. 7, 8. *The Elect have attained, the rest are hardened: As it is written, God gave them the spirit of slumber: eyes that they might not see, eares that they might not heare.*
 (c) Jer. 16. 5. *I have taken away my peace from this people, saith the Lord, mercy &c.*
 Mat. 23. 38. *Behold, your house is left unto you desolate.*
 Mat. 25. 41. *Goe ye cursed into everlasting fire, prepared for the Devil and his Angels.*

XIV.

Therefore, whomsoever God in Christ hath predestinated to life, he also calleth them certainly and unchangeably to faith, he justifieth, and glorifieth (a) them : It is therefore impossible for the Elect to perish, and to be blotted out of the Book of (b) life. If any of these perish, God is deceived, saith *Augustine* : but none of them perish, because God is not deceived. If any of these perish, then God may be overcome by mans wickednesse ; but none of them do perish, because, in nothing can God be overcome : but the rest who are deserted by God, and left to themselves, do surely and infallibly perish ; for, *An evil tree cannot bring forth good fruit.* Mat. 7. 18.

De corr. & gratia. c. 6.

Testimonies

Testimonies of Scripture.

- (a) Rom. 29. 30. *Whom he fore-knew, them he also called and justified.*
 (b) Mat. 24. 24. *If it were possible, the Elect should be seduced.*
 John 10. 28. *I give to my sheepe life eternall, and none shall take them out of mine hand.*
 Rev. 3. 5. *He that overcometh shall be clothed in white, and I will never blot his name out of the Book of life.*

XV.

Against hypocrites and enemies, the Scripture (a) threatneth, that they shall be blotted out of the Booke of life; not as if they had before been written in it; (for, it is added, *And they shall not be written among the just,*) but because outwardly they brag, or are accounted such as are written in the Book of life. This is not so to be understood, (saith *Austine* in Psal. 69. 29.) as if God did write downe any man in the Book of life, and then blot him out: if a man could say, what I have written, I have written, concerning the title, *King of the Jews*; doth God write downe any man, and then blot him out againe?

Testimonies of Scripture.

- (a) Psal. 69. 29. *Let them be blotted out of the Booke of life, and not be written among the just.*

XVI.

That there is a certaine number of the (a) Elect, and that there are fewer Elect then reprobate, the holy Scripture (b) witnesseth; neither (alas!) doth daily experience permit us to doubt (c) of this.

Testimonies of Scripture.

- (a) John 13. 18. *I know whom I have chosen.*
 2 Tim. 2. 19. *The foundation of God standeth sure, having this seale: The Lord knoweth who are his.*
 (b) Mat. 22. 14. *Many are called, few are chosen.*
 (c) Mat. 7. 13. *The gate is large, and the way broad which leadeth to destruction, and many there are who go in therat.*

XVII.

Besides, if we will search into our predestination and election, we need not climbe up into Gods secret counsell: for, such curious searchers into Gods secrets, who judge *a priori*, or from the cause of election, without doubt, saith *Luther*, will fling themselves headlong, by this their foolish curiosity, into despaire, and confusion of conscience. But we must descend to the effects, to our (a) vocation; that we may trie whether we are in the faith, and prove if Christ dwelleth (b) in us: for these are truly the effects and signes of election, and gifts proper to the Elect; as our effectuall calling by the Gospell to (c) repentance, true faith in (d) Christ, new (e) obedience, peace with (f) God, the witness of the holy Ghost in our hearts of our (g) adoption. If we truly feele these signes in our selves and in others, we may be sure of our owne, and of others election: and of our owne election, we judge by the rule of faith, which cannot be deceived; but of other mens election, by the rule of charity, which may be deceived, as *Luther* (b) saith.

Testimonies of Scripture.

- (a) 1 Cor. 1. 26. *Brethren, you see your vocation.*
 (b) 2 Cor. 13. 5. *Try your selves, if you be in the faith: examine your selves. Know ye not your owne selves, how Jesus Christ is in you, except ye be reprobates?*

(c) Rom.

- (c) Rom. 8. 30. *Whom he hath predestinated, them also he called.*
 1 Thes. 1. 4, 5. *Brethren, we know your election of God, because our Gospel was not among you only in word, but also in power, and in the holy Ghost, and in much assurance.*
- (d) Tit. 1. 1. *An Apostle according to the faith of Gods elect.*
 2 Thes. 3. 2. *All have not faith.*
 Acts 13. 48. *They beleevved so many as were ordained to life eternall.*
- (e) Ephes. 1. 4. *He hath chosen us in him, that we might be holy, and blamelesse before him in love.*
 1 Pet. 1. 2. *To the elect by the fore-knowledge of God the Father, to the sanctification of the Spirit, by obedience, and sprinkling of the blood of Jesus Christ.*
 2 Pet. 1. 10. *Wherefore, brethren, rather study to make your election and vocation sure.*
- (f) Rom. 5. 1. *Being justified by faith, we have peace with God, through Jesus Christ our Lord.*
- (g) Rom. 8. 14, 16. *Whosoever are led by the Spirit of God, they are the sons of God. The Spirit himselfe witnesseth with our spirits, that we are the sons of God.*
- (h) *Luther de servo arbitrio. cap. 61.* I call and account them holy: I call and esteem them the Church of God, by the rule of Charitie, not by the rule of Faith: that is, Charitie, which thinks the best still of any man, is not suspicious, beleeveth and presumes every thing that's good of our neighbours, call every one that's baptised holy; nor is there any danger if she erre, for it is the nature of Charitie to be deceived, being she is exposed to all uses and abuses for all men, the common servant of good men and bad, of faithfull and faithlesse, of true and false: But Faith calls no man holy, but him who is declared to be so by divine judgement; because Faith cannot be deceived: therefore, whereas we all should be accounted holy one towards another by the law of charitie, yet no man should be deemed holy by the law of faith, as though it were an Article of faith,

XVIII.

It is needfull that this doctrine of Predestination should be retained in the Church, both for Gods glory and our comfort: First, lest the glory of our faith, justification, and eternall life should be attributed to our selves, or to our free-will and strength, but rather to God alone, and to his most free will and mercede: For the doctrine of mans Justification by faith alone cannot subsist, or be understood, or defended; except the doctrine also of Predestination and Election be rightly understood, and intirely preserved in the reformed Churches: Because not onely eternall happinesse and justification by faith, but even faith it selfe is the meere gift of God, and the effect of Predestination, in which God hath preferred (a) us to others, although we neither were better, nor were to be better then others. But if faith, either in part or in whole, should proceed from us, presently justification by faith without workes should brag against (b) God. Then secondly, that we may be assured, that as faith and salvation are not from our selves, so they are not in our power, but are founded upon Gods immutable and eternall predestination; and consequently, that these are not uncertaine, but sure and immutable, howsoever the Divell on the contrary may tempt us: And so *Luther* writes; And truly (saith he) this stable doctrine and immoveable necessitie of predestination is very needfull: for wee are so feeble of our selves, that if wee were in our owne power, few or none of us should be saved; for Satan would be too hard for us all: Now, seeing this stable and most certaine determination of God cannot be changed, or shaken by any creature, surely some hope we have that at last we shall master sin, although yet it rageth in our flesh.

*In praef. epist.
ad Rom.*

Testimonies of Scripture.

- (a) Ephes. 2. 3, 5. *We were by nature the sons of wrath, and dead in our sins.*
 1 Cor. 4. 7. *What hast thou that thou hast not received? But if thou hast received, why boastest thou as if thou hadst not received?*
- (b) 1 Cor. 1. 29. *Lest any flesh should glory before him.*

Rom. 3. 19. *For we know, that whatsoever the Law saith, it saith to them who are under the Law, that every mans mouth may be stopped, and that the whole world may be under condemnation.*

(c) John 10. 28. *I give unto my sheep life eternall, and no man shall take them out of mine hand.*

Matth. 24. 24. *If it were possible the elect should be seduced.*

Luke 22. 32. *I have prayed for thee, that thy faith may not faile.*

2 Tim. 2. 19. *The foundation of God standeth sure, having this seale: The Lord knoweth who are his.*

1 Pet. 1. 5. *Who are preserved by the help of Gods power through faith unto salvation, which is prepared to be revealed in the latter time.*

XIX.

Wee reject then the Pelagian inconsistent, and selfe-destroying opinions of *Puccinus, Huberus*, and such like, as strangers from faith and Christian consolation: 1. That in God there is no purpose of election and reprobation. 2. That there is a generall election of all. 3. That *Paul*, *Ephes. 1. 4.* generally teacheth all men to be elected in Christ, before the foundation of the world, *Hub. thes. 741.* 4. That all men were elected in Christ, since the fall of *Adam*, *Hub. thes. 1001.* 5. That some are named elect from the event, because they are better then others: as pure gold is called elect or choice gold; and the aire, from its serenity and cleernesse, is called pure. 6. That there is, in respect of God, no particular election; but in respect of men, who apply universall grace to themselves, *thes. 735.* which is as much, as if you would say, Not God, but we men have chosen our selves. 7. That many elect perish. 8. That there is not with God any certaine number of the elect. 9. That the doctrine of Predestination is not to be taught, because it breeds profanenesse and desperation. 10. That if God hath chosen some, and not others, by this means he will be accounted unjust, cruell, a tyrant, a joycey at others evill, envious, the author of sin and corruption in man. 11. That faith is the cause, not the effect of election, that is, that God hath chosen us for our faith.

ARTICLE VI.

Of Faith and Perseverance.

I.

*De vocat. genti-
um. l. 1. c. 1.*

WE beleeve, that faith in Christ is the gift of (a) God, not a generall gift, and common to (b) all, but a particular effect of Gods (c) predestination, which is given to all, and solely to the (d) elect, not only in respect of its increase, but also in respect of its first (e) beginning; as 'tis truly said by *Ambrose*, God is the doner both of the beginning and of the increment of faith. And *Luther*, in his Preface on the Epistle to the Romanes, saith, that properly it ariseth from Gods eternall predestination, who ought to beleeve, or not to beleeve: that by these meanes our holinesse may not be in our owne hands, but in the power of God alone.

Testimonies of Scripture.

(a) John 6. 29. *This is the work of God, that you beleve on him whom he hath sent.*

Galat. 5. 22. *The fruit of the spirit is faith.*

Ephes. 2. 8. *By grace you are saved, through faith.*

Phil. 1. 29. *Because it is freely given to you in the behalfe of Christ, not onely to beleve in him, but also to suffer for him.*

(b) 2 Thes. 3. 2. *Every one hath not faith.*

(c) Acts 13. 48. *So many as were ordained to life eternall, beleevd.*

(d) Tit. 1. 1. *According to the faith of Gods chosen.*

Phil. 2. 13.

Phil. 2.13. *It is God that worketh in you both to will and to doe, according to his free pleasure.*

Phil. 1.6. *Who hath begun in you a good worke, will perfect it till the day of Jesus Christ.*

II.

Perseverance, by which men continue in faith to the end, and without which no man shall be saved, is such a gift of God, as is assuredly given to all the elect, *Matth. 24.14.*

III.

For this God hath (a) promised, *I will put my feare in their hearts, that they shall not depart from mee, &c.* which, what else is it, saith (b) *Austine*, but such and so great a feare which I will put in their heart, that they shall with perseverance adhere to mee? *Jerem. 32.40. De bona persever. cap. 2.*

IV.

And the Saints doe daily begge of God perseverance in (a) faith, undoubtedly then they obtaine it of God, according to Christs promise, *John 16.23. Verily, verily, I say unto you, whatsoever you aske of the Father in my name, he shall give it to you.* So *Austine* in the same place: Why is perseverance begged of God, if it be not given by God? *Lead us not into temptation.*

V.

They aske then, and they receive of God not onely that grace, that in the end of their life they may have faith; but also, that they may perpetually retain the same: which in the Schooles is called, a finall and totall perseverance.

VI.

For, although many times they offend God by grievous falls, and grieve the holy Spirit, they cast away and lose many of his gifts, they defile their conscience, they weaken their faith, and, as much as in them is, break it off, as the examples of *David* and *Peter* shew; yet they doe not so oppose God with all their hearts, as to become his enemies, and to lose his favour for ever, and totally to shake off the holy Ghost, and utterly to lose faith: because the seed of God (a) remaineth in them, although that powerfull force and sense of Gods gifts doth not at all times shew it selfe, but doth under the infirmity of the flesh (as the Sun under a cloud, or fire under ashes) for a while lurk, untill God by true repentance stirre the same up againe, which is done before death, lest they perish. Wherefore totally they never fall from the grace of God; but God is so angry with them for sinne, that, notwithstanding he hates them not, being his sons, he so corrects them, that yet he doth not totally reject (b) them: Even as an earthly father will not presently thrust his son out of doores when he offends him, much lesse will he shake off his fatherly affection, although he may severely reprove and correct him.

Testimonies of Scripture.

(a) *John 3.9. Whosoever is borne of God sinneth not, because his seed is in him; nor can he sin, because he is borne of God.*

(b) *Psal. 37.24. Though he fall, he shall not be cast off: for the Lord helpeth him with his hand.*

2 Sam. 7.14. I will be his father, and he shall be my son; whom when he offendeth, I will visit with the rod of men, and with the stripes of the sons of men: but my mercy shall not depart from him.

VII.

With this comfort *David* erected himself when hee fell: *Cast mee not away from thy presence, and take not thine holy spirit from me, Psal. 51.11.* If the righteous man fall, he shall not be cast off, for the Lord puts his hand under him.

VIII.

This maine comfort the Saints have in their spirituall conflicts, that they know they doe beleve, and by Gods grace will more and more beleve, and that their

faith shall not totally faile them, as to be damned; because by the Gospel they are taught, that it is sustained by Gods immutable (a) election, and Christs most effectual merit and (b) intercession, and that it is preserved by the power of (c) God.

Testimonies of Scripture.

- (a) Ephes. 1. 4. *He hath elected us in Christ, before the foundation of the world was laid.*
 Rom. 8. 39. *Whom he predestinated, these he hath called: and whom he hath called, these he hath justified: whom he justified, these he hath glorified.*
 2 Tim. 2. 19. *The foundation of God standeth sure, having this seale, The Lord knoweth who are his.*
 (b) Rom 8. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who shall condemn? It is Christ that is dead, yea rather, that is risen againe, who is also at the right hand of God, and maketh intercession for us.*
 John 17. 15. *I desire that thou shouldst keep them from the evil.*
 Luke 22. 31. *Simon, Simon, Satan hath sought to winnow thee as wheat, but I have prayed to my Father, that thy faith may not faile.*
 (c) 1 Pet. 1. 5. *Who by the help of Gods power are preserved through faith to salvation.*

I X.

* ΠΑΝΙΣΠΕCΙΑC.

* ἈποστασίC
 ἀλλ᾽ οὐκ.

To these may be added other expresse assurances out of Scripture of this * fulnesse of faith: That it is impossible for the elect to be (a) seduced, for Christs sheep to be taken out of his (b) hands, for the faithfull to be separated from the love of God in (c) Christ: That vocation and the gifts of God are without (d) repentance *: That an inheritance incorruptible, undefiled, unfading, is reserved for us in (e) heaven: That by the power of God through faith we are preserved to (f) salvation: That God is faithfull, who will not suffer us to be tempted above our strength, but with the temptation giveth an issue, that we may (g) beare it.

Testimonies of Scripture.

- (a) Matth. 24. 24. *It is impossible for the elect to be seduced.*
 (b) John 10. 28. *My sheep shall never perish, nor shall any man take them out of mine hand.*
 (c) Rom. 8. 39. *Nothing can separate us from the love of God in Christ Jesus our Lord.*
 (d) Rom. 11. 29. *These gifts and calling of God are such as are not to be repented of.*
 (e) 1 Pet. 1. 4, 5. *Christ hath againe begotten us to an inheritance which cannot perish, nor be defiled, nor wither, reserved for us in heaven.*
 (f) Ibid. *Who by the help of Gods power are preserved through faith to salvation, which is ready to be revealed in the last time.*
 (g) 1 Corinth. 10. 13. *God is faithfull, who will not suffer you to be tempted above your strength, but will with the temptation also make a way to escape, that you may be able to beare it.*

X.

But they who doubt of perseverance, beleeve not life eternall: yea, they slight faith and all hope, seeing that is an assured confidence of Gods mercie both present and to come: this a certain expectation of life eternall, which maketh not ashamed. Rom. 5. 5. *Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given to us. Faith is the substance of things hoped for, the evidence of things not seen, Hebr. 11. 1. But doubting confoundeth, Jam. 1. 6.*

XI.

Neither is this a doctrine of securitie, except of (a) spirituall; for, with the certaintie of perseverance in the Saints, there remaines alwaies a purpose to avoid sin, or to repent for (b) sin, God working all this immutably, according to his eternall purpose in them, nor withdrawing his mercie utterly from them, lest they (c) perish.

Testimonies

Testimonies of Scripture.

- (a) Rom. 8.38. *For I am perswaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, can be able to separate us from the love of God in Christ Jesus our Lord.*
 1 John 5.10. *He that beleeueth in the Son of God, hath the witnesse in himselfe.*
 2 Tim. 1.12. *I know whom I have beleeved, and I am perswaded, that he is able to keep what I have committed to him against that day.*
 (b) Rom. 7.15. *For what I would doe, I doe not; but what I hate, that I doe: if I doe that which I would not, I consent to the law, that it is good.*
 (c) Ephes. 1.11. *In whom we have obtained an inheritance, when we were predestinated according to his purpose, who doth all things according to the counsell of his will.*
 2 Sam. 7.14. and Psal. 89.30. *I will keep my mercy for him for ever, and my covenant shall stand fast to him.*

XII.

We reject the opinions of *Puccinus*, *Huberus*, and others, who have been bred in the schoole of *Pelagius*, as being contrary to this most comfortable doctrine:
 1. That faith now in the state of grace is naturall, that it is Gods gift common to all; as the Sun by Gods bountie shines on the good and bad. 2. That faith hath its increase from God, but not its beginning. 3. That it is our work to beleeve, that is, to suffer God to help us. 4. That we may doubt of our perseverance to the end. 5. That the certaintie of Gods gifts, which wee brag of out of the Apostle, Rom. 11.29. is vaine. So *Huberus*, thes. 777. 6. That the Saints, as soon as they sin mortally, utterly fall off from grace, utterly cast off the holy Ghost, and altogether lose their faith; and so, many of the elect are damned, and perish.

ARTICLE VII.

Of the ministry of the Church.

I.

Concerning the ministry of the Church in the New Testament, we beleeve and teach, that it is the office of publick teaching and governing the Church by the voice of the Prophets and Apostles, instituted by Christ, for finishing the salvation of the (a) elect.

Testimonies of Scripture.

- (a) Matth. 28.19. *Goe and teach all nations, baptising them in the Name of the Father Son, and holy Ghost.*
 Mark 16.16. *Preach the Gospel to all creatures, he that beleeueth and is baptised, shall be saved, but he that beleeueth not, shall be condemned.*
 Ephes. 2.20. *You are built upon the foundation of the Prophets and Apostles.*
 Ephes. 4.11. *He gave some to be Apostles, some Prophets, some Evangelists, and some to be pastors and doctors.*

II.

And that it is an effectuall meanes, by which the holy Ghost stirs up, confirms, and (a) operates faith and conversion in the hearts of the elect.

Testimonies of Scripture.

- (a) Rom. 1.16. *The Gospel is the power of God to salvation, to every one that beleeueth.*
 Rom. 1.17. *Faith is by hearing, and hearing by the word of God.*

Acts 10.44. While Peter yet spake these words, the holy Ghost fell upon all them that heard this speech.

Acts 16.14. A certaine woman named Lydia, who sold purple in the city of the Thyatirians, fearing God, did heare us, whose heart the Lord opened, that she should heare what was said by Paul.

2 Tim. 3.16, 17. The whole Scripture is inspired by God, and profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, and perfectly furnished for every good worke.

III.

Yet that internall power and efficacie, by which we are sanctified, is not the Ministers, nor is it tied to, or shut up within their words & actions; but it is the holy (a) Ghosts. The externall ministry is (b) mans, which the Spirit of God makes use of, for moving the minds and hearts of the elect, when and how he (c) pleaseth: Not as if he could not doe otherwise, but because it pleased his divine wisdom, by the foolish preaching of the Crosse, to save such as (d) beleve.

Testimonies of Scripture.

(a) Esay 43.25. I, I am he that blotteth out thy transgressions.

John 3.8. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it cometh, or whither it goeth: so it is with every one that is born of the spirit.

1 Cor. 12.11. All these things are done by one and the same spirit, distributing to every one apart as he pleaseth.

(b) Matth. 3.11. I indeed baptise you with water to repentance, but he who cometh after me is stronger then I, he will baptise you with fire, and with the holy Ghost.

John 1.23, 33. I am the voice of him that crieth in the desert: But he that sent mee to baptise with water, he it is who baptiseth with the holy Ghost.

(c) 1 Cor. 3.5, 6. Who then is Paul, who is Apollo, but ministers by whom you have beleevd, and as God hath given to every man? I plant, Apollo waters, but God giveth the increase: Therefore neither is he that planteth any thing, nor he that watereth, but God who giveth the increase.

(d) John 3.8. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it cometh, nor whither it goeth, so is every one that is borne of the spirit.

1 Cor. 12.11. But all these things are done by one and the same spirit, distributing to every one apart as he pleaseth.

1 Cor. 1.21. But after that, in the wisdom of God, the world by that wisdom knew not God, it pleased God by the foolishnesse of preaching to save belevers.

IV.

But these Tenents are partly impious, and partly too hyperbolicall: 1. That God immediately doth infuse faith and conversion: 2. That the ministerie is a dead letter, but the exercise only of the outward man: 3. That the faith which we have by hearing of the word, is not justifying, but historicall onely: 4. That saving power is in the voice, and under the voice of the ministerie; and that Christs part is internall, but ministers partly externall, partly internall.

ARTICLE. VIII.

Of the Sacraments in generall.

I.

WE judge the generall doctrine of the Sacraments to be both profitable and needfull; for, without this, we cannot know why Baptisme and the Lords Supper

Supper are Sacraments; besides, it gives a great light to the particular doctrine of each Sacrament, by which we may avoid divers errors, lest, by giving them too little, we esteeme them but bare Ceremonies; and by giving them too much, we transforme them into Idols; which will necessarily be, if we do not carefully observe what Sacraments are, and why instituted by God, and what is their use and end: for, Ecclesiasticall stories tell us, that the Pope could not establish Transubstantiation, untill he had overthrowne the nature, efficacy, and use of Sacraments.

II.

Sacraments are signes of the Covenant, or of the promise of (a) grace, instituted by God for the confirmation of our (b) faith.

Testimonies of Scripture.

- (a) Gen. 17. 11. *And you shall circumcise the flesh of your fore-skin; and it shall be a signe of the Covenant betweene me and you.*
 (b) Rom. 4. 11. *And he received the signe of Circumcision, the scale of righteousness by faith in his fore-skin.*

Sacraments are not onely notes of profession betweene men, as some imagine; but they are rather signes and testimonies of Gods will towards us, by which God moveth the heart to beleewe; as it is in the Apology of the Augustan Confession, Tit. *De usu Sacramenti.*

III.

Sacraments consist of the Element and (a) Word, or of externall signes, and the promises of spirituall grace; which grace in the Word, and in all Sacraments is one; to wit, Christ with all his (b) benefits: for there is one Christ, yesterday, to day, and for (c) ever; and there is one communion of Saints, from the beginning of the world to the (d) end, which is that spirituall union that is betweene Christ and the Saints, and of the Saints among themselves, to the same love by the holy Spirit, in Christ as the Head, and in us as his members, in whom he dwells: although this one communion, according to the diversity of signes, is diversly called and represented in diverse Sacraments.

Testimonies of Scripture, and of others.

- (a) *Apologia August. Confess. Tit. De usu Sacramenti, &c.* Sacraments are signes of Gods will towards us, and not only signes of men among themselves: And they define Sacraments rightly in the New Testament, to be signes of grace. And, because two things are in Sacraments, the Signe and the Word; the Word in the New Testament, is the promise of the remission of sins.
 (b) *Ibidem.* The same is the effect of the Word and Sacrament; as it is excellently said by *Austine*, *The Sacrament is the visible Word*; because the ceremony is received by the eye, and is as it were the picture of the Word, signifying the same thing that the Word doth; wherefore the effect of both is the same.
 (c) Heb. 13. 8. *Jesus Christ, yesterday, to day, and the same for ever.*
 1 Cor. 8. 6. *We have one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.*
 (d) 1 Cor. 10. 4. *All did eate the same spirituall food, and all did drinke the same spirituall drinke; for they dranke of the spirituall Rock which followed them, and that Rock was Christ.*
 1 Cor. 12. 13. *By one Spirit we are all baptised into one body, both Jews and Greeks; and have beene all made to drink into one Spirit.*
 Ephes. 1. 4. 5. *He elected us in him before the foundation of the world was laid: and hath predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.*

IV.

The spirituall grace, or the thing signified, is with the signes received in the true use of the Sacrament; which is, when, with true faith and conversion to God, the Sacrament is (a) received: for, God so instituted the Sacraments, that the signes, ordained to confirme our faith, should be received out of the hand of the Minister; the promise annexed to the signes, and spirituall grace it self promised, should be received by faith from (b) God; as the promise cannot be received but by faith. Hence the Sacraments are not available to those that are without faith and conversion.

Testimonies of Scripture, and of others.

(a) John 1. 26, 33. *I baptise you with water, but he standeth in the midst of you whom ye know not; he it is who baptiseth with the holy Ghost.*

1 Cor. 3. 6. *I have planted, Apollo hath watered; but God gives the increase.*

(b) Rom. 2. 25. *But if thou breakest the Law, thy circumcision is become uncircumcision.*

1 Cor. 11. 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.*

Apol. August. Confes. Tit. De usu Sacram. Therefore, as the promise is inefficaciously, if it be not received by faith; so the Ceremonie is unprofitable, if faith be not added, which truly assureth us, that here remission of sins is proffered.

V.

Here is the true use of Sacraments, when the Sacramentall signes are received with true faith and (a) repentance, and are directed to that end, for which they were ordained by God.

Testimonies of Scripture, and of others.

(a) Mark 16. 16. *He that beleeveeth and is baptised, shall be saved.*

Rom. 2. 25. *Circumcision indeed availeth, if thou fulfill the Law.*

Apol. August. Confes. De Sacram. &c. Therefore, we teach, that in the use of the Sacraments faith is required, which may beleeve these promises, and may receive the things promised, which are there offered in the Sacrament: and it is a most plaine and firme reason, that the promise is uselesse, if it be not received by faith.

Idem. De usu Sacram. And such an use of the Sacrament is the worship of the New Testament, when faith quickneth the affrighted soule,

Idem. But that faith acknowledgeth mercy, and this is the principall use of the Sacrament.

VI.

By reason of the Sacramentall signification, oblation, and exhibition of things by signes, it comes to passe, that oftentimes the signes do retaine the names of the things signified; which phrase is called Sacramentall.

Testimonies of Scripture, and of others.

Gen. 17. 18. *This is my Covenant.*

Verse 11. *This shall be the signe of the Covenant betweene me and you.*

Exod. 12. 11. *This is the Lords Pascheover.*

1 Cor. 11. 24, 25. *This is my Body. This Cup is the New Testament in my blood.*

August. Ad Bonifac. Epist. 23. If Sacraments had not a certaine similitude of these things, of which they are Sacraments, they could not be Sacraments at all; and by reason of this similitude, many times they receive the names of the things themselves.

Idem. Tom. 4. in Levit. quæst. 57. The thing which signifieth is wont to be called by the name of that thing which it signifieth; as it is written, *The seven sheaves are seven yeares.*

VII. We

VII.

We therefore reject these truly Sacramentarian errors, which are partly Papisticall and partly Ubiquitarian: as, 1. That there is no need of the generall doctrine of Sacraments. 2. That Sacraments are not fully, but onely in some sort, defined by the efficient and finall cause, or by their effects; as the Apology of *Exsur* teacheth. 3. That they are not the Seales of the promises of grace; nor do they confirme our faith, as the Jesuits and Anabaptists contend. 4. That they contraine justifying grace in them, as it were the pitchers or vessels thereof: that they are the instruments of justification by conferring it. 5. That by their force they conferre justifying grace, by the work wrought; as they say. 6. That there is not the same spirituall grace in the Word, and in all the Sacraments, nor the same communion of Christ. 7. That the old Sacraments were bare signes, without the true exhibition of the things themselves in their true use. 8. That the spirituall things signified; no lesse then the signes signifying, are carried in, and dispensed by the hands of the Minister. 8. That spirituall things, are received by the wicked, even without faith. 9. That there are no phrases figurative and Sacramentall, but all proper in the Sacraments. 10. That there are seven, or more Sacraments then the two, of Baptism and the Lords Supper, instituted by God.

ARTICLE. IX.

Of Baptisme.

I.

WE beleeve that Baptisme is the laver of water in the Word, by which Christ cleanseth his Church, regeneraring and renewing it by the holy (a) Ghost; that is to say, that it is a Sacrament instituted by Christ, in which God witnesseth to those that are baptised with water, in the Name of the Father, Son, and holy (b) Ghost, that he receiveth them into the Covenant of grace through Christ, and that he reneweth and cleanseth them from sin, by the holy Spirit through his blood.

Testimonies of Scripture.

(a) Ephes. 5. 26. *Even as Christ loved the Church, and gave himselfe for her, that he might sanctifie her, having cleansed her by the laver of water in the Word.*

Tit. 3. 5. *By his mercy he hath saved us, through the laver of regeneration, and renewing of the holy Ghost.*

(b) Mat. 28. 19. *Go and teach all Nations, baptizing them, in the Name of the Father, Son, and holy Ghost.*

Mark 16. 16. *He that beleeveth and is baptised, shall be saved.*

1 Cor. 6. 11. *You are washed, you are sanctified, you are justified, in the Name of the Lord Jesus.*

1 Cor. 12. 13. *By one Spirit, we are baptised into one body.*

II.

We say, that it consisteth of the Element, and the (a) Word, according to that vulgar saying, Adde to the Word the Element, and it becomes a Sacrament; as if it were a visible word: and therefore it consisteth of a two-fold (b) washing; the one external, of water, obvious to the sense; the other internal, of blood, and of the holy Ghost, and of this the Word instructs us. The external signifying washing, which is a signe, is done by the Minister, touching the body externally; the internal, which is the thing signified, is performed by God, washing the soule inwardly; for, I (saith the Baptist) baptise you with water; Christ baptiseth you with the holy Ghost. And Ambrose, With water the body is washed, by the Spirit the soule is cleansed from sin.

Testimonies

Testimonies of Scripture, and of others.

- (a) *Augustine in Joh. Tract. 8. & de Catechis. c. 3.*
 (b) *1 Pet. 3. 21. Baptisme also saveth us, not as if by it the filth of the flesh were done away, but the answer of a good conscience toward God.*
 (c) *John 1. 33. He it is who baptiseth you with the holy Ghost.*
Ephes. 5. 26. Christ sanctifieth his Church, having purged her through the washing of water in the Word.
 (d) *Ambrose in Luc. lib. 2. cap. 3.*

III.

Yet we do not for this make a double Sacrament of Baptisme, when we name the washing of water, and of the Spirit; or externall, and internall: but we say, there are two parts of one Baptisme, that we may distinctly teach, what is done by man the Minister, and what by God the Authour. Neither did *Paul* divide the Sacrament of Circumcision into two, when he distinguished the circumcision of the flesh, and of the (a) heart; which distinction whosoever takes away, either they leave nothing, or surely lesse to God in the Sacrament, then to the Ministers; allowing to God onely the internall parts, but to the Ministers, both externall and internall.

Testimonies of Scripture.

- (a) *Rom. 2. 28, 29. For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.*

IV.

In the lawfull use of Baptisme, the internall is signified by the externall, and is truly exhibited and sealed, according to the promise, *He that beleeveeth, and is baptised, shall be saved.* As for hypocrites and Infidels, when they are dipt in water, they are not baptised by the Spirit, because the holy Ghost flies from a counterfeit man, and he dwells not in a body subject to sins; and therefore, he cannot be the child of God, as *Chrysostome* most truly saith.

V.

Baptisme then washeth away sins, it regenerates, it saves, &c. not by any secret force annexed or imprinted in the water, nor by the work wrought, but by a Sacramentall phrase; because there is a neere conjunction of both the washings in the lawfull use that is attributed to the externall, which is proper to the internall, or, by a Synecdoche, that is given to the whole, which belongs to the part.

VI.

Whereas Baptisme hath succeeded Circumcision, that it might be the Sacrament of initiation in the new Covenant, it ought not to be iterated, although it hath beene unworthily received, or before conversion; because it remains alwaies ratified to those that are converted, as the promise of the Gospell is, and the Covenant: but to those that repent, it is both ratified, and it is saving; and the use thereof, before unlawfull, is now made lawfull to them: to which purpose *Augustine* saith, If he that receiveth the Sacrament, had never received it, is not so cut off, but is acknowledged, which of it selfe was hurtfull, to him that is amended, will be profitable.

Testimonies of Scripture.

Jerem. 3. 1. Thou hast gone a whoring after many lovers, but returne to me, saith the Lord.

Ezek. 16. 59, 60. I will even deale with thee as thou hast done, which hast despised the oath,
in

*Ham. 5. in Mat.
operis imperf.*

*Contra Crescent.
L. 2. c. 28.*

in breaking the covenant. Nevertheless, I will remember my covenant with thee in the dayes of thy youth; and I will establish unto thee an everlasting covenant.

VII.

The Church should conferre Baptisme, as Christ hath commanded, upon all that are in yeares, professing the faith of Christ, and (a) repentance; and upon Infants also borne in the Church, or who with their parents are come into the Church; because, to these also the promise and covenant (b) appertaine, and these are to be brought to (c) Christ: which should be done by the ordinary Ministers, not by women, or other persons, having no calling to the Ministeriall (d) function, the administration of which is a part of the (e) Sacrament.

Testimonies of Scripture, and of others.

(a) Mat. 28. 19. *Teach all Nations, baptising them.*

(b) Mark 16. 16. *He that beleeueth, and is baptised, &c.*

Gen. 17. 7. *I will be thy God, and the God of thy seed.*

Acts 2. 38, 39. *Repent, and be baptised every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is unto you, and to your children, and to all that are a far off, even as many as the Lord our God shall call.*

(c) Mat. 19. 14. *Suffer these little ones, and forbid them not to come to me, for to such belongs the kingdom of heaven.*

(d) Mat. 28. 19. Mark 16. 16.

(e) Concil. Carthag. 4. Canon. 100. *Let not a woman presume to baptise; for that addition, Except necessity urge, is not in the Canon of the Councell, but is foisted in by the Pope (Decret. dist. 4. de consecr. C. Mulier.) against the meaning both of the Councell, and the command of Christ, which cannot, without sin, be violated, except some other speciall command from God should be given.*

VIII.

These contrary doctrines we impugne, 1. That Baptisme is no signe of grace, but onely a badge or marke, by which Christians are discerned, tying them to faith, and to the Crosse. 2. That water and the Word, are not the essentiall parts of Baptisme; but water, and the person of the holy Ghost included in the Word. 3. That there is annexed and affixed a secret vertue, which confers upon the baptised the grace of the holy Ghost. 4. That the holy Spirit, with his effects, are tied to Baptisme. 5. That the effects of the holy Spirit, and of Baptisme, are alike or equall. 6. That baptised Hypocrites and Infidels, as Judas, and Simon Magus, &c. are regenerated in Baptisme by the holy Ghost, no lesse then the faithfull. 7. That Ministers baptise not onely with water, but also with the holy Ghost; and so they do more in baptisme then Christ himselfe did. 8. That the Infants of the Church are not to be baptised: that the baptised are to be re-baptised. 9. That the Infants of the Church, before Baptisme, are spirituallly possessed by Satan, and therefore are to be exorcised with certaine words and crossings. 10. That the children of the Church, before Baptisme, do no more belong to the Covenant of God, then the children of Turks; and that there is no difference at all betweene Turkish and Christian children. 11. That in case of necessity, Mid-wives, or any other that have no calling, do onely baptise.

ARTICLE. X.

Of the Lords Supper.

I.

WE beleeve the holy Supper to be the communion of the bodie and blood of Christ, which is by taking the bread broken, and the cup being (a) blessed, in memorie of Christs death till he (b) come; that is to say, that it is the other Sacrament

crament of the New Testament, instituted by Christ, by which he testifieth to us, who receive the consecrated bread and wine, with a faithfull remembrance of his death, that he feeds us with his bodie, which was given for us, and with his blood, which was powred out for us; and that hee quickneth (d) us, that with him, and amongst our selves, we may grow up into one (e) bodie, and that the covenant begun with God in Baptisme, may remaine (f) ratified to us for ever.

Testimonies of Scripture.

- (a) 1 Cor. 10. 16. *The cup of blessing which we blasse, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*
- (b) 1 Cor. 11. 26. *As often as you shall eat of this bread, and drink of this cup, you shall declare the Lords death untill he come.*
- (c) Matth. 26. 26. Mark 14. 22. Luke 22. 17. 1 Cor. 11. 21. *While they were eating, he took bread, and blessed, and brake it, then gave it to his disciples, and said, Take, eat, this is my body.*
- (d) John 6. 54. *He that eateth my flesh, and drinketh my blood, hath life eternall, and I will raise him up at the last day.*
- (e) John 6. 56. *Who eateth my flesh, and drinketh my blood, he abideth in me, and I in him.*
1 Cor. 10. 17. *Because there is one bread, we being many are one bread and one body: for we all partake of that one bread.*
1 Cor. 12. 13. *We have all drunk into one spirit.*
- (f) 1 Cor. 11. 25. *This cup is the New Testament in my blood.*

II.

We say also, that this Sacrament consisteth of externall signes, and of the promises of grace in the word annexed to the (a) signes; and, consequently, of a twofold food, and a twofold eating or taking: to wit, an externall of bread and wine, which is done by the mouth of the bodie, out of the hand of the Minister, as our sense witnesseth; and an internall spirituall of Christs bodie and blood, which is by faith, out of the hands of God himselfe: and by the externall, it is both signified, exhibited, and sealed in the lawfull use of the Sacrament, as the promise annexed to the Symboles (b) witnesseth.

Testimonies of Scripture, and of others.

- (a) *Apolog. August. Confes. tit. De usu Sacram. &c.* And because in the Sacraments there are two things, to wit, the signe and the word; the word in the New Testament is the promise of grace added to the signe. The promise of the New Testament, is the promise of the remission of sins, as this Text saith: *This is my body, which is given for you: This is the cup of the New Testament with my blood, which is shed for many to the remission of sins.* The word then offers remission of sins; and the ceremony is as it were the pledge of the word or seale, as Paul calls it, shewing the promise.
- (b) Matth. 26. &c.

III.

For, whereas all Sacraments are seales of grace promised in the (a) Gospel, it is not to be doubted, but these words of promise in the Supper, *This is my body, which is given for you. This is my blood, which is poured out for you, &c.* are the very same Evangelicall promise in (b) John, *[The bread which I will give you, is my flesh, which I will give you for the life of the world: for my flesh is meat indeed, and my blood is drinke indeed,]* being covered with the sacramentall ceremonie, and confirmed with a symbollicall eating, for the greater safetie or assurance: but that it speaketh of the spirituall food of Christs bodie and blood, which is by faith, is (c) manifest.

Testimonies of Scripture, and of others.

- (a) Rom. 4. 11. *And he received the signe of circumcision, the seale of the justice of faith received in the fore-skin.*
Apolog. August. Confessio. De usu Sacram. &c. The word in the New Testament is the promise of grace, as above.
- (b) John 6. 5. *I am that living bread that came downe from heaven; if any man eat of this bread he shall live for ever: But the bread which I will give is my flesh, which I will give for the life of the world.*
- (c) John 6. 35. *I am that bread of life: he that cometh to me shall not hunger, and he that beleeveth in me shall never thirst.*

I V.

Christ never promised in the Gospel any orall manducation of his flesh, but by expresse arguments rejected (a) it; and therefore never established it by the Sacrament of his Supper: And doubtlesse they sin grievously, who at this day disturb the Church with their orall manducation, which to acknowledge is no waies necessary to salvation to any, but rather pernicious to many.

Testimonies of Scripture.

- (a) John 6. 61, 62, 63. *When Jesus knew in himselfe that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of man ascend up where he was before? It is the Spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

V.

The particule *This*, as we teach and beleeve, doth demonstrate the bread which Christ brake; and that it is the true bodie of Christ, not by conversion into the bodie, nor by any reall co-existence with the bodie, but by a sacramentall way; because it is the Sacrament of Christs bodie, or a sacred signe of it: So the Apostle interprets Christs (a) meaning, when he calls the cup, *The New Testament*, that is, the Sacrament of the New Testament; the bread, *The communion of Christs* (b) *bodie*, that is, the Sacrament of that communion. So (c) *Austine*: The Lord (saith he) doubted not to say, *This is my bodie*, when he gave the signe of his bodie. So (d) *Prosper* saith, The bread is after a manner called the bodie of Christ, and the sacramentall action is called the passion, death, and crucifying of Christ; not in a reall veritie, but in a signifying mysterie.

Testimonies of Scripture, and of others.

- (a) 1 Cor. 11. 25. *This cup is the New Testament in my bloud.*
- (b) 1 Cor. 10. 16. *The bread which we breake, &c.*
- (c) *August. cont. Adimant. cap. 12.*
- (d) *Prosper in Decret. de Consecrat. dist. 2. cap. Hoc est.*

V I.

And whereas Christs bodie neither in the bread, nor under the *species* of bread, but rather in the word of promise is exhibited to us, to be eaten by faith; the wicked indeed eat the signes to their owne condemnation, by abusing of which they sin against Christ himselfe; but being destitute of faith, they receive not his bodie: Of which notwithstanding, by the Apostles testimony, they are guilty, not that they receive it, which by their infidelitie they tread upon, but because they unworthily eat that bread, which is the symbole or (a) signe of it.

Testimonies of Scripture.

- (a) 1 Corinth. 11. 27, 29. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily,*

unworthily, shall be guilty of the body and blood of the Lord. Also, Who eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.

Hebr. 10. 29. Of how much sorer punishment, suppose ye he shall be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

VII.

Summaris.
Miseris.

Therefore we disapprove those other doctrines which teach: 1. That Christs bodie is in the bread, or under the accidents of bread corporally present by consubstantiation, or by transubstantiation. 2. That Christs bodie is properly carried in the Ministers hands. 3. That it is eaten by the bodily mouth. 4. That the Pronounne [*This*] doth shew an uncertaine *individuum* or singularity, or an indeterminate substance. 5. That [*This*] demonstrates both the bread, and also Christs bodie lurking invisibly in the bread. 6. That wicked men do properly eat Christs bodie.

ARTICLE. XI.

Of the Civill Magistrate.

Translated out
of Dutch into
Latine.

I.

IN man there is a two-fold government: the one belonging to the soule, or the inward man, making him truly to know God, rightly to worship him, and at length to attaine righteousness and life eternall; the other governes the bodie and outward man, that he might passe this politicall life amongst men with all modestie and honestie.

II.

And although the holy Scripture chiefly handles the government of the soule, and is ordained principally by God, to give directions to the soule; yet it delivers also many excellent and wholesome precepts concerning the outward government of the bodie. And, for the better administration of this, that mankind might be preserved, God hath commanded in his word, that, among men, some should command, and have the charge of civill government; others should obey, and be subject to that government: Those by a relation are called *Magistrates* and *Subjects*.

III.

The power of the civill Magistrate is no lesse, nay more necessary then our daily food, then the sun, aire, or water; seeing this terrene life cannot subsist without these: for by these naturall things man breathes, eats, drinks, lives and moves, as other creatures, which enjoy these things in common with man. Now, that men may not live like beasts, but like men; that is, that they may live with all modestie and honestie before God and men, that they may beware of all idolatry, blasphemy, or any other abuse of Gods Name; also, that they may avoid all sort of filthinesse and damages, by which either wee our selves, or the life, fame, and possessions of our neighbour may be hurt; and that the true knowledge of God, sincere worship and feare, and that all civill honestie may prevaile, and that the publick peace and tranquillitie among men may not be troubled, that every one may safely enjoy his owne, that honest and necessary contracts may flourish; and lastly, that all things in the Common-wealth may be done in a lawfull way, the civill Magistrate should be very carefull of, seeing he is ordained for this end by God: therefore they may truly be called beasts rather then men, who would remove and overthrow this ordinance of God among men.

IV.

The doctrine of the civill Magistrate consisteth of these three heads: First, concerning the authoritie of the Magistrate, whether it is ordained by God, or pleasing

sing to him; also of his office, right and power, as well in ecclesiasticall as policie affaires. Secondly, of the lawes to which Christian Magistrates are tied. Thirdly, of the dutie of subjects, what they owe to their Magistrates, and how far they are to obey them. Of each of these, what is to be concluded out of Gods word, the ensuing Aphorismes will teach.

V.

The Apostle expressly teacheth, that the Magistrate is ordained by God, in these words: *There is no power but of God. The powers that be, are ordained of God. For he is the minister of God to thee for good.* By this divine authoritie the Magistrate being guarded, let him think how wisely and diligently he must carry himselfe in his office: For, if hee be so from God, that hee is the minister of God, surely hee should endeavour, with all care, that all things be done according to Gods ordinance, as well in ecclesiasticall, as in politick affaires; neither must hee doe any thing wittingly and willingly against it. From this ground of divine ordination, *Moses* the man of God, and holy King *Jehosaphat* did so speak unto their Judges and Governours: *Take heed what ye doe: for ye judge not for man, but for the Lord, who is with you in the judgement: Wherefore now, let the feare of the Lord be upon you, take heed, and doe it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.* Againe, if the Magistrate be ordained by God to be his minister, hee ought to assure himselfe, that he must serve God, that he must doe all to his honour, and for mans benefit, so he doe that according to the prescription of Gods word.

VI.

Therefore that cannot be displeasing to God, which he himselfe ordained: Yea, hee calls Magistrates by his owne Name, אֱלֹהִים Gods, because they exercise judgement in stead of God. *Exod. 22.8. If the thiefe cannot be found, then shall the master of the house be brought unto the gods. God standeth in the midst of gods: which* Psalme 82.1. *Christ alledgeth, John 10.35. If he called them gods, to whom the word of God came, I have said, Ye are gods.* Besides, the Scripture witnesseth, that many holy men did exercise the office of the Magistrate: as *Josuah, David, Ezechia,* among the Kings: *Joseph and Daniel* among Princes: *Moses, Josuah, Gedeon* amongst the Dukes or Judges.

VII.

Away then with these fooleries of Anabaptists and other fanaticall spirits, saying, That in the Old Testament the office of the Magistrate was necessary to Gods people, by reason of the imperfection of the Jewish nation; but that its written in the New Testament: *The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors: But it shall not be so with you.* Againe, *In Christ nothing availeth, except the new creature. Also, I say unto you, Doe not resist the evil.*

VIII.

For first, if the imperfection of the Jewish people did necessarily require a Magistrate, surely much more necessary will the having of a Magistrate be to us Christians; seeing it is written also of us, *In many things we offend all: But they who offend in many things, must needs be imperfect; yet wee deny not, but that Christians, by Gods favour, have a great prerogative above the Jewes, in respect of the cleare knowledge we have of God, and of that grace which is exhibited to us by Christ: but, in respect of our politick life, we have no lesse need of this divine ordination of Magistrates, then the Jewes had. Besides, it is written in the New Testament, not in the Old, He is the minister of God to thee for good.*

IX.

In that saying of *Luke 22.25. Christ* doth not debarre such kings from the Church; but he onely forbids the Apostles and Ministers of the Church to meddle with riotousnesse, preheminance, and civill dominion. But *Paul, Gal. 6.15.* doth not speak of the externall habit of Christians: of whom some were circumcised, as the faithfull Jewes; and some were uncircumcised, as the Christians, who had been Gentiles. To which saying answereth that *Galat. 3.28. There is neither Jew*

nor Greeke, there is neither bond nor free, there is neither male nor female: Which words, if they understand literally, surely they must also be separated from Christ, seeing they are either servants or free, either males or females. The sense then of the Apostle is this, That the outward differences of men doe nothing hinder or promote eternall salvation; and that onely the new creature in Christ Jesus is necessary to salvation.

X.

Lastly, by that saying of *Mat. 5. 39.* Christ doth not take away punishments due to the wicked, but only private revenge: for otherwise no Christian, neither father, nor mother, nor school-masters, nor any minister of the Church, could be suffered: the dutie of all which is, to resist evill and wicked men, and to maintain discipline, every one in his place; without which an horrible ataxie and confusion would ensue: too much libertie would be brought in, and at length would follow the subversion both of humane societie, and of the Church it selfe. Surely, Christ and his Apostles did very often resist evill. Neither doe wee feade any where in the Scripture, that they, who were appointed for politicall functions, did (after their conversion to Christianitie) desert their province or calling, or that ever they were commanded to forsake it. So that Ruler, in the fourth of *John*, ver. 33. beleevved himselfe, and all his house. *Sergius Paulus* the Deputie. *Act. 13. 12.* beleevved. So the Keeper of the prison, *Act. 16. 33.* was baptised, he and all his household.

XI.

Concerning the divers formes of Common-wealths, which of them is best, let Politicians dispute. In the Scripture we reade of *Cesars*, Kings, Princes, Governours, Presidents, Pretors, Consuls, Captaines, Dukes, and, in a word, both of inferiour and superiour Magistrates. Of whom is this generall saying of *Paul* the Apostle, *There is no power but of God. The powers that be, are ordained of God.* And of *S. Peter*, *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto Governours, as being sent by him.* Also, *Feare God. Honour the King.* Where we may note, that when the Magistrates office, by *Peter*, is called an humane ordinance; this is not repugnant to *Paul*, who calls it, a divine ordinance. For, God only ordained the Magistrate; but as for the forms of Common-wealths, and their distinct degrees, to wit, that in them should be Emperours, Kings, Princes, superiours, inferiours, this depends from humane ordination and politicall sanction; yet all are alike governed by God: therefore wee must be *subject to humane ordinance for the Lords sake*, saith *S. Peter*.

XII.

Rom. 13. 6, 7.

Of the right of Magistrates, thus saith *Paul*, *For this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing: Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour.* Again, *Give to Cesar what is Cesars.* Whence we gather, that the right of Magistrates consisteth of three things: First, that hee may be knowne as the minister of God; to whom therefore honour and reverence is due, because hee is in stead of God: for this cause (as is said) Magistrates are called gods. Secondly, that for the authoritie of so great a function, they should be revered, honoured, and feared by their subjects, no lesse then parents are by their children: for, Magistrates should be to subjects in stead of parents. Thirdly, that customes and tributes, due to Magistrates, should be paid them, that out of them they may be able to sustaine the heave burthen of their function, preserve their lives and dignitie, and exercise their bountie towards others: Yet the Magistrate must be as far from riotousnesse, as the subjects themselves, as it is in *Jer. 22. 14, 15.* and every-where else in Scripture.

XIII.

God hath furnished the Magistrate with chiefe power, that hee may command some, and may governe others; and use the sword also, if need require, against the disobedient, and maintaine and defend his owne authoritie: For so it is written, *The most High ruleth in the kingdome of men, and giveth it to whomsoever hee will* Again.

Dan. 4. 22.

Again, *The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.* Again, *He beareth not the sword in vaine.* Mat. 20. 25. Rom. 13. 4.

XIV.

God also for this cause laid upon the Magistrate this carefull and troublesome burthen, that he might urge, promote, and preserve among men the obedience due to Gods Law; chiefly among Christians: For first, hee ought entirely to maintaine the honour and worship of God, according to the prescript of the first Table, and to propagate pietie, with the true worship of God amongst his subjects, according to Gods will and word: For so God commanded *Josuah, This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to doe according to all that is written therein.* So *Paul, He is the minister of God to thee for good.* Now, the chiefe happinesse of subjects consisteth in true religion, and the true worship of God. Jos. 1. 8. Rom. 13. 4.

XV.

Again, the office of the Magistrate is to maintaine right and justice, and to preserve honestie, peace, and concord; to love the good, to afright and punish the wicked; to maintaine and defend their subjects and territories, even with the sword, against domestick and forraigne enemies: As it is written, *Thus saith the Lord, Execute ye judgement and righteousness, and deliver the spoiled out of the hand of the oppressour: and doe no wrong, doe no violence to the stranger, the fatherlesse, nor the widow, neither shed innocent blood in this place.* Again, *Magistrates are not a terror to good workes, but to the evil. Wilt thou then not be afraid of the power? doe that which is good; but if thou doe that which is evil, be afraid: for he beareth not the sword in vaine: for he is the minister of God, a revenger to execute wrath upon him that doth evil.* Jer. 22. 3. Psal. 82. 3.

XVI.

Both offices of the Magistrate are usually impugned by Pontificians, Anabaptists, and other fanaticall persons.

XVII.

In Popery the Pontificians confesse, that the Magistrate ought not only to have a care of the civill government, and to promote the publick peace; but also by all meanes to defend Gods worship, as it is administred by the Priests in Popery, and to exterminate all other religions, which they condemne: but they will not permit the civill Magistrate to enquire into their religion and worship, to wit, whether it be true or false; consonant to holy writ, or not: whether Priests and Clergie-men live godly, or profanely: whether Churches and Schooles be well provided for: And lastly, whether they can by right challenge to themselves ecclesiasticall jurisdiction, and such like. Bellarm. l. 4. de Laicis. c. 17, 18.

XVIII.

But this right of governing Churches and Schooles, the holy Scripture in plaine termes attributes to the civill Magistrate: for, as he is bound with all diligence to procure, that the civill good, that is, justice and equitie, be lawfully administred, according to the lawes of every province, by men skilfull in the law, and politicall prudence, within the courts and places of Judicature: even so his care should not be lesse, but rather more, that the divine law, which is the good of souls; that is, true religion and piety, be taught by Divines, holy, religious, learned & honest men in Schooles and Churches, to their subjects, for their soules health, according to the law and testimony, as the Scripture commands. This was enjoyned by God to *Moses & Josuah.* This is confirmed by the example of many worthy Princes: as *David, Solomon, Jehosaphat, Ezechia, Josia,* and others, who carefully promoted the worship of God, reproved grievously wicked & disordered Priests. So *Paul* speaks to the Christian Romans, *He is the minister of God for thy good.* Where he understands every kind of good, as well civill and earthly, as ecclesiasticall & spirituall, otherwise the Magistracie were no more advantageous to a Christian, then to a Pagan. And surely, it is to be lamented, that the Heathens heretofore in this point were of a better mind, who, by unanimous consent, committed to their Kings the care of religion, and of the worship of their gods, being perswaded thereto both by the law of nature, and

and of nations; for they held this to be the proper office of the civill Magistrate, to governe their subjects civilly, that is, to season them with all kind of vertue, especially with militarie fortitude, and such like.

XIX.

Mat. 5. 38.
Mat. 26. 52.

The Anabaptists also and Enthusiasts doe admit and grant, that the Magistrates office is not onely to be conversant in the Courts of Judicature, to administer justice; but to punish evill, both in time of peace and war, with the sword: but they will not have Christians to do this, or to have any power to doe it; because Christ said to his disciples, *Resist not evill*. Neither did he give the sword to them, but inhibited it to them in these words, *He that taketh the sword, shall perish with the sword*. The same also say, That the New Testament doth not exhort us to shed blood, but to love one another. Such phanomes they have out of the Schooles of the *Manichees*, that they may remove from the Common-wealth of Christians all Magistracie.

XX.

Rom. 13. 1, 4.

Evidens.

To them we oppose the Apostles doctrine: *All power is from God; and he is the minister of God*. What? hath God ordained any thing, which either lawfully may not, or cannot be performed? Shall a Heathen serve God better then a Christian? Away then with these weak simple men, and their fooleries: Yet let them be tolerated so long as they trouble not the Church, or deny not that obedience and honour which is due to the Magistrate; of which matter, in the Imperiall Constitutions there is a provident caveat made. Of that saying, *Math. 5. 39.* we have already said in the tenth Aphorisme. In *Math. 26. 52.* Christ hath prohibited his disciples, and other private men, to meddle with the sword, because it is not due to Apostles, Bishops, Ministers, and other subjects: but God hath taken the sword from *Cesar*, to whom before he gave it; but rather committed it to him; for, he said, *Give to Cesar what is Cessars*. And by the Apostle, *Hee is the minister of God*; nor doth he carry the sword in vaine. It is also true, that the New Testament perswades charitie, not blood-shedding, in regard of ecclesiasticall and civill societie. Sometimes notwithstanding he commands to draw the sword against domestick and forraigne enemies, for preservation of the Common-wealth, of the Church, and of common tranquillitie and peace. For, God hath commanded expressly, even in the New Testament, such a revenge: and therefore obedience is a part of divine worship. Such a revenge also tends to the defence of the godly, and therefore it is not contrarie, but consentaneous to Charitie.

XXI.

Luke 3. 14.

But the same men reply, That in the New Testament it cannot be proved, neither by testimonies nor examples, that Christians ought to make war. Wee answer: First, the New Testament doth no waies take away the defence of subjects, which sometimes cannot be procured by the Magistrate, but by force of armes. Secondly, the Apostles have writ nothing concerning wars, because they were not sent to set up a new forme of Common-wealth in the world; but that in the ancient civill government of every place, (where they left to every one their owne priviledges and rights, as it appeares by *Paul*, *Rom. 13.* and else-where) they should gather together a new Church to Christ. Thirdly, *John Baptist*, Christs forerunner, being asked by the souldiers what they should doe, did not answer thus: Leave off your warring; but, *Doe violence to no man, neither accuse any falsely, and be content with your wages*. But these wages were paid to souldiers in the wars; therefore *John* did not prohibite war. 'Tis false then, that in the New Testament neither testimonies nor examples are found, in which war is mentioned.

XXII.

Wee will not now dispute upon what causes, or how lawfully war may be waged. Let Christian Princes and Magistrates propose this to themselves, and think, that no lawfull war can be performed, but for the recovering of peace; and, that this is the nature of war, that it brings with it much mischief. Neither can any war be so just, but that there is much injustice mingled with it: So that it is
far

farre better to sling away Armes, to avoid unnecessary warres, and not to undertake a just warre, untill first all meanes be tried, to recover peace without it; not onely, because the Poet saith, That peace is the best of all things that ever was bestowed upon man, and that one peace is to be preferred to innumerable triumphs: *Sil. Ital. l. 11. sub. fin.* but much rather, because the Word of God saith, *If it be possible, as much as lieth in you, have peace with all men.* Rom. 12. 18.

XXIII.

Secondly, as for the Lawes to which the Christian Magistrate is tied in his government, the Ancients said well, that Lawes were the soule of the Common-wealth; and that the Magistrate is a living Law: for, as no State can subsist without Lawes, so Lawes can have no force without the Magistrate. But now, we make no inquiry of the Lawes in generall, what, of how many kinds, and which be best; but rather, what these Lawes should be, according to which the Magistrate ought to governe a Common-wealth.

XXIV.

Which question ought not to be accounted superfluous, because, many have beene so ignorant, that they have not doubted to assever, that Christians ought in all things to be subject to the Lawes of *Moses*, then which no better judicial Lawes can be made, seeing God himselfe did prescribe them to the Israelites: which preposterous opinion made great stirs in the Church and Common-wealth, at that time, when there were such tumults in Munster.

XXV.

We must know then, that there is not a better Law, nor more excellent, then the Law of God himselfe, which is justly preferred to all others; but with this difference, that it be done, according to Gods will and minde revealed in his Word: This difference is taken from the three-fold end and scope of *Moses* Law.

For one end considers the manners, vertues, and vices of all men promiscuously; which, by the law of Nature, to every man are either commanded or prohibited; and so God would have his Law, contained in the Decalogue, to be observed by all men.

The other end and scope of the Mosaicall Law, was to governe the Leviticall Priest-hood, by certaine rites and ceremonies, which were types of Christs Priest-hood. These Lawes of *Aarons* Priest-hood, God would have to continue and flourish, no longer then till the exhibition of Christ, and then to be abrogated. He that will go about to introduce into the New Testament these legall Ceremonies, he must needs both introduce Judaisme, and withall deny, that Christ is yet come in the flesh.

The third scope and end of the Law respects the Judaicall polizie; in which God would discriminate the Israelites from all other people, by certaine Lawes; because, Messiah, the Saviour of the world, was to be borne of the Tribe of *Judah*: this Law God would have to continue, so long as the difference of people was observed; but when Christ was borne, this difference ceased, and of two people he made one; to wit, Christians, of Jews and Gentiles, as *Paul* witnesseth, *Ephes. 2. 14.* Therefore Christ commanded his Disciples and Apostles, that they should preach the Gospell, not to one people alone, but to all people through the whole world. If any then would obtrude upon Christians this Civill Law, as absolutely necessary; what else, I pray did he do, then deny Christ to be yet come in the flesh, for the redemption of his people? *Mark 16. 16.*

XXVI.

Hence it appeares, that the Ceremoniall and Judicall Law of God, was heretofore to the Jews an excellent Law, till Christ came; but both these, God so appointing it, at this day are abrogated by Christ; so that the Jews themselves, at this time, neither will, nor can keepe either of them. Therefore, all people that have among them the Church of Christ, have this liberty granted them, that they may rule their Common-wealths by their owne usual and positive Lawes. As for the Morall Law, which is the expresse image of the law of Nature, and of common equity,

equity, God hath not abolished it; but it tyes all men by Gods own prescription, both Jews, Gentiles, and Christians, to the observation thereof.

XXVII.

The summe of all this is, 1. That it is the duty of a Christian Prince and Magistrate, to rule their subjects according to the Morall Law of God, set downe in the two Tables of the Decalogue, as the onely and surest rule of equity and justice, from which rule they are not to depart a haire breadth in the government of their States.

2. Seeing that Civill causes, or pleadings (without which, humane society cannot subsist) concerning Judicature, Offices, buying and selling, and other contracts; also, concerning Inheritances, Fines, and punishments, and such like Statutes, are not expressed, or commanded in Gods Law, but are left free to the Christian Magistrate, to be determined by his arbitrement: therefore, these particular Laws may be enacted and proclaimed, according to the custome and privileges of each Religion, Province, People, or City, by any godly Magistrate; yet having regard still to common and naturall equity. But, among all Civill Laws of all other people, those were alwaies accounted most just, as being most consonant to the Law of God and of Nature, which of old were enacted by the Romans; which Christian Emperours, Kings, Princes, and subjects have every-where retained and approved: even *Paul* the Apostle also, when as yet he conversed with the Jews, did willingly submit himselfe to these same Lawes, and in the *Acts* did often appeale to them; *I* (saith he) *am a Romane Citizen borne: and, I stand here at Cæsars Tribunnall, where I must be judged. I appeale to Cesar.* Peter also the Apostle, exhorts Christians, to subject themselves to the Romane Lawes, and to obey them: he therefore approves of the Romane Republique. and of their Civill Laws, which he would have to be observed by the Christian Civill Magistrate.

Acts 22. 28. &
25. 10, 12.
1 Pet. 2. 13. 17.

3. When, lastly, Judiciall Lawes are neither expressed in the Morall Law of God, but are left to the arbitrement of Christian Princes, and their subjects; neither in the written Laws of the Romanes, (which are approved, for the most part, by Christian Common-wealths) are all cases of every People, Nation, place, City, expressly comprehended; neither are municipall Laws, Customes, and particular Constitutions repealed; Princes, and Christian Magistrates should carefully provide, that adiaphorous, or things indifferent, which by God have beene neither commanded nor prohibited, (for ought we reade) may be determined: For example, Whether there is need of such and such Offices? Whether a greater or lesser Tribute or Subsidie is to be imposed on the people? Whether Subjects should beare Armes? and such like; which are called positive Laws by the Lawyers: that they may be consentaneous, both to the law of Nature, and to the Law of God, being enacted for promoting the publique good; and therefore, to be observed carefully by the subjects; nor to be slighted, without wronging the conscience; as it is written, *We must be subject, not onely for wrath, but also for conscience.*

XXVIII.

The office and right of Subjects consisteth in three things. 1. That they afford due reverence and honour to the Magistrate; to wit, for that dignity which he hath received from God. This honour is not properly in externall gestures given to the Magistrate, whom wicked men also do thus reverence, accounting Magistrates necessary evils; but the Magistrate is duely and chiefly honoured, when the subjects acknowledge Gods Ordinance in him, that he is Gods Vicegerent and Minister, to whom God himselfe hath delivered his owne power, to rule subjects according to Gods will. From hence depend reverence and love, feare also, and obedience due to the Magistrate; which honour God hath commanded in his Law; *Honour thy Father, and Mother:* for the Magistrate is the Father of the people, as the Egyptians testified by their acclamations to *Joseph*, *Gen.* 41. 43. and the Wiseman saith, *My son, feare God, and the King:* And *Paul*, *Give feare to whom feare is due, and honour to whom honour appertaineth;* And *Peter*, *Feare God, Honour the King.*

Exod. 20. 12.

Prov. 11. 1.

Rom. 13.

1 Pet. 2. 17.

XXIX. To

XXIX.

To this honour succeedeth subjection; to wit, that godly subjects yeeld to their Magistrate, in all just things, obedience in the Lord: which obedience consisteth in three things: 1. That subjects obey all the precepts, and commands of the Magistrate. 2. That they pay them their due Tributes and Customes. 3. That they beare the Civill burthens without murmuring: such as conduce to the preservation of the State, and defence of the Countrey. Of these *Paul* speaketh, *Put them in minde, that they submit themselves to Principalities and powers: that they may be obedient, that they may be prepared for every good worke:* And, *Let every soule be subject to the higher powers.* Where we must note, that he saith, *to the higher powers*; for, subjects are not subject to a foreigne and strange Magistrate, but to their owne; as the Magistrate is to command his owne subjects, and not strangers or foreigners.

Tit. 1. 3.

Rom. 13. 1.

XXX.

The Apostles reasons, by which he commendeth this subjection to subjects, are chiefly six: The first is taken from Gods command. God so ordained, that Magistrates should rule their subjects, and subjects should obey their Magistrates; but it is not lawfull to resist Gods Ordinance. 2. From the contrary wicked and pernicious effect. It is most unjust, that the creature should resist the Creator: but, to resist the Magistrate, is to resist God; for, he is ordained to be Gods Minister and Vicegerent. 3. From an effect also pernicious. The disobedience and contempt of the Magistrate, brings revenge and punishment, for the Magistrate should be a terror to the wicked; but, it is a foolish thing for a man, to cast himselfe rashly upon punishment. 4. From a profitable effect. For, it is praise-worthy to obey the Lawes, and the Magistrate; for, he is given to the subjects for their good. 5. From the impulse antecedent cause, and the end thereof. If the disobedient feare not the punishment of the Magistrate, yet they ought to keepe their conscience inviolated, which, by their disobedience, they wrong shamefully, and provoke Gods anger against them, both temporall, and eternall. 6. From the adjuncts. To whom tribute is due, to him obedience cannot be denied: the subjects then paying rightly tribute to their Magistrates, they ought also to performe due obedience. By these arguments of *Paul*, the Subjects, through all Churches and Common-wealths, should by all meanes be driven to yeeld due obedience to the Magistrate.

Προνομήν.

XXXI.

There is also required in Subjects *forbearance*, in bearing with the blemishes and infirmities of the Magistrates; as likewise, they ought to pray to God for them: for, because the burthen of the Magistrate is no lesse dangerous then laborious, under which oftentimes they faint, and are forced to indure much extremity, so that sometimes they have scarce time or place to breathe in; therefore, it is no wonder, if many times he is carried away with humane affections; to wit, with pride, ambition, intemperance, pleasures, sloth, forgetfulnesse, security, anger, fury, and such like passions; to which, so much the more then other men they use to be obnoxious, by how much more they are urged and assaulted with molestations more then other men. It will be then the duty of pious Subjects, to beare patiently with these infirmities; no lesse then children should patiently indure the blemishes of their Parents. Besides, they ought to beseech God for their safety and prosperity, as the Apostle prescribes; *I exhort, above all things, that intercession, prayer, and supplication be made for all men; for Kings, and all that be in authority, that we may live a peaceable and quiet life, in all godlinesse and honesty, for this is good and acceptable in the sight of God our Saviour.*

XXXII.

In the saying of *Paul*, which we alledged a little above, three questions use to be moved, to which we will briefly and succinctly answer: The first is on the Subjects part; *Whether the Pope, Bishops, and other Clergy-men, are contained also under the name of higher Powers.* The second, as also the third are of the Magistrates part; *Whether wicked Magistrates, as were Nero and Caligula or such as are given to Idolatry, be worthy of honour:* Also, *Whether obedience is to be given to that Magistrate, who oppres-*

seith

seth his Subjects with divers wrongs and burthens, and so becomes a Tyrant, commanding oftentimes that which is repugnant to good manners, and honesty, against God and his Word.

XXXIII.

To the first question it is thus answered, Though Bishops, Ministers, and Pastors, in respect of their Doctrine and Function, immediately are subject to God; yet, notwithstanding, in respect of the Calling it selfe; to wit, the Ecclesiasticall Ministry, and their diligence in performing of it: yea, much more in respect of their strength and life, the government of their families and possessions, by the generall command of the Apostle, they are no lesse subject to the Magistrate, to his power and jurisdiction, then all other Christians. Hence we reade in the Old Testament, that the Priests and Levites in their Office, depended on the Kings becke and pleasure, and did all things accordingly; as we see in the history of David, Solomon, Josaphat, Josiah, Ezekiah: In the New Testament saith Christ, Give to Cesar that which is Cesars. Christ also paid tribute for himselfe, and for Peter; the Apostle also saith, without any limitation, Let every soule be subject to the higher Powers. The same doth Gregory acknowledge of the Romane Prelates. l. 1. Epist. 31. and so doth Chrysostome Bishop of Constantinople expound that saying of Paul, Let every soule be subject: This (saith he) is injoynd not onely to secular men, but also to all Priests and Monks, whether he be an Evangelist, an Apostle, or a Prophet; or whosoever hath attained to high places; for this subjection is no binderance to piety. S. Bernard also thus writes to Henry Archbishop of Sena or Senon, who refused to obey the King; Let every soule be subject to the Powers: If all, then yours; Who will except you out of this universality? He that goes about to except you, goes about to delude you; Christ both commanded and practised otherwise: Give (saith he) to Cesar what is Cesars and to God what belongs to God: what he uttered verbally, he performed really. Cesars Maker stuck not to pay tribute to Cesar, he left this example for you to follow.

By the Imperiall Law it is thus commanded: Let all live according to the Laws, although they belong to the house of God. l. Omnes C. de leg. & Const. Princip.

XXXIV.

From this command and practise of Christ, the Bishop of Rome hath freed himselfe, by denying tribute or obedience to Cesar; nor hath he only exempted himselfe, but also the whole Clergy, who, with his shaved troope, make up almost the third part of Christendome: Neither hath he only withdrawne himself and his whole Clergy from the Emperours obedience, but he hath also violently wrung out of Cesars hands, all his Territories, Cities, Goods, Revenues, Tithes, Tributes, Toles, and other innumerable revenues, which anciently belonged to the Emperour, but now exceed doubly the in-comes of all secular Princes: and not only hath he done so, but, which is more, he hath put under his feet Cesar himselfe, with all Kings, Princes, and whatsoever secular Magistrates belong to Christianity; and so he hath wickedly inverted the sence of the Apostles, saying thus; That the Emperour must sweare fealty to the Pope. That the Emperour should be subject to the Popes judgement, and not the Pope to the Emperours. That the Emperour ought to bow himselfe to the Pope, and hold his stirrop while he takes horse. That the Pope can Excommunicate, yea, Depose the Emperour.

Here Christian Emperours, Kings and Princes should be watchfull, and consider with themselves with whom they have to do, whether with Christs Vicar, and Peters Successour, or whether not rather with the sworne enemies of Christ, of Paul, and Peter: for Peter hath left this injunction to all Christians, both Lay and Clergy, 1 Pet. 2. 13, 14. Be subject to every humane Ordinance for the Lords sake, whether to the King, as to the supreme; or to Governours who are sent by him, both for the punishment of wicked men, and for the praise of those that do well.

XXXV.

To the other question, this is the brieft and solid answer; Subjects ought to looke not so much upon the person, as upon the Office of the Magistrate. Nero Cesar was a most flagitious man, who did prostitute himselfe to all naughtinesse and

Mat. 23. 21.

Mat. 17. 27.

Rom. 13. 1.

Bern. Ep. 42.

Dist. 63. C. Tibi Domino.

Dist. 99. C. Duo.

Dist. 93. C. Ca-

rim. Eccl. Rom.

l. 1. sect. 3.

Gloss. et Dd. in

C. Ad Aposto-

licae.

De sentent. et

re judicata

in 6.

and impiety; in which respect he deserved punishment rather then honour; as Historians record; yet, because he was Emperour, *Peter and Paul* warne Christians, *to honour the King*: He is then to be honoured, by reason of Gods Ordinance; as all others likewise, who adminitter this divine Ordinance, and have power over us, although they were most wicked and blasphemous if it were but for the dignity of their Office which they sustaine; as for their blemishes and vices, they must be left to God.

XXXVI.

To the third question we may answer distinctly out of Gods Word: *Pharaoh* King of Egypt used the Israelites tyrannically, by laying upon them insupportable burthens; yet he was to be honoured by them, till such time as God should ease them of their yoke. *Nebuchadnezzar* was a most cruell tyrant and robber, grievously afflicting the Jews; yet *Daniel* speaks to him in this manner, *God hath* Dan. 3. 37. *conferred on thee power, strength, and glory.* *Jeremy* exhorts the captive Jews to Jer. 19. 7. obedience, and to pray for the City of Babel, though it was Idolatrous. We must then not only obey good Magistrates, but Tyrants also: yea, we must rather beare with any injuries, then resist their power, or Gods Ordinance: and we must practise *Peters* rule; *Be subject with all feare of the Lord, not onely to those that* 1 Pet. 2. 18. *are good and just, but also to the evil;* thinking with our selves, that all Powers, as well good, as bad, are set over us by God: good, that in them he may shew his grace and mercy; but Tyrants, that in them we may acknowledge Gods anger against our sinnes. Therefore, it is not lawfull for any subject, or private man (except it be in his owne just defence) to invade a Tyrant, even though he have occasion. *David* could have killed *Saul*, whom notwithstanding he let goe; because, as yet he was not driven to extreme necessity; *I will not* (saith he) *put out mine hand against* 1 Sam. 24. 11. *my Lord, because he is the Lords Anointed.* For, God knows how to punish Tyrants, either by the ordinary power of some other Kingdome, or else by some miraculous way.

XXXVII.

Although this obedience hath certaine limits; for, when Tyrants go about to force their Subjects to manifest Idolatry, or to some wickednesse, against the expresse Word of God; in this case the Scripture commands us, that in no wayes we obey such tyrannicall Edicts, but that every man, according to the condition of his calling, make resistance, and rather indure any thing. For, when *Nebuchadnezzar* would have his Idol to be worshipped by all men, under paine of the hot fire furnace; *Daniels* three fellows stoutly refused it, telling the King, *We must* Dan. 3. 16. *not in this thing obey thee; behold, our God whom we worship, can deliver us out of the hot fire Furnace, and he can rescue us out of thine hand, O King: But, if he will not rescue us, be it knowne to thee, O King, that we will not worship thy god, nor will we adore thy statue which thou hast set up.* So *Daniel* did not obey King *Darius*, who commanded Dan. 6. 16. that he alone should be worshipped, and not God; for which cause he was cast into the Lions den. That wicked King *Zedekias*, forbad the Prophet *Jeremiah* to make knowne to the people Gods command, that he should deliver himselfe into the hands of the Chaldees; but for this cause he was imprisoned. The Apostles, *Peter* and *John*, being forbid by the Magistrate to preach in the Name of Jesus, answer thus; *Whether this be just in the sight of God, to obey you rather then God,* Acts 4. 19. *judge ye.*

XXXVIII.

Therefore, that saying is good, *The Magistrate must be obeyed as far as the Al-* Comment. in *tars: and Hierome saith, We must obey Judges, in the things that are true, but not in* Rom. 13. *such things as are contrary to Religion; even for this reason, because it were great* injustice,

injustice, so to serve the King in this world, as to dishonour the King of heaven. Hence Thomas saith well, Every humane power is subordinate to the power of God, and no humane power is to be obeyed against God: according to that, Acts 4.19. We must obey God rather then man. So Chrysost. in Mat. 22.22. If Cesar will take upon him that which is Gods, to command wicked Acts, it will not be Cesars tribute, but the Devils service.

This is the Orthodox doctrine of Magistracie and Civill power, and of the Subjects dutie to the Magistrate, which, out of Gods Word, and Ecclesiasticall Writers, is wont to be taught openly in all Churches and Schooles of the Evangelicall Princes, as well within the Romane Empire, as without.

The end of the doctrinall Aphorismes of the Reformed
CHURCHES.





D. David Parrie's secular Theme, concerning the
causes why, an hundred yeers ago, Popery (which is still to
be avoided) was by Gods great blessing driven out of the
Reformed Churches of GERMANIE :

Being proposed in a solemne disquisition in the famous Univer-
sitie of the Arch-Palatinate of Heidelberge, *Andrew Pragai*, an
Hungarian then answering, *Novem. 1. 1617.*

Also his Assertion or Defence against the foolish scoffes of *Maxi-
milian Sandaus*, Priest, and Jesuite of Herbipolis.



Hereas one *Maximilian* a Jesuite, *Conzio-Sandaus*, or
Sandao-Conzius, hath lately, in a satyricall wanton
straine, boldly canvised, and with lies torne and defiled
the secular Theme, concerning the causes why, an
hundred yeers since, Popery (which is alwaies to be
avoided) was driven out of our Evangelicall Churches;
which Theme was the former yeere the first of No-
vember proposed and divulged at Heidelberge, by pub-
lick authoritie, *D. David Parrie*, Professor of Divinitie, being President, and *And-
rew Pragai*, an Hungarian, a Candidate or Student in Divinitie, at that time Res-
pondent. But the Jesuite doth nothing in this unusuall to his Sect, which hath
from the cradle resolved, to restore with all the lies they can, the decayed condi-
tion of the Roman Antichrist, and to keep under the doctrine of the Gospel of
Christ, with their calumnies and sophistrie. But wee must look for nothing else
from them, who, if they dare belye the sacred Name of our Saviour JESUS, what
wonder if they lye in every thing else? But because he hath made no scruple to di-
rect by writing, and obtrude to us his lies, we thought it was our part not to re-
ject altogether his provocation, nor yet to answer a foole, according to his folly :
therefore we thought it best to divulge againe the whole secular Theme, with a
short Defence of those passages, which we find depraved by his lies and sophistrie ;
whence the ingenuous Reader may easily judge, that the causes, demonstrated in
the secular Theme, are no waies shaken or weakned by that thick, close-joynd
heap of lies, reproaches, and calumnies, which the folly, malice, and impudence of
Sandao-Conzius hath so incredibly complicated.

He makes shew, as if he did not deny, but that an Apostolicall Synagogue, an
Idolatrous profanation, and Tyrannicall crueltie, ought to be avoided and exter-
minated ; but hee denies, that any of these is to be found in Poperie : I warrant
you, as that servant in *Terence*, excusing his masters naughtinesse, Who (quoth he) Eunuch. 5. 4.
ever saw in a whores house any man apprehended for an adulterer ? Will you ex-
spect,

spect, that the Beast will confesse himselfe to be the Beast? Or that the whore will profess her selfe to be the great Whore? Or that her worshippers will not deny what they doe? The contumelies of ancient Christians belong nothing to them, in that they were called *Afinarii*, *Sarmentitii*, *Semisii*: These do no more belong to Poperie, then the praises of the Virgin to *Bacchus*; these were so many badges of the Christians innocencie. That these men doe not worship the Whore, who sits upon the seven-hilled Cirie; that they are not the ministers of Antichristian tyrannie, and that they doe not sacrifice to Idols, the Christian world will then beleeve, when they give over to practise such vanities. Your fornication is too naked and apparent; God, by the light of his word, hath detected your filthy pollutions, that for the covering thereof, this *Sandeo-Conzins* doth in vaine crack of the Protestantick Synagogue, calling our Assemblies so in scoffe. In vaine doth he goe about to paint the Whore, and to hide her filthinesse from us, by casting a cloak patched up of so many calumnies, and of old, torne, and rotten complaints upon us, of purpose to blind-fold us. All which are either apparently false, or reproachfull, or frivolous and ridiculous, and indeed, documents of Jesuiticall falshood, ignorance, and impudence, of purpose devised to avoid open plea in the Court of Justice, in which the guilty partie convented, ought first to put in his answer to the interrogatories, before he can have libertie to sue his accuser. Now, whereas there are above two hundred Positions, he hath scarce snapt at and gnawn the fourth part of them, and that cursorily; or, like that little curre *Lyssea*, hee hath barked at the Moon. But, though wee give him leave to bark, yet our cause remains unconquered. But it is sufficient that we have pointed at this. As for his Corybantick Scheme or cloak (fit for the *Corybantes*, *Cybelles* Priests) which he calls the Protestantick Synagogue (hee should rather have named it, The Jesuiticall sink of lies, reproaches, and prattling) whereas his filth belongs not to us, we returne it to the authors of it, by the postliminian right, or that law, whereby things unlawfully taken away, were lawfully recovered.

The secular Theme, or Argument of the causes,
why, an hundred yeers ago, by Gods great mercy, Popery,
(still to be avoided) was driven out of the Evan-
gelicall CHURCHES:

Against the wranglings, subtile shifts, and calumnies of *Maximilian Sands*, Jesuite, briefly asserted.

1. Whosoever will be saved, above all things, 'tis needfull that he avoid Popery. 2. For, Popery is the overthrow of the whole Christian Religion, under the name of Christ, which cannot stand with salvation. 3. Christian Religion consisteth in Faith and Evangelicall obedience; obedience, in worship and discipline. 4. Popery hath turned Faith into Apostasie, worship into Idolatrie, discipline into Tyrannie. 5. So the many causes of abandoning, by Gods assistance. Popery of old, being by others handled at large, we will briefly reduce to three: First, the damnable apostasie from faith. Secondly, horrible Idolatrie, in stead of Gods worship. Thirdly, Antichristian tyrannie, for Evangelicall discipline.

1. The damnable apostasie of Popery from the faith, which we beleeve,
and by which we beleeve.

6. Concerning the apostasie of Poperie from the faith, wee will not handle a past, but a present history. 7. To shake first the principle of faith, which is beleeved,

leeved, and into which Christian faith is lastly resolved, is to fall off from the faith, to overthrow faith and salvation. 8. The principle of faith which is beleaved, and lastly terminating Christian faith, is the holy Scripture, contained in the bookes of the Prophets and Apostles, and that alone. 9. For, *The Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thorowly furnished unto all good works.* 10. This principle of faith, which is beleaved, Poperie hath many waies, and at this day is still pulling at it. 11. It teacheth, that in the holy Scripture there is no Divinitie, but what it receiveth from the Church.

The Assertion.

The Jesuite, in a whispering way, hath allowed of these ten Positions, therefore they need no defence; but by the way we must note, that the distinction of faith, which we beleave, and by which we beleave, is extant in *Austine*, and is delivered by *Lombard*, l. 3. distinct. 23. C. Against the eleventh he exclaimes, *Parrie lies*. What if the Jesuite lie? *Parrie* wrote truth out of *Andradins* the Portugall Doctor, the authentick Defender of the Councell of Trent, whose words are these: *Neither is there in the bookes themselves, in which the sacred mysteries are written, any Divinity, which can tie us by any religion to beleve the things contained in them; but such force and amplitude there is in the Church, which teacheth us, that those bookes are sacred, and recommends the faith and piety of the ancient Fathers, that no man can oppugne them, without grievous impiety.* Thus he.

Now he speaks not of the characters, papers, or parchment of the bookes, the trust and authoritie whereof is among the Book-keepers or Stationers; but of the Scriptures themselves, of whose authoritie we dispute. Concerning these hee affirms both the heads of the Position: 1. That there is no Divinitie in them; for these words, [*Not any thing*] and [*Nothing*] are equivalent. 2. Except so much as it receives from the Church: for, this is the meaning of the adversary; [*but there is so much force in the Church.*] We omit other Writers for brevities sake. Let the Christian world judge of this Jesuites boldnesse, and whether this Position alone be not sufficient to defend the assumption.

12. Neither doth he account them authentick, but by the Churches authoritie.
13. Yea, he beleaves not God himselfe, but for the Church.

The Assertion.

Here the Jesuite flings away both buckler and speare; for he knowes too well, that Poperie is held here. Both these false and impious Positions have been blabbed abroad by their Triarian and Manipular, that is, their better and meaner sort of Writers: The former by *Eckius* in his *Enchiridion*, in these words, *The Scripture is not authentick, without the Churches authority.* This hee calls in the margine, *His Achilles for the Catholicks.* And shortly after, *Hence it appeares, that the Church is more ancient then the Scripture; and that the Scripture is not authentick, but by the Churches authority.* The other by *Stapleton* against *Whitaker*, lib. De author. Script. We doe not beleave God, but for the Church. Is not this, I pray you, blasphemously to subject God and his word to the Pope and his Church? cap. 10. §. 3.

Neither can so great a blasphemy be eluded by the Jesuites cavills, to wit, *That the Scripture, in respect of it selfe, hath its owne authentick authority from its owne worth, whereby it should be credited, whose author is the first Truth, not the Pope: and that the Church, as the ground and pillar of truth, doth conferre somewhat to the credit of Scripture.* For this later point was never yet questioned for ought wee know. *Whether the Church conferres any thing towards the credit of the Scripture.* But that former assertion of the Sophisters, *Whether we doe not beleave God and the Scripture, but for the Church:* that former passage, though it be truly said, yet it is not truly beleaved in Popery. For, they detract from the Scripture that internall worth of credit, as it was but now shewed out of *Andradins*, denying any Divinitie to be in Scripture. And their opinion is still firme, That the Scripture is not worthy to be credited either in it selfe, or by us, but for the Church.

14. It makes the Scriptures authoritie depend upon the Popes arbitrement; because that authoritie resides in the Pope, as in the head of the whole Church.

The Assertion.

Here, that he might make shew of denying the former, he hath cunningly muttered out the later, which being added, hee saw necessarily, that the former would follow: For, if in the Pope, as in the head of the whole Church, the whole authority of the Church resides; and, if in the authoritie of the Church the Scriptures authority resides, as the two former Positions have, it must necessarily follow, that in the Pope the whole authoritie of Scripture resides, & depends upon his beck. Now, that this authoritie of the Church resides in the Pope alone, as in the head of the universall Church, it is the common stile of the Canonists and Sophisters, who advance the Pope above Councils. *Gregory de Valentia*, a Jesuite of an approved cut or coine, tells us plainly, that in the Pope, as in the head of the whole Church, this authoritie resides. The Position then remaines, and the proove of the assumption.

15. And because the Pope alone, or with his Prelats, is the Church; therefore the Pope and his Prelats beleve the Scriptures for themselves: but they will have the lay-people to beleve the Scriptures for the Pope and Prelats.

The Assertion.

The Jesuites were fools, if they should openly speak so; but as foolishly do they deny this, affirming what they do affirme: That we beleve not either Scripture, or God himselfe, but for the Church; and, that the Pope with his Prelats are the Church. For, from hence it is as needfull to affirm both, to wit, that the Pope & Prelats beleve the Scriptures and God for themselves; because they beleve not but for the Church, which themselves are: the Laicks beleve for the Pope and Prelats; because they beleve for the Church, which is the Pope and Prelats. This as necessarily followes, as if we should prove there be foure Evangelists, on this ground, that there are twice two Evangelists. Therefore not *Parric*, in affirming; but the Jesuite, in denying this *Thesis*, lieth: and the assumption remaines.

16. Thus the faith of Popes, Prelats, Lay-men, concerning the Scriptures, stands upon the sandy foundation of humane testimony; which, indeed, is no foundation.

The Assertion.

Every one may see, that this is the consecratory of the former: For, if the faith of Popes & Prelats, (who are men, not gods, nor angels) stands upon themselves; and, if the faith of the Laitie stands upon the Pope and Prelats, it must needs stand upon humane testimony. Now, for faith in divine things to stand upon this, what else is it, but to stand upon a sandy foundation, that is, upon an unstable, movable each houre, uncertain, and indeed, no foundation? For, in divine things, an uncertain faith is no faith: when, by *Bellarmino's* own testimony, it behoveth true faith to be most certain. Neither will that painted shift of the Valentian Jesuite avale him, saying, That the authoritie of the Church, that is, of the Pope and Prelats, is not purely humane, nor purely divine; but partly divine, partly humane. Such indeed was the authoritie of the Prophets and Apostles, who wee know were immediatly called and illuminated by God. Though they were men, yet they spake & wrote in the Church by divine inspiration. We will give equall authoritie to the Pope and Prelats with the Apostles, if they can shew us, that they write and speak by the same inspiration. If they can produce the word of those that were divinely inspired, that is, the holy Scriptures; otherwise, their Decrees are but humane testimonies, and sand.

17. They accuse the Scriptures of so great obscuritie in things that concerne faith, worship, and manners, that without the Popes interpretation, no man can understand them.

The Assertion.

The first part is the ordinarie stile of Papiſts; and it is at large defended by *Bellarmino*. That the Scriptures are very obscure, both in the things that are set down, and in the manner of setting them downe. But what can be more false, or more contumelious against God, and his holy Prophets and Apostles? seeing the word of

Mat. 7.
Bellarmino de
Justificat. c. 2.

Lib. 1. de Verb.
cap. 1. & 2.

of God, and of the Prophets, but much more of the Apostles, is called a *lanterne* to *Psal. 119. 105.*
our feet, and a light to our paths, shining in a dark place. This indeed the Jesuite whi- *2 Pet. 1. 19.*
 spered, but afterward shamelessly denied it: As though (forsooth) this were not
 the common stile of Poperie, That no man can be the Interpreter of Scripture,
 or Judge of the true meaning thereof, but the Church; that is, the Pope, either
 with, or without a Councell. And that in the Pope, as in the head of the Catholick
 Church, all power of interpreting resides. Is not this to tell us, that the Scriptures
 can be understood by none, without the Popes interpretation? See *Bellarmino, Lib. 3. de verb.*
 where he strives to prove, that the meaning of Scripture depends upon one Judge, *cap. 3.*
 which is the Pope.

18. It makes the Pope supreme Judge of all questions concerning faith, in
 which it behoveth faith to stay at last, even in those things that are in contro-
 versie between the Pope and Protestants.

The Assertion.

Whereas there be three members in this Position; the first and third, as being
 known to every one, are by the Jesuite swallowed down in silence. The Pope makes
 himself supreme Judge of all questions of faith; but by what right? It is a questi-
 on of faith, If there be a God? if there be a Trinitie in unitie? if hee made the
 world? if Christ be God and man? if he died for us? if he rose againe? if there be
 heaven and hell? &c. Shall then Christians, Jewes, Turkes, and Atheists repaire to
 the Pope, as the supreme Judge, for resolution of these? What greater madnesse
 can be? The question is, If the Pope be head of the Church? if Christs Viceroy? if
 the Monarch of Christendome? if the Lord of Kings and Emperors? if the supreme
 Interpreter, Censor, & Judge of Scripture, & of all questions of faith? Or, if he be
 not rather, that man of perdition, sitting in the Temple of God, as God? the Beast?
 the Whore sitting in the great Citie upon seven hills? Finally, Antichrist? What?
 shall the Protestants, who are at controversie with the Jesuits about these questions,
 repaire to the Pope, as supreme Judge? what's more foolish? what more unjust?

The middle member the Jesuite calls a lie, to wit, that our faith must at last stay
 upon the Pope. Truly, what he sayes is a lye; but that Poperie teacheth this, is no lye,
 except it be a lye also, that the Pope is supreme Judge of all questions of faith; for,
 it is only he, on whom the faith of all questions doth at last stay: Or, that we may
 speak more clearly, from whom there is no appealing to a superiour. But an ap-
 peale may be made from the Pope to the Scriptures, or to God, as to a Superiour;
 and the Jesuite himselfe, confessing Christian faith, is resolved into this first veritie,
 which is beleaved for it selfe: therefore this Position stands firme in all its mem-
 bers, and the prooffe of the assumption.

Furthermore, who ought to be supreme Judge of faith, interpretations, and con-
 troversies of faith; whether the Pope, or not; and whether the Scripture alone be
 the rule of faith and controversies, or traditions also: Or, whether the Scriptures
 alone can be both a Rule and a Judge; which the Jesuite barks out with a dog, not
 with a mans mouth, that we may pay him home in his own language, whole books
 of Protestants are extant concerning these, nor do they belong to the argument of
 our secular Theme.

19. It accuseth the Scripture of imperfection, as if it were neither sufficient to
 beget faith and pietie, nor to attain to salvation, except it be supplied by traditions.

20. Hence, it calls traditions, The unwritten word of God, as certaine, infallible,
 canonically, and as necessarie to salvation, as the written word of God, and to be re-
 ceived with the like affection of pietie and reverence.

The Assertion.

Whereas our adverfarie conceales both these Positions, they need no defence. It
 is the common stile of Poperie thus to speak of both; and it is unspeakable, how
 witty, eloquent, and earnest they are at this day, all of them, in aggravating the
 imperfection and defects of the Bibles or Scriptures which are among Christians:
 And, on the contrary, in extolling the divinitie and necessitie of their traditi-
 ons. In stead of all, see *Bellarmino, lib. 4.* of the unwritten word, throughout all

the book. But how contumelious it is against God, to defile with the blemish of imperfection his written word, which, as it testifieth of it self, is able to make the man of God perfect for every good work. And, to give life eternall to them that beleewe. On the contrary, what arrogance, vanitie, and how full of danger it is, not only to equall to, but to extoll above, and more religiously to reverence humane traditions, with which God (whatsoever men lie to the contrarie) is worshipped in vaine: I say, to extoll these above Gods sacred word, is not now our purpose to speak many words; seeing all good men doe easily understand this point, and it hath been often demonstrated by our Writers.

21. It blasphemously calls the Scripture a *Nose of waxe*, a doubtfull and dead letter written with inke, which needed the Churches confirmation. Like a sheath, receiving any blade, whether it be of Steele, lead, wood, or brasse.

The Assertion.

In Panoplia.

The Jesuite silently acknowledgeth these blasphemies worthy of *Anathema*; yet he is willing to wash them away with a lye, as if injuriously they were imputed to Poperie: but indeed, here is no fiction, yet too little hath been said; for *Lindanus* doth openly professe, that the holy Scripture in Poperie is commonly accounted a *Nose of waxe*, an ambiguous word, and such as may be turned which way you will, and that it is rightly so esteemed. For, hee adviseth Papiſts not to dispute with Hereticks (he meanes Protestants) out of the holy Scriptures hereafter: *Because* (saith hee) *as commonly you may see, it is easily bent to what opinion you will; therefore it is compared, and very fitly too, to a Nose of waxe.* Thus he approves, excuses, defends that reproach, which the Jesuite calls a lie.

Costerus, one of their chiefe Jesuites, deviseth a three-fold holy Scripture: One spirituall, inspired by the holy Ghost, in the minds of the Church and Pope. The other left by the Apostles to the Church, written with inke, in paper and parchment books. The third grounded on the Pontificall Decrees and generall Councils. Of the paper Scriptures (for so this paper-brawler disgracefully calls the Prophetickall and Apostolickall books) speaking: *These former* (saith hee) *needed the confirmation of that; for these are a dead letter, written with inke, in parchment or paper, which can feele nothing, though one should cut or wring it: therefore 'tis like a scabberd, which admits of any sword, not of Steele only, but of wood also, or lead, or brasse.* Doth then *Parrie* lye in this? or hath the Jesuite lost his shame?

But yet they teare and defile the Scripture more miserably; for thus *Lindanus* compares those that dispute out of Scripture, to men drawing a wooden saw, to whom, being wearie, there is no end of deluding.

Hosius in his book, *De expresse Dei verbo*, throughout it all, handles these Positions: That it is the propertie of Hereticks to dispute out of the Scriptures, That they must not encounter with Hereticks out of the Scriptures, That the Scriptures make Hereticks, That the expresse word of God, being alledged by Hereticks, (Protestants he meanes) against the sense of all other, that is, of the Popish Church, is the expresse word of the Divell. We will not speak of other abominable passages, which neither Jewes could attribute to *Moses* his Law, nor Mahumetans to their Alchoran, without punishment. If heretofore such words had been spoken of *Sibylla's* leaves, the Romans had punished them with death: Yet for these or the like meritorious words, by which they think they have cut off the Protestant sinews, one receives a Bishops robe, another a Cardinals Hat, as a reward from the Pope. O (say they scoffingly) *what conferres your Scripture on you?* But boast not in thy wickednesse; the goodnesse of the Lord is powerfull every day.

Pfal. 52. 3.
Pag. 14.

But (saith the Jesuite) *this is devised by Parrie, Whitaker, and such like deformed Reformers, That in Popery, the Scriptures are as much accounted as Aescops Fables, without the Churches testimony; That the Pope preferres the Church to the Scripture: That in Popery they deny the word of God to be the rule of living and beleewing aright.* I answer, that nothing of this is objected to us in the secular Theme; why then doe you passe by things truly objected, and accuse Poperie of these things? Cover, if you be wise, the ulcers of your Babylon.

The

The first, concerning *Æsops Fables*, *Brentius* objected to *Peter Afoto*, a black Friar, anno 1556. Hee doth not obscurely (saith hee) intimate, that hee hath plainly the same opinion of the Scriptures, that any other *Asoticus* hath, or hath written of, to wit, that the Scripture availeth as much as *Æsops Fables*, without the Churches authority.

To whom *Hosius* answering anno 1557. saith thus, This might be spoken in a pious meaning, which any godly man, endued with charity, and that thinkes no evil, might draw out of these words: For truly, if the Churches authority did not teach us, that this Scripture is Canonically, it should have but little weight with us.

I pray you then, how can you denie Poperie to be of this opinion, which *Hosius*, so great a pillar of the Romish Church, confesseth may be spoken in a pious sense? Tell me then, what odds is there between these words, [To have a very little weight,] and between these, [To availle as much as *Æsops Fables*?]

I wonder you touch the other sore, which the chiefeft of your side doe avoid willingly, as a rock in the sea: *Bellarmino* hath so touched it, that hee equals the Decrees of Councils in truth, infallibilitie, and Canonically authority, to the Gospels and holy Scriptures, and extolls the Pope far above Decrees of Councils. How then is the Pope, according to *Bellarmino*, not preferred to Scripture? Lib. de Concil. col. 1213.

As for the third, though we know not who objecteth it to you, as you utter it; yet it is doubtlesse true: For, according to the same Cardinall of yours, the word of God written, is but a partiall rule of right living and beleaving: But a partiall rule is no rule, if you will urge the nature of a rule; for a rule [in Greek, *kanon*] is an infallible rule, requiring or admitting of no addition or diminution to this, that it may be a rule, as the Jesuite knowes a rule to be defined by *Basil* and *Varinus*. If then in Poperie, the written word of God be but a partiall law of good life and faith, not onely admitting, but requiring also the addition of traditions; it followes, that this is plainly denied in Poperie, which this fellow lies, was devised by *Parrie*, to wit, that the written word of God, is the rule of right living and beleaving.

22. Lastly, what *Irenæus* wrote of ancient Hereticks, when Roman Poperie is argued out of Scriptures, it is turned to the accusation of the very Scriptures, as if they were not right, or had any authority; and because they are diversly taken, and because truth cannot be found out of them that want tradition.

23. Roman Poperie then, so many waies the originall of faith, which is beleaved, by tearing in pieces, and blaspheming, is deficient from the faith, it overthrowes faith both to it selfe, and to its friends.

The Assertion.

If at this day *Irenæus*, that most ancient defender of the holy Scriptures against Hereticks, did see our present controversies, what else would he say (think you) against Poperie, then what he wrote against the traditionarie Hereticks of his time, that they cannot abide an encounter, when they are convicted out of Scripture; but fall upon accusing of the very words of God? and that three waies: First, that they are not of authority: Secondly, that they are diversly spoken, obscure, doubtfull: That, finally, they are imperfect, not containing all truth. At last they fix upon traditions, which they think to be more perfect then the Scriptures they received from the Apostles. All the Popish Masters now these hundred yeeres past, have after no other way handled this argument, then what was the proper way of Hereticks of old: For, as often as they are convicted by our men out of Scripture, do not they disswade any meeting or encounter? That it is a vaine thing to draw a wooden saw with us? Doe they not fall upon accusing the Scriptures themselves, that they have no authority, but what they have from the Church? That they are most obscure, and diversly spoken? That by reason of their imperfection, all truth cannot be found in them? Doth not at length all their disputation end in tradition? See the disputes and discourses of the Scriptures in *Bellarmino*, *Stapleton*, *Lindanus*, *Hosius*, *Valentian*, and others. Poperie then (I hope) understands whole successors the Scholastick Synagogues, and Canonically in this part are; and what principle of faith, which is beleaved, hath by unworthy tearing and

and blaspheming fallen from the faith; and hath made the way of salvation unpas-
sable, both to it selfe, and friends.

24. Secondly, to shake saving Faith, by which we beleve unto righteousness,
and to pull it out of mens hearts, is to fall from the Faith, and to overthrow faith,
both to themselves and others.

25. Saving faith, by which we beleve unto righteousness, is not onely an assent
or knowledge of these things, which, concerning God and Christ, are written in
Gods Word; but especially a confidence in the promises of the Gospell, concerning
remission of sins for the merits of Christ. 26. Neither doth this stick in the
Rom. 10. 11. braine but it is rooted in the heart; because, *With the heart we beleve unto righteous-
nesse.* 27. Hence the Apostle defineth faith, *to be the subsistence of things hoped for:*
because, it makes these objects of our hope, as it were really present in our hearts
and minds. 28. *And the evidence of things not scene,* because it subdues mens minds
and hearts, causing in the one a sure assent to those things, and in the other a sure
confidence. 29. Hence *Austine, de Fide & Symbol. c. 1. Let us professe that Faith
with our mouth, which we carry in our heart.* 30. That faith which sticks only in
the braine, without assurance in the heart, or, which doth not worke by charity,
it is a vaine and dead faith, and the peculiar faith of hypocrites and Devils. 31. For,
to beleve that God is God, and that Christ is Christ, will no more help thee,
then to beleve that Venice is a rich City, in which notwithstanding thou hast ne-
ver a house. 32. This saving faith, by which we beleve to righteousness, Po-
pery shakes by divers wayes, and plucks it up out of mens hearts. 33. It makes
saving faith, not a knowledge, but ignorance, with an implicite assent to those
things which the Church beleves.

The Assertion.

All these Themes, by which the nature of justifying and saving Faith is explain-
ed, the Jesuit neither did shake, nor did he go about to do it; but some of them
he so indeavours to elude with lyes and calumnies, that he hath so much the more
exasperated the ulcers of Popery. First, he saith, *That Parry lyes, in saying, that what
Popery teacheth is contrary to the Apostles definition; to wit, that Christian Faith is a
knowledge.* But indeed, the Jesuit lyes, in saying that Parry did object this against
Popery.

*So much of the Assertion of the Secular Theme was found among Parrie's
blotted papers; but the rest of his papers were lost in the plundering of his Li-
brary by wicked hands at Heidelberge.*

Follow the rest of the Themes.

34. That saving Faith is a confidence of Gods mercy; this it condemneth for
Heresie. 35. It contends, that justifying Faith is separable from love, and from
all spirituall and morall vertues. 36. It will not yeeld that there is any certainty
of Faith, but that it is conjecturall, such as opinion is. 37. Of which no man can
be assured with himselfe that he hath it, except in opinion. 38. Much lesse can
any man certainly confide of the grace of God, of remission of sins, of justifica-
tion, and salvation. 39. Because it is alwaies joyned with anxiety, feare of de-
ception, and doubting. 40. Which, indeed, is not faith raising a sinner, but opi-
nion, tormenting wavering consciences. 41. For, the Locusts of the bottomlesse
pit, were to torment men five months. 42. But also, it is a doubting, accusing
God of a lye, and blaspheming. 43. Popery then is fallen from faith, and hath
overthrowne faith to it selfe and friends, in shaking so many wayes that faith by
which we beleve unto righteousness. 44. Thirdly, to overthrow the ground of
salvation, concerning justification by faith, by the imputed righteousness of faith,
and merit without workes, is to fall from the faith of the Gospell, and to over-
throw salvation. 45. For, the Apostle saith, *We conclude then, that man is justified
by faith, without the works of the Law.* 46. And, *Blessed is the man, to whom God im-
puteth righteousness without works.* 47. And, *Being justified by faith, we have peace
with*

Rom. 3. 28.

Rom. 4. 6.

Rom. 5. 1.

with God. 48. And, By the righteousness of one man; to wit, Christ, grace hath abound- Rom. 5. 18.
 ed to all men, to the justification of life. 49. And, Knowing that man is not justified Gal. 2. 16.
 by the works of the Law, but by the faith of Christ Jesus. 50. But whosoever are under Gal. 3. 10.
 the works of the Law (or will be justified by works) are under the curse. 51. This founda-
 tion is diversly overthrowne by Popery. 52. It denies, against the Apostles
 words, that man is justified by faith without works. 53. It Anathematizes those
 that beleeve, that they are justified by the imputation of Christs righteousness
 without works. 54. It teacheth, that we are not justified by faith, but are dispo-
 sed to justification. 55. It teacheth, that charity (which in the Saints is as cold
 almost as ice, it is so far from being perfect) is the habit of perfect righteousness.
 56. It teacheth, that men are justified by the perfection of their virtues, or good
 works. 57. That which was the faith heretofore of Philosophers and Pharisees,
 is at this day the faith of the Turks and Jews, the name of Christ being changed.
 58. It teacheth, that Christ hath merited for us power to merit; that it is in us to
 merit life eternall, by this power flowing from Christs merit. 59. So it blas-
 phemes Christs merit, substituting instead of it their owne proper merits. 60. So,
 whilst it goeth about to elevate men to heaven, being puffed up with the pride of
 their owne merits, it tumbleth them downe to hell; which is common to it with
 the Alcharron and Thalmud. 61. Therefore Popery, by pulling and shaking the
 ground of salvation about justification of sinners before God, by so many wayes,
 is fallen from the faith of the Gospell, and hath overthrowne salvation to it selfe
 and friends. 62. Fourthly, To defend false doctrines, impious, blasphemous, re-
 pugnant to holy Scripture, and the foundation of faith, is to fall from faith, and to
 overthrow salvation. 63. Popery defends innumerable such stuffe (besides what is
 now said:) take these few examples: 64. It defends corruption by Adams fall, or ori-
 ginall sin, not to consist in any evill quality, nor to be a sin, but the punishment of
 sin; and such a defect as is the crookednesse of the finger or leg; that it is not a-
 gainst, but besides the Law, which is directly against Scripture, affirming, Every Gen. 8. 9;
 imagination of mans heart to be evill, from his youth upward. & 8. 21.
 65. Another falshood it teacheth, in saying, Some sins of their owne nature to be veniall, and to be pard-
 oned rather then punished; against this Scripture, *The wages of sin is death.* 66. An- Rom. 6. 23.
 other falshood is this, That the naturall mans free-will is not the servant of sin,
 against this Scripture, *You were the servants of sin.* 67. And that they can co-operate Rom. 6. 10.
 with the first grace; against these Scriptures, *When you were dead in your sinne: The*
wisdom of the flesh cannot be subject to the Law of God. 68. And that of two hearers Ephes. 2. 5.
 of the Word, the one beleeves, because he was willing; the other beleeves not, be- Rom. 8. 7.
 cause he would not co-operate with grace; against this Scripture, *What hast thou*
that thou hast not received? 69. And this falshood, that the grace of God, by which 1 Cor. 4. 7.
 we are said to be saved, is a generall influx, indifferent, which can receive a good
 or evill specification, according to the naturall mans will. 70. Or, that it is a spe-
 ciell influx, but onely suasive, the efficacy of which is in mans will; against these
 Scriptures, *God giveth to will and to do.* And, *No man can come to me, except the Father*
draw him. 71. Another impious falshood, That they whom God predestinated to Phil. 2. 13.
 glory, were by their fore-seene merits predestinated, or after and for their fore- John 6. 44.
 seene merits; against these Scriptures, *Before the children had done good or evill. He*
elects us before the foundation of the world, that we might be holy, and without blame. He
elects us according to the purpose of his will unto the praise of the glory of his grace. Rom. 9. 11.
 72. Which Pelagian dreame, is not to be called predestination, but post-destinati- Ephes. 1. 4, 5.
 on. 73. Another impious falshood, that they can absolutely fulfill Gods Law,
 against this Scripture, *In many things we offend all.* And, *What was impossible to the*
Law. 74. Yea, that they can do more then by the Law they should do; against Rom. 8. 3.
 this Scripture, *When you have done all you can, say, We are unprofitable servants, we*
have done what we ought to do. 75. Yea, that they can be free from all sin in this life. Luke 17. 10.
 if they will; against this Scripture, *Surely there is none just upon earth, who doeth good,*
and sinneth not. 76. Of this the Pelagians of old did brag, therefore were bid blot
 out of the Lords Prayer these words, *Forgive us our sins*; that is, to make an offici-
 out.

- ouslye, or to mock God. 77. And another impious fallshood, That by good works they merit life eternall of condignity; against this Scripture, *Life eternall is the gift of God.* 78. Another fallshood, That by reason of their good works, they can be confident in the day of Gods judgements; against this Scripture, *Lord, if thou observe our sinnes, who can indure it.* 79. Another blasphemy, That by their merits they make God indebted to them, that if he do not give them life eternall, he must be unjust; who, forsooth, may be sued for such an injurie; against these Scriptures, *We are debtors. Who gave to him first, and it shall be restored to him? What art thou that answerest God?* 80. And it is no lesse blasphemous, that Christ alone is not our Mediatour, but the Saints Canonized by the Pope make Intercession for us, as mediators in heaven; against this Scripture, *There is one Mediatour of God and man, the man Christ Jesus.* 81. Such as this, that They who depart in the faith, go into Purgatory fire, to suffer for their veniall sins; against the Gospell, *Blessed are they from henceforth who die in the Lord. He that beleeveth in me hath life eternal, neither doth he come into judgement, but passeth from death to life.* 82. Another hypocritical fallshood is, That the Sacraments instituted by God, are not signes of grace confirming faith, but vessels containing and confirming grace by the work wrought; against this Scripture, *Abraham received the signe of Circumcision, the seale of the righteousness of faith.* 83. And this also of the seven Sacraments of the New Testament, unknowne in the Gospell, and in the primitive Church. 84. And this also of forbidden meats, which in the New Testament the Apostle calleth the doctrine of Devils. 85. And this doctrine which prohibits Bishops to marry; against this Scripture, *Let a Bishop be the husband of one wife.* 86. And this blasphemous fallshood, That the Priests, by the five words of consecration, do transubstantiate in the Masse the Host into the very body of Christ, daily sanctifying it to God the Father, and destroying it for the sins of them that live on the earth, or that are dead in heaven and Purgatory; against these Scriptures, *Christ dieth no more. By one oblation he hath consummated all.* 87. And who is able to rehearse their other fallshoods, impieties, and blasphemies, concerning the Cup, of which, sacrilegiously they have robbed the people; of Contritions, Confessions, Satisfactions, Indulgences, Jubilees, Holy-dayes, Fastings, &c? 88. Therefore Popery, by maintaining so many false, impious, blasphemous doctrines, hath fallen from the faith, and hath overthrowne salvation both to it selfe and friends. 89. Which apostacy from the Faith, the Spirit hath plainly fore-told, *That in the latter times some shall fall from the faith, giving heed to deceiving spirits, and doctrines of Devils; speaking fallshoods, forbidding to marry, and commanding to abstaine from meates, which God hath made to be received with thanksgiving.* 90. The Apostle also foretold, that this apostacy should be the signe of revealing the Man of sin, and son of perdition; that is, Antichrist. 91. This is that great earth-quake, by which Christ, the Son of righteousness, was made black as a sack-cloth; the Moone, that is, the Church, was turned into blood; the Stars, that is, the Bishops fell from heaven to earth; the firmament of the Scripture being fouled up, departed in the second vision of the Revelation. 92. This pestilent fume, whilst the fifth Trumpet blew, openly flying out of the bottomlesse pit, by Antichrists meanes, that apostaticall Star; the black enchantments of Papall decretals, and of Schoole Divinity, by which Christ, the Son of righteousness, and the heire of heavenly doctrine was obscured, and the innumerable vermine of Clericall and Monasticall Locusts, eating up the greene pasture of the Church, and tormenting men, were brought into the Christian world, in the third vision of the Revelation. 93. These are the great blasphemies (but yet not all) to which the Beast that came out of the sea opened his mouth: And this is the Dragon-language of that earthly Beast, making shew of the Lambs two hornes; in the fourth vision of the Revelation. 94. These are the darkneses with which his kingdome was obscured, when the fifth Violl was powred out upon the Beasts throne, &c. in the fifth vision of the Revelation. 95. We have the apostacy of Popery from the Faith, fore-told long agoe by the Angel to *John*; and, the revolution of an age being accomplished, it is revealed againe by the renewed light of the

the Gospell. 96. Which was the most urgent cause why our Parents forsooke Popery; and this is the cause why we do the same; and so it is concluded, 97. That a Church apostatizing from faith, is to be deserted and forsaken; for, *What union is there betwene light and darknesse?* 98. Popery is that Church that is fallen from the faith, as is said: 99. Therefore Popery is to be deserted and avoided.

II. The horrible Idolatry of Popery.

100. God onely is to be religiously worshipped. 101. For, Religion by *Lactantius* his definition, is the bond of piety, by which we are bound to God, or by which God doth binde man to himself. 102. By *Cicero* likewise, Religion is that, by which we are carefull, by reverend Ceremonies, to adore that supreme Nature which we call God. 103. Religion differs from superstition, saith *Lactantius*; because Religion is a true worship, superstition is a false one. 104. Religion then given to creatures, or to any thing besides God, is false, which the Scripture calls Superstition and Idolatry. 105. For, Idolatry is a fictitious or superstitious worship of God: 106. Of which there are two principall kindes; one is when a fictitious deitie is worshipped; that is, when instead of the true God, or besides him, religious worship, due to God alone, is exhibited, either outwardly or inwardly, to any thing that is existent, or but fained. 107. This is forbid in the first Commandement, *Thou shalt have no other Gods but me.* 108. Such was the Gentiles Idolatry in their Religious worship of feigned gods; inwardly, by trusting in them; outwardly, by Ceremonies, and erecting of Statues to them. 109. Such Idolatry is covetousnesse with the Apostle, when, with inward confidence, we worship money instead of God. 110. The other Idolatry, is error in the kinde of worship; when a worship is devised to be exhibited to God, which either he hath not commanded, or hath prohibited; that is, when we devise Statues, and Ceremonies for him. 111. This is forbid in the second Commandement, *Thou shalt make to thy selfe no graven Image, &c.* 112. Which is expounded in Deuteronomy, *Do not seeke after the gods of the Gentiles, saying, As these Gentiles have worshipped their gods, so will I. Thou shalt not do so to the Lord thy God, for every thing that is abomination to the Lord, they did unto their gods, which I hate.* 113. For, what is properly will-worship in respect of the manner, becomes Idolatry in respect of the object. 114. For, to worship God with a strange worship, is to give him another will then he hath; therefore, it is to feigne another God, or to worship an Idoll instead of God. 115. Such Idolatry it is when God is painted, and is fained to be worshipped in that picture. 116. Such also is the worshipping of God by Statues, and Images of creatures, celestially or terrestrially, put up for the honour of God, or of his Saints; whether that worship be devised to be terminated or bounded within the Statues, or Saints, or to be emanent and transient to God. 117. Against both these God speaketh, *Deuteronomy* 4. 15, 16. thus, *Take heed to your selves (for you saw no similitude in the day that the Lord spake to you in Mount Horeb) lest you defile your soules, and make to your selves any graven Image, the similitude of any figure, the Image of male or female, &c.* 118. In the New Testament especially, when God will be worshipped in spirit and truth, wee are strictly commanded to flie from Idolatry and every kinde of superstition, *Beware of Idols. Flee from Idolatry, and every kinde of superstition. Let no man seduce you with will-worship.* 119. All Idolaters are directly excluded from the kingdom of God; *Be not deceived, neither whoremongers, nor Idolaters, shall inherit the kingdom of God. Without are whoremongers, Idolaters, and witches.* 120. But Popery, for now a thousand yeares, is altogether made up of filthy superstitions, and by impure Idolatry is every day more and more profaned. 121. Who is able to reckon up the infinite, vaine, and impious superstitions, to which daily men give themselves in Popery with great devotion, to pacifie Gods anger, to merit pardon for sins, to redeeme finnes, and the paines of hell, and purgatory, devised to enrich the

Exod. 10. 3.

Exod. 20. 4, 5.

Deut. 12. 30,

31.

ἰδωλοθρησκεία.

εἰδωλολα-

τρεία.

1 John 5. 21.

1 Cor. 10. 7.

Colos. 2. 8.

the Priests? Such are, Prayers, and watchings for the dead, their yeerely septimes and trentals, the treasure and suffrages of the Church for Purgatory, pilgrimages to the Images of Saints, to holy places, to the bones and reliques of Saints, their fraternities, religious dedications of Churches and Altars, their exorcismes, consecrations of Images and graves, the baptising of Bells, using of God-fathers to that purpose, the choise of meats, their quarterly and Lent fasts, their religious and consecrated clothes, canonical houres, devontie processions, perambulations, bacchanals, consecrations of Priests, anointing of the sick, exorcising of Chrismes and Fonts, clipping and shaving their hooded coats, surplices and quire-robes, candlesticks, consecrated waxe tapers, lampes, glasse viols, torches, tippets, banners, censers, drums, wafer coffers, little bells, holy waters, with their exorcismes; hallowed salt, hallowed wafers, exorcised herbs to chase away devils, ringing of bells against thunder, little Images of Saints wrapped up in clouts, the Letanies of Saints, confessions, satisfactions, rosaries, consecrated palme branches, Asses crowned with palmes, kisses and adorations of the Crosse, the Crosse laid up in the grave, their Mattins at the Sepulchre, their solenne tumults, their wooden bustling noise in the night; the ridiculous ascending of an Idol instead of Christ upon the cieling of the Church, their flinging downe of fire and water, their carrying about of the consecrated host, the innumerable Saints holy-dayes, to be kept under paine of mortall sin; indulgences, washings of feet and of Altars, the waxen Images of the Crosse, their *Agni Dei*, and innumerable such like toyes, full of superstition, Magick, and Idolatry. 122. Which the ambitious Bishops, chiefly the Popes, to please the people, have borrowed from Gentilisme, and, that they might seeme to have the more divinity, have transferred them from Judaisme to the Christian Religion; all which our Saviour, in one word, hath overthrowne, saying, *In vaine do they worship me, teaching for doctrines mens traditions.* 123. So much the more horrible is the Romish Idolatry, in that it placeth in Temples, Images and fictitious Statues to the most holy Trinity, the most incomprehensible and invisible God: which Images they worship with wax candles, Incense, geniculations, groanings and vowes, as religiously as they do God himselfe. 124. That they hang up, and againe crucifie Christ our Saviour, now gloriously reigning in heaven; and set up his Image of wood or stone in all their Churches, and corners of their streets, and high wayes, to be worshipped devoutly by the faithfull, under paine of death, to the great scandall and mockery of Infidels. 125. That they worship as devoutly the wood of the Crosse, as Christ himselfe. 126. That they account as sacred and venerable the signe of the Crosse in the forehead, or in the aire, or upon any thing, as it is expressed by the finger, against the power of the Devill, and good for hallowing of themselves. 127. That under the species of the Host, they really offer, sacrifice, destroy; that is, kill, and crucifie Christ (being alive and glorious) every day in the Host more wickedly, then the souldiers did, when they crucified him in his humility. 128. That it exhibits the Host of bread, being elevated in the Masse, to be adored for a God; the beholders, before they eate, knocking their breasts, they worship on their face, and say, *Thou art God my Redeemer.* 129. That it hath private Masses in every corner of their Churches for the quick and the dead. 130. That it makes Masses, concerning the Crowne of thornes, the three nailes, and Christs foreskin, for Sailers, for Travellers on foote or horse-back, for great bellied women, for women in travell, for barren women, for such as are sick of a quartan or continuall fever. 131. That besides their innumerable fictitious reliques, as they call them, Christs consecrated slippers, as an antidote against sin, are shewed to religious people, to be gazed upon, which Pope Stephen did at Ravenna. 132. That it religiously worships, adores, invokes dead men which it hath made Saints, crying out to them, Saint Peter, S. Hyacinth, Have mercy on me, save me, open heaven gates to me, give me health of body, &c. after the Pagan manner, who honoured, instead of gods, those men whom they thought were received into heaven, saith *Lactantius*. 133. That to the same dead men it consecrates Temples, Altars, Holy-dayes, Masses and Sacrifices, and placeth the same as tutelar gods over Cities and Provinces. 134. That

Mar. 15. 9.

Esay 29. 13, 14.

134. That it worships, honours, adores, for the soules health, the images and statues of the same men, in their temples, narrow lanes, and streets. 135. That they have erected to the Virgin *Mary* more sumptuous statues, then to God or Christ, being trimmed with gold and silk; and consecrate to the same, waxe candles, temples, holy-daies, priests, and masses. 136. That it devoutly, night and day, invokes the Virgin *Mary*, stiling her, The gate of Paradise, the mother of mercies, the life and sweetnesse, the treasurer of grace, the sanctuary of sinners, the atoner of wickednesse, and mediatrix of men; and so it leaves nothing but bare words for Christ. 137. That it salutes every day *Mary* the Queen of Heaven in that habit or worship, which, among the Pagans, was proper to *Isis*; which *Apuleius* the Platonist, that he might be transformed again from his Asinine shape to a humane, humbly called upon, *Queen of Heaven, or thou beautifull Ceres, &c.* 138. Demanding that *Mary* should command her son, by the right of her motherhood, it roares out these words, *O happy mother, which expiates our sins by right of thy motherhood, command our Redemer.* 139. That in Poperie, neither God nor Christ, but *Mary* only is the *Alpha* and *Omega*, the haven and wind of salvation to all men, in that hymne; *Thou only hope of the miserable, the true mother of orphans, the ease of the oppressed, the physick of the sicke, and all things to all men.* 140. That in Poperie *Mary* is truly their God, seeing that upon her they have conferred the whole honour due to Almighty God alone, by a most horrible sacriledge in *Maries* Psalterie; praying to her as to God, and adulterating the holy Scriptures: *Lady, in thee have I trusted, let me never be confounded. I trust in the Lady. Mother save mee. The heavens declare thy glory, O Virgin mother. Be mercifull to mee, O Lady. Incline thine eare to me, O Lady, and heare mee. Save mee, O Lady, for thy names sake. In thine hand, O Lady, there is life and salvation. Wash away all our sins, and heale all our infirmities, O Lady. Into thine hands, O Lady, I commend my spirit. In thy name, O Lady, every knee bowes it selfe, both of things in heaven, on earth, and under the earth, &c.* 141. That, lastly, Poperie hath drowned the Christian world in the deep mud of these superstitions, and hath made drunk, with the cup of these fornications, the Kings and inhabitants of the earth, great and small, rich and poore, free and bond, as much as in it lyeth, hath drawn them with it selfe from Christ, to the hazarding of their eternall salvation. 142. This is that holy Citie, trod upon by the Gentiles, that is, the Church wasted by the Gentilizing Romans, as Jerusalem was trod upon by the Roman Gentiles, and that for forty two moneths, thirty foure of which (if wee may ghesse) are almost gone; God grant that the other eight moneths of their treading may be shortened for the Elects sake: in the third vision of the *Revelation*. 143. This is that spirituall Sodome, the filthy shop of whoredomes, and of spirituall and corporall Sodomites (for these love to goe together) of whom long since *Petrarch* spoke, *Whoredomes, rapes, incests, adulteries, are now the sports of Pontificiall wantonneffe*: in the same vision of the *Revelation*. 144. These are the blasphemies, to which the Beast out of the sea opened his mouth, *against God and his Name*, whose whole glory he hath translated to his Idols, yet (as it will follow) upon himselfe: 145. And *against his Tabernacle*, the Church, which hee hath defiled with the poyson of pestilent doctrine, hath seduced with lying signes, and hath by horrible idolatry thrust into destruction: 146. And *against those that dwell in heaven*, upon whom, against their wills, they have, for their own gain, thrust divine honours, untill they compelled them to succeed into the place of the Gentile Idols, and have wearied them with divers and sordid offices; giving to one the charge of Hogs; to another, of Horses; to the third, of Asses: making such a Saint the tutelard god of such a towne: another, the furtherer of such a trade: another, the curer of such a disease, or driver away of such a calamitie, &c. in the fourth vision of the *Revelation*. 147. This image of the Beast, is that imaginary Kingdome of Popery, filling temples, chappels, streets, cathedrals, with images, pictures, altars, lamps, holy-water pots; which kingdome or image who adores not, is murdered: in the same vision of the *Revelation*. 148. This is that great Babylon, the mother of fornications and abominations of the earth, with whom the Kings of the earth have

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committed fornication, and with the wine of whose fornication the inhabitants of the earth are drunk; in the same vision of the *Revelation*. 149. We have the horrible Idolatry of Popery, into which Gods worship is converted, long since fore-told by the Angel to *John*, and now, after the revolution of an age, detected, by the renewing light of the Gospel. 150. Which other cause was most urgent for our fathers to forsake and avoid Popery; and so we conclude, 151. That an Idolatrous Church is to be forsaken and avoided, because 'tis written, *Flee from Idolatry*. 152. Popery is such an Idolatrous Church, as is said. 153. Therefore Popery is to be avoided and forsaken.

III. The Antichristian tyranny of Popery.

154. The damnable apostasie, and horrible idolatrie of Poperie, is too great a cause, why we should flee from it. 155. How much more detestable is it, by the accession of Antichristian tyrannie? 156. Yet this is more properly the fault of the head, when these others have invaded the whole bodie. 157. The two former mischiefs have begot this third, or necessarily gone before them. 158. For, if the Christian world had not been seduced by apostasie, fascinated by idolatrie, it had never submitted it selfe to the slavery and yoke of Antichristian tyrannie. 159. It is tyrannie to oppress & undo a Common-wealth got by right or wrong, against all right and equitie. 160. The Pope hath invaded and oppressed the Church & State of Christendom with a double tyrannie, to wit, spirituall and corporall. 161. He invaded the Church in a spirituall tyrannie, when, by his pride, he overthrew the Apostolicall discipline of the Church. 162. The Apostolicall discipline was Oeconomieall, that under one head, or master of the family (our Saviour having gone to heaven, as it were into a far countrie) divers household servants, as Apostles; and, after them, Bishops, equall in power, should every one of them disperse their owne talents, according to every mans place, for the benefit of the house of the living God. 163. For, *Let a man so esteeme of us* (saith the Apostle) *as of the ministers of Christ, and stewards of the mysteries of God*. 164. And we reade, that Christ, ascending into heaven, gave to the Church, besides Apostles, Prophets, and Evangelists, Doctors also and Pastors, or Bishops. 165. But wee reade not, that hee gave to the Church a Prince of Priests, or high Pontifice. 166. For there is but one Bishoprick (saith *Cyprian*) which is communicated by parcells to every one. 167. Neither any of us, saith the same Father, hath made himselfe a Bishop of bishops; or, by tyrannicall tyrannie, doth compell his colleagues to a necessitie of obedience. 168. But, when the Church began to increase, and withall, the ambition of Bishops; for orders sake, because Rome was the head of the Empire, to the Bishop of old Rome the first seat was given. 169. Yet observing the Canon under written by *Austines* hand, the Bishop of the first seat is not called the Prince of Priests, or high Priest, or any such like thing; but only the Bishop of the first seat. 170. This order, and this Oeconomieall discipline, continued in the Christian Church for six hundred years after Christ. 171. *Boniface* the Third was the first that was stirred up by Satan, out of desire of government and pride, to break downe the bars of Apostolicall discipline, and with much contention played the Tyrant in the Church, being pronounced universall Bishop by *Phocas* the Tyrant: But, by the sentence of *Gregory* his predecessor, Antichrist was declared to the world. 172. From him began these words of tyrannie to be used in the Roman See, left their tyrannie might not be knowne, *So we will, So we command*. 173. In the Chaire of universall pestilence scarce did he sit one full yeare, according to the Proverb, *Too rigid Lords never raigne long*. 174. From thence the fume of Catholick pride by Satan was blowne upon the Romane Chaire, which hath propagated the Ecclesiasticall tyrannie, and encreased it unmeasurably. 175. Hence the Pope hath an heavenly power. 176. The Pope hath the same

Consistorie

Consistorie with God, the same Tribunal with Christ. 177. The Pope is a certaine Deitie, representing some visible God. 178. The Pope hath all lawes within the cabinet of his breast. 179. The Pope is Bishop of the whole world, to whom all Bishops and Patriarchs ought to be subject necessarily upon salvation. 180. The Pope is an universall Prince, King of kings, and head of all within the militant Church. 181. The Pope hath all men for his subjects. 182. To the Pope every humane creature is subject. 183. To the Pope all power is given, in heaven and earth. 184. The Pope is made Judge over the angels. 185. From the Pope there is no appeale, no not to God. 186. The Pope is above all Councils; he alone hath power to call, direct, confirme, disanull them. 187. The Pope conferres jurisdiction upon all Bishops. 188. The Pope cannot submit himselfe to Councils. 189. The Pope makes lawes to compell the conscience. 190. The Pope alone judgeth all men, but is judged of none. 191. If the Pope should send head-long to Hell many thousands of soules, no man must say, Why doest thou so? 192. The Pope can doe all that God doth. 193. The Pope is neither God, nor angell, nor man, according to that Verse, *O Pope, the amazement of the world, who alone art the greatest of things, thou art neither God, nor man, but a neuter between both.* 194. Yea, the Pope is God. 195. The Pope is the cause of causes, and Lord of lords. 196. The Pope is Gods supreme Vicar; and whosoever speaks the contrarie, is a lyar. 197. We must stand to the Popes judgement, though the whole world should think to the contrarie. 198. None is equall to the Pope, but God. 199. The Pope is the head and bridegroom of the Catholick Church. 200. Hence we must beare, and with pious devotion endure the yoke, which is imposed by the holy See, though it may seem intolerable. 201. But hee that makes himselfe a God, the Churches husband, is not hee the enemy of God, and of Christ, even the Antichrist? 202. Now, except the Serpent devoure the Serpent, it cannot become a Dragon, as it is in the Proverb. 203. So, if the Pope had not devoured the Roman Empire, he had not been Antichrist. 204. With the spirituall tyrannie hee snatched also the secular. 205. By vertue of that feigned patrimony of *Peter*, or of the Church, let the Pope be one of the Princes of Italy, by humane prescription. 206. The Pope, being clothed with the Emperiall robe, and crowned with the Emperors crowne, holding the sword in his hand, and saying, *I am Cesar*, is not he the Tyrant of the Empire, and *Cesars* enemy? 207. Neither did any one Pope this by chance; the Papall ambition, for these eight hundred years, hath devoured the Roman Empire, and trod upon the Emperors. 208. The Emperor should take the oath of allegiance and obedience to the Pope. 209. The Emperor should depend on the Popes judgement, and not the Pope on the Emperors, as is said. 210. The Emperor should bow himselfe to the Pope; whilst hee takes horse hee must stand by as a Lackie, and must hold his bridle and stirrop. 211. At a feast, the Emperor should hold water to the Pope whilst he washeth his hands. 212. The Emperor ought to carry the first dish to the Popes table. 213. The Pope can excommunicate, depose, and kill the Emperor. 214. The Pope hath power over all Kings and Princes, over all the Kingdomes of the world, directly, or indirectly, and can give them to whom hee will. 215. Hence the Pope hath two bodies, and two chiefe Pontificalities, like another *Numa Pompilius*: One way hee is like the Gentile Archflamine; another way like the Roman Emperor, after the Emperor left off the profane title of *Pontifex maximus*, which *Gratian* did first abandon, as some think. 216. Hence he is armed with two swords, the spirituall and secular; because *Boniface* the Eighth said, *Behold, here are two swords.* 217. Neither did he obtaine this great tyrannie by force onely, at which you may wonder; but by art also, and that three waies: by Simonie, by Cunning, and by Cursing. 218. By Simonie, he made all the Clergie throughout the world subject to him; in selling the sacred wares of Patriarchats, Bishopricks, Abbacies, Canonries, fat Prebends, Annats, Palls, Matrimoniall cases, Reservations, Dispensations, Absolutions, Indulgences, Purgatory fire, Humane soules; lastly, of Hell and Heaven: he drew to Rome the treasures of Kings, Churches, and Nations;

Luke 22.38.

And what could not the Popes monie doe? 219. By deceit, especially of three sorts, as it were with so many spells, he did so enslave the Christian world to him, that not to obey his words, deeds, and beck, by a blind obedience, was counted an hainous crime. 220. First, by a forged Vicarship of Christ, and Saint Peters seat and succession; then by the pretence of the Roman Catholick Church, to which all, upon necessitie of salvation, must be subject: by which vizard, as by Gorgons head, they turned, as it were into stones, Kings, and the inhabitants of the earth, both great and small, rich and poore, free and bond, and had them at his beck. 221. To these he added prodigies, and lying signs, and sometimes poysoned hosts, by which he proved himselfe a God in the very event, according to the Apostles oracle, *Whose coming is after the working of Satan, with all power, and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse.* 222. Hee did easily suppress, by stirring up the people, and absolving them from the oath of allegiance to those Princes, whom he struck with the thunder of excommunication, if they seemed to slight it. 223. By this meanes, Gregory the second drove out of the Exarchat of Italy, Philip and Leo, Emperours of the East, because they forbade Image-worship, which is condemned by Gods word. 224. And a little after, Pope Leo (the Eastern Emperours upon the same pretence being quite driven out of Italy) challenged to himselfe the Roman spoiles, invaded the whole Exarchat; neither did hee ever restore it againe to the succeeding Emperours, though

2 Thes. 2. 7, 10. Image-worshippers. 225. This then is that man of sin, sitting in the Temple of God as God, and exalting himself above every thing that is called God. 226. This is that double beast, having a double rising, out of the sea and earth, like an Amphibion, and of two formes, of a double nature, in emulation of Christ: both as a secular Monarch, and as an Ecclesiasticall seducer; the Antichrist, figured in the fourth vision of the Revelations. 227. This is that Whore, clothed with purple and scarlet, drunk with the bloud of the Saints and of the Martyrs; curbing with a bit the beast which she sits upon; in the fifth vision of the Apocalyps. 228. This is that Babylon, great, proud, tyrannicall, saying in her heart, *I sit as a Queen, and am no widow, nor shall I see mourning.* 229. Here we have the double tyrannie of Poperie, of old fore-told by the Angel to S. John; and now, after the revolution of an age, detected by the renewing light of the Gospel. 230. Which third cause was most urgent for our fathers to forsake, and for us to avoid Poperie: And so we conclude. 231. The tyrannicall Church, Babylon, is to be deserted and avoided, according to the voice from heaven, saying, *Goe out of her, my people, lest you be partakers of her sins, and receive of her plagues.* 232. The Pontificalitie with Roman Poperie, is a tyrannicall Church, and Babylon. 233. Therefore the Pontificalitie with Poperie was to be deserted, and is to be avoided. 234. Whosoever then continues a Papist formally (as they speak) that is, whosoever dies without repentance in this Apostasie, and in this Idolatrie, and under this tyrannie of the Pontificalitie and Poperie, shall, without doubt, perish eternally. 235. In saying of this we condemne not, nor do we teach, that their persons should be deserted or avoided (God is our witnesse) but onely their errors and excesses above named, which are condemned by Gods word. 236. But rather, charitie so commanding us, we heartily pray to God for all that live in Poperie; for kings and subjects, for great and small, for the Pope himselfe and his whole Clergie, that, according to his great mercie, he would open the eyes of their hearts, and would convert such as are to be converted, and save such as will be saved, being sealed with the seale of God in their fore-heads, for Christ Jesus sake our Lord. To whom be glory, power, and honour for ever. Amen.

Rev. 17. 1, 7.

Rev. 18. 4.

Rev. 18. 7.



The CREED of blessed *Athanasius*, concerning
the most sacred Trinitie, and the Incarnation of our Lord
JESUS CHRIST, the Son of God: With the
Notes of D. David Parrie.

Of the Catholick Faith, concerning the Trinity.

ARTICLE I.

1. Whosoever would be saved, before all things it is needfull, that he hold the Catholick Faith, which, except every man keep whole and inviolate, he shall doubtlesse perish everlastingly.

The Declaration.

1. **W**hosoever.] So the necessitie of the Catholick faith to salvation is everywhere declared in Scripture. *Mar. 16. 16. He that beleeveth, and is baptised, shall be saved; but hee that beleeveth not, shall be condemned.* Where it is manifest, that the first thing required, is the beliefe of the Trinitie, out of *Mar. 28. 19. Hob. 11. 6. Without faith it is impossible to please God: Therefore it is impossible to be saved. 2 Thes. 1. 8. The Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. They then that know not God, nor obey the Gospel, they hold not in every point the Catholick faith; therefore cannot be saved, but shall doubtlesse perish everlastingly.*

ARTICLE II.

2. And this is the Catholick faith, 3. that we worship one God in Trinitie, and the Trinitie in unitie, 4. neither confounding the persons, 5. nor dividing the essence.

The Declaration.

2. **T**he Catholick faith.] That is called the Catholick or universall faith; not which is beleeved by all, but which is necessary to be beleeved to salvation by all. For so *Euphronius*, Presbyter, in his exposition of this Symbole of *Athanasius*, faith, That is called the Catholick or universall faith, that is the right faith, which the universall Church should hold. It is set down in two heads chiefly in this Symbole of *Athanasius*: to wit, the faith of the holy Trinitie; and the faith of the Incarnation and Mediation of the Son of God.

3. *That one God.*] This is the first and chiefe mysterie, by which Christian faith is disferned from the sects of Pagans, Jewes, Mahumetans, and Hereticks: For to them it is thought an absurditie, to worship one God in Trinitie, and Trinitie in unitie, that is to say, to worship and beleeve one God in essence, and three in persons

1 Cor. 8. 4.

Hebr. 12. 2.

1 John 5. 7.

John 1. 18.

sons, Father, Son, and holy Ghost : As though (forsooth) it were lesse absurd in humane reason (by which they measure faith) to beleeve the worlds creation of nothing, and mans of the earth, or as the Aegyptian seiges, of a bubble of water, and the resurrection of the dead, after they are consumed by worms, by the power of God, whilst notwithstanding they beleeve. But what we beleeve and determine concerning God, must not be measured by the shallow capacities of humane reason, from which the nature of God is most distant; but rather according to his divine will revealed in his word. Now, these testify, that the true and eternall God is but one in number and essence, *Deut. 6. 4. Heare, O Israel, the Lord our God is one Lord*, to wit, in essence. (For the name *Jeboviah* in Hebrew, is from *being*, and properly signifieth *essence* or *being*;) Hee is also three in persons, Father, Son, and holy Ghost. For Christ (*who is the author and finisher of our faith*) being willing, that in the New Testament all the Gentiles should by a new sacrament be consecrated into one faith and worship of 'one' true God, commanded all to be baptised in the Name of the Father, Son, and holy Ghost, as it were in the name and faith of one true God, consisting of these three *hypostases*, or persons: For the Father is expressly called *God*, or divine person, *Heb. 1. 3.* Now, *such as is the Father, such is the Son, and such is the holy Ghost*, Article 4. Neither are we baptised but in the Name of the divine *hypostasis*, or person; the Son then is a divine *hypostasis* also, and so is the holy Ghost: And these three divine *hypostases* are one and the eternall God. S. John did more clearly expresse this myserie of the Trinitie in unitie, saying, *There are three that beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one*. He calls the Son, the Word, usually. Now, by these three witnesses in Heaven, he understands either three Gods, or three divine persons. But not three Gods; for God is one: therefore the three divine persons are understood. And he sayes, that *these three are one*, either in essence, or in personalitie; but not in personalitie, for so they could not be three: therefore in essence. And for this cause he teacheth, that these three are one God in their will, and consent of witnessing.

It may be easily proved, that this myserie of the faith was not altogether unknowne to the Fathers of the Old Testament; but not so clearly manifest to all of them, as now. And, it is no wonder, seeing the full revelation both of this, and of other mysteries, were reserved for the ministry of the Son of God, manifested in the flesh, as the finisher of our faith, by Johns testimony, *No man hath seen God at any time, the onely begotten Son, which is in the bosome of the Father, he hath declared him*.

What the enemies of the blessed Trinitie, out of humane reason, or out of Scripture, maliciously depraved, use to dispute against this doctrine, shall be explained in the progresse of our disputation.

4. *Neither confounding.* As the Noetian, Sabellian, Patripassian Hereticks did; who, as they held but one God, so they would acknowledge but one person: sometime of the Father, sometime of the Son, sometime of the holy Ghost; using this reason for a principle, at this day common to Jewes, Mahumetans, and Hereticks, That of one individuall nature, there can be but one *hypostasis*, or person: which indeed is true of a finite, and created individuall nature; but of the divine, infinite, uncreated nature, it is false, as divine Oracles doe evince.

5. *Nor dividing the essence.* As the Tritheists doe, and have done, multiplying the essence of God, with the divine persons, against Scripture.

ARTICLE III.

6. For there is one person of the Father, another of the Son, another of the holy Ghost: 7. But the divinitie of the Father, Son, and holy Ghost is one, the glory equall, the majesty co-eternall.

The Declaration.

6. **For there is one.**] The distinction of the persons, that one is not the other; but the Father is one, the Son another, and the holy Ghost another, is evidently taught in Scripture. *John 5:32. There is another who beareth witness of me, and who sent me, even the Father: he it is that hath testified of me.* *John 14:26. But the Comforter, which is the holy Ghost, whom the Father will send in my Name.* *John 14:16. I will pray the Father, and he shall give you another Comforter.* But how the persons are distinguished, it follows in the eighth Article.

7. **But of the Father, and of the Son.**] Here the consubstantialitie and co-equalitie of the divine persons, is asserted against Arians, and Photinians, according to Scripture. *John 10:30. I and my Father are one,* to wit, in the divine essence; and therefore in strength and power; but in respect of the humane nature, the Father and Son are not one. *John 5:7. And these three are one,* to wit, in respect of the divinitie; and therefore in the unitie of will and testimonie. So we are baptised, not in the names of three, but in the name of one true God. *John 5:18. and John 10:33.* The Jewes understood that Christ made himselfe equall with God; but he did not equall himselfe with God in his humane nature; (for, so they might truly have said, that he had blasphemed;) but in the glory of his divinitie, and divine operations. *John 16:15. All things that the Father hath, are mine:* therefore that one and co-eternall majesty of the divinitie, which the Father hath, is also the Sons, and likewise the holy Ghosts: For, the Father and Son neither are, nor were from eternitie, without the holy Ghost: therefore of the three there is one divinitie, an equall glory, and co-eternall majestie.

ARTICLE IV.

8. Such as the Father is, such is the Son, and such is the holy Ghost: the Father uncreate, the Son uncreate, and the holy Ghost uncreate: the Father immense, the Son immense, and the holy Ghost immense: the Father eternall, the Son eternall, and the holy Ghost eternall. 9. And yet not three eternalls, but one eternall: as there are not three uncreated, nor three incomprehensible; but one uncreated, and one incomprehensible.

The Declaration.

8. **Such as the Father.**] Here is declared the co-equalitie and consubstantialitie of the divine persons, by the identitie of Gods essentiall attributes; because, as the Father, so the Son, and holy Ghost is uncreated, immense, eternall. Of the Father no man doubts. The Son is also uncreated; because hee was in the beginning of the creation; and he was God, and all things were made by him, and nothing was made without him which was made. He is also immense; because he makes his abode with the Father, and dwells in the hearts of all the faithful, *John 14:23. Ephes:3:17.* And, He is with us alwaies, even to the end of the world. Likewise eternall; because before the foundation of the mountaines were laid, before the hills he was borne, *Prov.8:25. John 1:1.* And, he is Alpha and Omega, the beginning and ending, the first and the last. *Revel. 1:8. and 21:6. and 22:13.* The holy Ghost likewise is uncreated; because, in the beginning of the creation, as the Creatour, he moved upon the superficies of the waters, *Gen. 1:2.* He adorned, or made the heavens, *Job 38:13.* He made, and he put life in Job, *Job 33:4. &c.* He is also immense; because he dwells in us, *Rom. 8:9.* 1 *Corinth. 3:16.* 2 *Tim. 1:14.* Hence Didymus saith well, If the holy Ghost were one of the creatures, he should have a substance circumscribed, as all things that are made, although they are not circumscribed: For, seeing the holy Ghost is in many, he hath not a circumscribed substance.

*John 1:1, 3.
Hebr. 1:2.*

Mat. 18:10,

*Didym lib. 1. de
Spiritu sancto.*

substance. Likewise eternall, because he was in the beginning of things, *Gen. 1. 2.* and because God was never without his Spirit.

9. *And yet not three.*] As the divine Essence is not multiplied with the persons, because there is one common to three; so the right faith forbids us to multiply Gods essentiall attributes with the persons, because they are one and the same common to three. As the Catholick faith then forbids us to beleieve with the Tritheists, three Gods, but worshippeth one God in Trinity: so it forbids us to say three uncreated, three immense, three eternall; but one uncreated, one immense, and one eternall it professeth to be in the Trinity.

ARTICLE V.

10. Likewise, the Father is almighty, the Son almighty, and the holy Ghost almighty; 11. And yet there are not three Almightyes, but one Almighty: even so, the Father is God, the Son is God, and the holy Ghost is God; and yet not three Gods, but one God. So the Father is Lord, the Son Lord, and the holy Ghost Lord; and yet not three Lords, but one Lord.

The Declaration.

10. *Likewise almighty.*] Here is further declared the coequality and consubstantiality of the divine persons, out of the unity of the divine attributes, and of the divinity it selfe; because, as the Father, so the Son, and so the holy Ghost is Almighty, and God, and Lord. Of the Father no man doubts. The Son is also omnipotent; because, whatsoever the Father hath, the Son hath also, and therefore omnipotency, *Joh. 16. 15.* And he is called expressly God almighty, *Rev. 1. 8.* and *4. 8.* He is also God, and the true God, *1 John 5. 20.* God blessed for ever, *Rom. 9. 5.* Where the Name of God doth surely signifie the Divine subsistence, and not the attribute onely of that subsistence: against two most impudent sayings of Socinus, That the simple Name of God, when it is given to Christ, doth no where signifie his subsistence: and that it is no where found in the Scripture, where the Name of God, being the subject, is necessarily referred to Christ. The first of these is refuted by divers places of Scripture, especially these, *Rom. 9. 5.* Of whom Christ is after the flesh, who is above all, God blessed for ever. *1 John 5. 20.* We are in that true one, in his Son Jesus Christ. He is the true God, and life eternall. The latter is false, both by these and other places, *Acts 20. 28.* God hath purchased the Church by his owne blood. *1 Tim. 3. 16.* God was made manifest in the flesh. He is also Lord. *Luke 2. 11.* To you is borne this day a Saviour, which is Christ the Lord. The holy Ghost is also omnipotent, Because all graces and divine operations one and the same Spirit doth worke, distributing them apart to every one as he will, *1 Cor. 12. 11.*

Likewise, he is that God and Lord, who spake of old by the Prophet *Isaiah, Acts 28. 25.* And by the mouth of *David, Acts 1. 25.* In whose Name we are baptised, *Mat. 28. 19.* And, who is a witness in heaven with the Father and Sonne, *1 John 5. 7.* The Hereticks cavill, that they finde it not literally written, that the holy Ghost is God: which is too frivolous a subterfuge. Where is it literally written, the Father is God, the Son is God? What faithfull man will require so many letters written, when the thing it selfe is written? Is it not plainly written, *1 John 5. 7.* The holy Spirit beares record in heaven? And presently after, The witness of God is greater? *Acts 5. 3.* Thou hast lied to the holy Ghost? Then by and by, Thou hast lied to God? *1 Cor. 3. 36.* You are the temple of God, and the holy Spirit dwels in you? And shortly after, *c. 6. 19.* You are the temple of the holy Ghost? He is also Lord; because we are as well baptised in the Name of the holy Ghost, (that is, into his worship, service, and obedience) as in the Name of the Father, and of the Son, *Mat. 28. 19.*

28. 19. and the Apostles call upon God, who spake by the mouth of David, *why did the Gentiles rage?* that is, they call upon the holy Ghost thus; *Lord, thou art that God, who made the heaven and earth, seas, and all things in them,* Acts 4. 24.

11. *And yet not three.*] See Numb. 8.

12. *And yet not three.*] But one Lord; to wit, Jesus Christ, 1 Cor. 8. 6. Is not then the Father Lord, nor the holy Ghost Lord? The Catholick faith doth thus reconcile this, that onely the Father is Lord, the Son and holy Ghost by the dominion of the deity common to the three Persons, which consisteth in the creation and government of all things: and from which dominion the Apostle, 1 Cor. 8. 6. excludes not the Father and holy Ghost, but false gods and all creatures: But Jesus Christ is the one and onely Lord, by the dominion of mediation, which is not common to the three Persons, but proper to Christ, which consisteth in the Prophetickall, Priestly, and Kingly office of the Mediatour, and from which the Apostle, 1 Cor. 8. 6. excludes not so much the Father and holy Ghost, as the fictitious mediators of Pagans, Jews, and Antichristian.

ARTICLE VI.

13. For, as we are compelled by the Christian verity to confesse severally each person to be God and Lord, so we are forbid by the Catholick faith to say, there be three Gods, or three Lords.

The Declaration.

13. *For as.*] This Article gives a reason of the *Antithesis* of the fourth and fifth Article; which reason was declared before out of Scripture, in which alone the Christian truth, and Catholick religion is grounded, both in respect of the equalitie of each person, as also in regard of the consubstantialitie of the same in the Trinitie: therefore the Christian veritie compells us to confesse, each person to be God and Lord, because the Scriptures, which affirme the same, cannot faile, as it was Number 9. And the Catholick faith forbids us to say, there are three Gods or Lords: because the Scriptures which affirme one God and one Lord, cannot faile, as is said Numb. 3. and 11.

ARTICLE VII.

14. The Father 15. is made of none, 16. nor created, 17. nor begotten; 18. the Sonne is from the Father alone, 19. not made, 20. nor created, 21. but begotten: the holy Ghost 22. is from the Father and the Son, 23. neither made, nor created, 24. nor begotten, 25. but proceeding. There is then one Father, not three Fathers; one Son, not three Sons; one holy Ghost, not three holy Ghosts.

The Declaration.

14. *Father.*] This Article declares the third, concerning the distinction of the persons, which consisteth in a distinct manner of existing, proper for each person.

15. *Of none.*] The Greek is *οὐκ ἐκ τινος* that is, made of, or from none, having no off spring or originall from any other, because he is from himselfe.

16. *Nor created.*] The Greek is *οὐκ ἐκτισμένος*, neither made of any; for, (neither created) otherwise he should be the creature of another.

17. *Nor begotten.*] So it is in the Greek: hence the Greek Divines call the Father *γεννητός*, unbegotten; for, if he were begotten, he should be the Son, not the

the Father : And this is the manner of existing, by which the Father is distinguished from the Son, and holy Ghost, because he is of none but of himselfe.

18. *The Son from the Father.*] Not also from the holy Ghost ; for, as the Father onely hath the Son, so the Son is onely from the Father: therefore he is not the Son of Abraham, David, and Mary, but according to the flesh.

19. *Not made.*] When the Apostle saith, *He was made of a woman*, Gal. 4. 4. that is understood according to the flesh, not according to the divinity.

20. *Nor created.*] As Arius blasphemed, that the Son was first created ; abusing a corrupted place in the Apochrypha, *Syrac.* 24. 14. and depraving other Scriptures, which call Christ *the beginning of the creature of God*; to wit, not a passive, but an active beginning. *Col.* 1. 5. 18. *Rev.* 3. 4.

21. *But begotten.*] In the Greek it is, *begotten of the Father*, and that alone; therefore he is the *only begotten of the Father*, *John* 1. 14. and that Wisdome that was begot, before the mountaines were made, *Prov.* 8. 25. that is, from eternity. This eternall generation of the Son from the Father, is the ineffable communication of the divine Essence, by which alone the second person of the divinity from the first alone, as a son from the father, receives the same essence, whole and intire which the father hath: and this is the way of existing by which the Son is distinguished from the Father and the holy Ghost, because he is onely begotten of the Father.

22. *From the Father.*] So it is in the Greek, from the Father, as *John* 15. 26. *ὁ ἀπὸ τοῦ Πατρὸς, &c.* *Who proceedeth from the Father*; but *Athanasius* saith not, from the Father alone, as he spake of the Son, *ὁ ἀπὸ τοῦ Πατρὸς, &c.* of the Father alone: which exclusive particle, when the later Grecians, against the minde of the Apostles, and of *Athanasius*, at length added; the Latine Church, to fill up the Scriptures meaning, said, [*From the Father, and the Son.*]

23. *Not made.*] This is against the Macedonians, who feigned the holy Ghost to be a creature, created motions, and created spirituall gifts.

24. *Nor begotten.*] Because, so he were the Son ; for, to be begotten, is to be the Son.

25. *But proceeding.*] So it is in the Greek, as it is said, *John* 15. 46. for, this procession or emanation is the ineffable communication of the divine Essence, by which alone the third person of the divinity from the Father and the Son, as a Spirit from him whose Spirit he is, receives the same entire essence which the Father and Son have. Concerning the manner of this procession and generation, to those that curiously enquire, that of *Damascen* should be answered, *ὅτι ἀπὸ τοῦ Πατρὸς, &c.* That there is a difference betweene generation and procession we have learned, but which is the manner or way of this difference we know not. And that of *Ambrose*, *Licet scire, &c.* We may know that the Son is begot, (and so that the holy Ghost proceeds) but we may not know how he is begot, and how he proceeds. And this is the way of existing, that he proceeds from the Father and the Son : for, he is the Spirit of the Son, no lesse then of the Father, *Rom.* 8. 9. *Gal.* 4. 6. and he is sent from both, *John* 15. 26. he proceeds then from both.

*Dam. l. 4. Orth.
Fid. c. 10.*

ARTICLE VIII.

And in this Trinity 26. none is before or after other, 27. none lesser or greater then other ; 28. but all the three persons are co-eternall among themselves, and co-equall: so that in all things, as is said, the unity in trinity, and trinity in unity is to be worshipped : 29. He then that will be saved, must thus think of the Trinity.

The Declaration.

26. **N**One before.] To wit, in nature and time ; though in order of existence the Father be the first, the Son the second, and the holy Ghost the third person.

27. **N**o

27. *None greater.*] Because God admits no quantity : but when Christ saith, he is lesser then the Father, *John* 14.28. he saith this, not in respect of his divinity, but onely in regard of his mediation and humanity ; otherwise, that could not be true, when he saith, *I and my Father are one. All that the Father hath are mine.*

28. *But all.*] The co-eternity then, and co-equality, and the co-essentiality also of the Trinity, is altogether to be worshipped.

29. *He then that will.*] He therefore hates his owne salvation, who beleeves not the holy Trinity : for, *Whosoever denieth the Son, hath not the Father,* 1 *John* 2.23. And, *Who hath not the Spirit of Christ, he is none of his,* *Rom.* 8.9. For no man can say, that *Jesus is the Lord, but by the holy Ghost,* 1 *Cor.* 12.3.

The Catholick Faith, concerning the Incarnation of the Son of GOD, our Lord JESUS CHRIST; According to the Creed of ATHANASIUS, briefly declared and asserted.

ARTICLE I. Of the Creed the ninth.

But 1. it is necessary unto eternall salvation, that whosoever will be saved,
2. he beleeve rightly the 3. Incarnation of our Lord Jesus Christ.

The Declaration.

1. *But it is necessary.*] This necessity is every where delivered in Scripture: *John* 3.36. He that beleeueth in the Son, hath everlasting life; and he that beleeueth not the Son, shall not see life; but the wrath of God abideth on him. *Joh.* 6.14. This is the will of him that sent me, that all that see the Son, and beleeve in him, may have life eternall. *John* 17.3. This is life eternall, to know thee the onely true God, and whom thou hast sent Jesus Christ. 1 *John* 4.3. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. *Acts* 4.12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Acts* 10.43. To him give all the Prophets witness, that whosoever beleeueth in his Name, shall receive remission of sins by his Name. By faith then in the Son of God made man, it becometh all to be saved, and without this faith no man can be saved.

2. *Incarnation also.*] In Greek *ἐνανθρώπησις*, his inhumanation, *ἐσθμωτισμός*, his incorporation; of the causes, truth, and manner of which, *Athanasius* left a famous Booke entituled, *The inhumanation of the Word of God*; other Greeks commonly call this, *The Incarnation*: which word is made out of the sayings of Scripture, in which the Incarnation of the Son of God is chiefly grounded, *John* 1.14. The Word was made flesh, and dwelt among us. 1 *Tim.* 3.16. God was manifested in the flesh. *Heb.* 2.14. Because children are partakers of flesh and blood, the Son of God himselfe was made partaker of the same; and ver. 16. He tooke not on him the nature of Angels, but he tooke on him the seed of Abraham. 1 *John* 4.2. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. To this purpose are the Angels words to the Virgin Mary, *Luke* 1.35. The holy Ghost shall come upon thee, and the vertue of the most High shall overshadow thee; therefore that holy thing that shall be borne of thee, shall be called the Son of God. And that of the Apostle, *Gal.* 4.4. God sent his Son, made of a woman: out of which is understood, that this Incarnation is the miraculous assumption of humane flesh or nature, by the operation of the holy Ghost in the Virgins womb, being performed by the Son of God, into the unity of his personality.

3. *Beleeve faithfully.*] In the Greek it is *firmly*; in the last Article it is *faithfully* *πιστώς, καὶ σίως*, and *firmly*; of which, the first respects the sincerity of this faith, purified from error, deniall and heresie whatsoever, concerning this mystery: the latter requires an

Πανσπουδα.

an assurance and confidence of salvation in the Son of God incarnate, being opposite to doubt and conjecturall opinion.

ARTICLE II. Of the Creed the X.

This then 4. is the right Faith, 5. that wee beleeve and confesse, that 6. our Lord Jesus Christ, 7. the Son of God, is 8. God and man.

The Declaration.

4. **R**ight faith.] The right faith concerning the Incarnation of the Son of God, is briefly set out in two heads: The first is of the very mysterie of the Incarnation, or of the person of the Son of God incarnate. The later is concerning his office, or the mysterie of our redemption, which was performed, and to be performed by him in the flesh. It is equally necessary to salvation to beleeve both; and the first for the later. The faith of which, except it be held entire and untainted, as the Gospel declares it, to beleeve Christ to be God and man (which the devils also beleeve, and tremble) will help nothing to salvation.

5. *That we may beleeve.*] We must beleeve and confesse, because *with the heart we beleeve unto righteousness, and with the mouth we confesse to salvation.*

6. *Our Lord.*] So the Angell calls him the same day he was borne, *Luke 2. 11. There is borne to us this day a Saviour, which is Christ the Lord:* And the New Testament in very many places, chiefly *1 Cor. 8. 6. We have one Lord, Jesus Christ.* And he will be so called of us; *John 13. 13. You call mee Lord, and you say well: for so I am.* Hence, in the Creed, we beleeve in *Jesus Christ our Lord.* The Septuagint everywhere expresse the word *Κύριος*, Lord, by Gods proper name *יהוה*, which is worth the observing; because it affords an ample argument of the true Deitie of our Lord Jesus Christ: For, if *ὁ Κύριος*, be the same that *Jehovah*, surely *ὁ Κύριος ἡμῶν*, our Lord, is God *Jehovah*. The Son of God then is our Lord by a two-fold dominion; one of his Deitie, common to him, with the Father and holy Ghost, which is his absolute power over all things: the other is of mediation, proper to himselfe; by which, as he is the Mediatour between God and men, he alone is at the right hand of God, appointed head of the Church over all things, *Ephes. 1. 22.*

7. *He is the Son of God.*] Not a son by the grace of creation, as the Angels are Gods Sons, *Job 1. 6.* nor a son by the grace of adoption, as those that are predestinate, are adopted to be sons by Jesus Christ, *Ephes. 1. 5.* but the proper Son of God, *Rom. 8. 32. The only begotten of the Father, John 1. 14.* Begotten before all created things, from eternitie, *Prov. 8. 23, 25.* Whole going forth from the beginning, from the dayes of eternitie, *Mich. 5. 4. By whom all things were made, and without whom nothing was made that was made, John 1. 3.*

8. *God and man.*] Not God alone; for so he were not truly Christ, that is, anointed: for, God alone is the anointer, not the anointed: Nor man alone; for so he were not truly Jesus, that is, a Saviour: for, man alone is not the Saviour, but the saved; but God and man, one and the same Son, consisting of two natures, the divine and the humane, in the unitie of the *hypostasis*.

Furthermore, why the Son of God, the second person of the blessed Trinitie, rather then any of the other persons, to wit, the Father, or the holy Ghost, united humane flesh to himselfe, although that humane reason should stand amazed, Christian faith should humbly adore, and not search this mysterie; some reasons, notwithstanding, are unfolded by Divines, not improbable; to wit, that it was fit, that he, who was the Son of God, begotten of the Father before the world, should likewise be the Son of man, borne in time, of the substance of his mother: First, lest by the Incarnation, the denomination of the divine persons should be changed, or a confusion introduced; which had hapned, if either the Father, or the holy Ghost, or all together, by the dispensation of the flesh, had challenged to themselves

selves the name of Son. Secondly, the benefit of the Incarnation was by God ordained, and bestowed upon men, for this end, that wee might become the sons of God : for it was meet, that we should be made Gods adopted sons by him, who is Gods naturall Son. Thirdly, it was most convenient, that he, who had obtained a middle place among the creatures, should be repaired by the middle person of the Trinitie, that there might be a decent correspondencie between the middle and middle. Now, man hath a middle place among the creatures, having obtained to be under the spirituall, and above the corporeall creatures ; it was then fit, that man should be repaired by the middle person of the Trinitie. Lastly, there is nothing more decent, then that decayed nature should be restored by him, by whom it was created ; because *all things were made by him, John 1.3.* therefore man was to be repaired and restored to his former dignitie by the Son of God.

ARTICLE III. Of the Creed the XI.

9. He is God, 10. of the substance of his Father, 11. begotten before the world : and man 12. of the substance of his mother. 13. Borne in the world. 14. Perfect God. 15. Perfect man, of a reasonable soule and humane flesh subsisting. 16. Equall to the Father, according to his Divinitie : 17. inferior to the Father, according to his humanitie.

The Declaration.

9. **H***is God.*] It is as evident, that the proper and onely begotten Son of God, *His God* ; as the proper and onely begotten son of man, is man : which the Scripture in innumerable places confirmeth.

10. *Of the substance of his Father.*] This also the Scripture confirmeth, as often as it witnesseth the Son of God to be begotten, and the onely begotten of the Father. For, when an intelligent nature is said to beget, it is properly to bring forth an issue out of its owne substance, that is, the begetter to that which is begor, the father to the son communicates his owne substance.

11. *Begotten before the world.*] Wildome, which is the Son of God, three or foure Prov. 8.22, 23, 25, 30. times plainly testifieth, that she was begot before time, and before the world was made. And this, among sensible or rationally men, (not to speak of godly men) ought not to be doubted. For, how could God be a Father before the world, if he begot not his Son before the world ? The Church confesseth, that the manner of this generation is ineffable. *Rufinus* in his Exposition of the Creed (which is commonly attributed to *Cyprian*) saith thus, *I will not have thee dispute how God the Father begot his Son, neither search too curiously into the depth of this mysterie, lest perhaps, whilst thou art making too stritt a scrunity, to find out the splendor of this inaccessible light, thou forfeit that small and weak sight, which, by divine bounty is bestowed upon men. Know, that the mysterie of this divine generation is, as far different and eminent above all things that are in us, as the Creatour is more potent then the creature, and the Artificer more excellent then his worke, &c. When thou hearest of this Son, I would not have thee think of a carnall nativity ; but remember, that these things are spoken of the simple nature of an incorporeall substance. For, if in that word, which the heart ; or in that meaning, which the mind ; or in that brightness, which the light begets of it selfe ; if, I say, there is no weaknesse in that generation : how much purer must our thoughts be of him, who is the Creatour of all these ? By this manner then of subsisting proper to himselfe, is the Son of God distinguished in the holy Trinitie, from the Father and holy Ghost, because he alone is begotten of the Father before the world : and therefore hee onely assumed mans flesh, and was borne of the Virgin in time.*

12. *Of the substance of his mother.*] As the Angel said to the Virgin *Mary, Luke 1.35.* *That holy thing which shall be borne of thee, that is, of thy substance and wombe, shall be called the Son of God.* For, the Son of God should have been the son of *David,*

vid. according to the promise, 1 *Chron.* 22. 10. *Hebr.* 1. 5. *Matth.* 1. 1. Of the seed of David, according to the flesh, *Rom.* 1. 3. Hence hee is called the fruit of *Maries* womb, *Luke* 1. 42. But the fruit is begot of the substance of the tree; which is flat against the madnesse of *Valentinus*, affirming, that Christ was sent by the Father, and brought with him an heavenly bodie, and that he assumed nothing of the Virgin *Mary*; but that hee past through her, as through a channell or pipe, without taking any flesh of her, *August. de heres.* 10.

13. *In the world.*] That is, in time, or in the fulnesse of time, to wit, prefixed by God, *Galat.* 4. 4. which was in the 42. yeare of *Augustus* his reigne, and in the year of the world 3928. according to *Berosus* his best account.

Gen. 17. 1.

14. *Perfect God.*] In Greek, perfect God is the same that 1 *John* 5. 20. the true God: for, there is but that one and eternall God by nature, *אל שדי ודורו* who calls himselfe, the God of sufficiency or perfection. He is not then God equivocally, in respect of the excellencie of his gifts and office, as Angels, *Psal.* 97. 7. Or, as Princes, *Psal.* 82. 6. as *Samosatenus* and *Photinus* of old blasphemed; and of late, the *Servetians* and *Socinians*, affirming Christ to have taken his beginning from *Mary*, and not to have had any being before her. Neither a factitious or created God before all things of non-entities, as *Arius* madly said. For no creature can attaine to the perfection of the Creatour, whereas every creature proceeds from non-entitie to entitie; but not to be, is absolutely repugnant to God, and to his perfection.

15. *Perfect man.*] A true and entire man, consisting of a reasonable soule, and a humane body; which is contrary to the heresie of *Marcion* and *Manicheus*, affirming, that Christ came in the later times to deliver soules, not bodies; and that he was not truly in the flesh, but onely to delude humane senses, hee made shew of humane flesh. This is also against the error of *Apollinaris* the Syrian, affirming the Son of God to have assumed the flesh without the soule, and that the Word was in stead of the soule in him, *August. de heres.* 46. 55. Christ himselfe did pithily refute both these: the former, when, rising from the dead, he shewed himselfe to his disciples, who, being affrighted with his sight, supposed they had seen a spirit; to whom Christ saith, *Why are you troubled? See my hands and feet: for I am the same. Touch me and see; for a spirit hath not flesh and bones, as you see mee have,* *Luke* 24. 39. But the later he refells, when, in the garden, in his feare and agonie, he cried out, *My soule is heavie unto death,* *Matth.* 26. 38. Now, the Word could not either be troubled with passions of the mind, or with the feare of death; because the nature of man, being assumed into the *hypostasis*, doth not subsist by it selfe, but in the person of the Word, which is so far from diminishing mans perfection, that it rather perfects it. As for mans person, to be, or to subsist, it is the perfection of a meere man, which, indeed, should make Christ to be meere man: But to subsist in the person of the Word of God, is the perfection of him that is both God and man; or of man assumed into the Godhead, as *Athanasius* speaks in the following Article.

16. *Equal to the Father.*] That Christ was the Son of God, and God, the fore-named Hereticks of old did not, and the moderne doe not deny; but they did, as they doe at this day, trifle with an equivocation, affirming a factitious god, in respect of gifts and divine operations; or a God created before all things, but lesser and inferiour to the Father: which is directly against the assertors of the Christian faith, amongst whom *Athanasius* was not the meanest: who, by evident testimonies out of Scripture, and arguments, did demonstrate, that the Son of God was God, equall and consubstantiall with the Father. Here let a few serve: We are inaugurated by baptism equally in the name of the Father, Son, and holy Ghost, as in the name of one true God. The Jewes themselves did acknowledge Christ, when he said, *John* 5. 17. *My Father worketh hitherto, and I worke,* that he called God his owne Father, and that he made himselfe equall with God; which Christ was so far from denying or reproving, that through the whole Chapter he confirms it by notable documents, taken from the equality and identity, both of his owne and

Fathers

Fathers workes and operations, power and authoritie, honour and worship: *Whatsoever (saith he) the Father doth, the Son doth the same also. For, as the Father raiseth the dead, and quickeneth them; so doth the Son quicken those whom he will, &c. The Father hath committed all judgement to the Son, that all may honour the Son, as they honour the Father. As the Father hath life in himselfe, so he hath given to the Son to have life in himselfe, &c.* There needs no more: Christs owne witness alone of himselfe is sufficient to confirme our faith, and to overthrow heresies; *For if (saith he) I testifie of my selfe, my testimony is true: but hee testifieth of himselfe, that God is his proper Father, and that he is equall with God the Father; therefore his testimony of himselfe is true.* Hence the malicious stupiditie of Hereticks, derogating authoritie from his testimony, is more to be derided, then that of the Jewes.

According to his divinity. Not according to his humanity; otherwise hee were not true man: therefore the doctrine of *Schwenckfeldius* is false, which equals Christs humanity in all things to God; or, which makes Christs humanity equall to God.

17. *Lesser then the Father.* And this Christ witnesseth of himselfe, saying, *My Father is greater then I, John 14.28.* to wit, by reason of my Incarnation, as man, I am lesser then the Father. Which, because *Arius* drew this to the inequality of the divinitie, hee brought in the heresie of the *Anomai*, *Cyrl. l. 2. thes. c. 3.* So far is the Son equall to the Father, in that he is by nature God; but in that he was made man, and as a man was crucified and died, he is lesse then the Father. The definition of Chalcedon afterwards against *Eutyches* thus declares it, *Consubstantiall to the Father, according to the divinity; consubstantiall to us, according to the humanity. In all things like to us, except the filth of sin, Hebr. 2.17. and 4.15.*

ARTICLE IV. Of the Creed the XII.

18. Who, though he be God and man, yet he is not two, but one Christ.
19. One, not by converting of the divinitie into flesh, 20. but by assuming of the humanitie into God. 21. One altogether, not by conversion of the substance, 22. but by unitie of the person. 23. For, as the reasonable soule and flesh are one man, so God and man is one Christ.

The Declaration.

18. **W**Ho, though God.] Hitherto of the truth of the two natures of the Son of God incarnate: now, of their union; or of the personall unitie. The Article in the beginning hath a *Prolepsis* or anticipation: whereas God and man are two divers substances; therefore, if Christ be God and man, hee will not be one, but two. Yet one Christ, God and man, not two; because of the union of the natures. God, indeed, and man are different substances, without the personall union; but Christ is God and man in the personall unitie. Upon this part of the Article pitcheth that heresie, which, about an hundred years after *Athanasius*, *Nestorius*, the Patriarch of Constantinople, brought into the Church; but was condemned by the Councell of Ephesus.

19. *One, not by conversion.* The reason of the unitie consisteth not in the conversion of the divinitie into flesh, which heresie was devised two hundred yeares after *Athanasius*, by *Eutyches* a Monk of Constantinople, who expounded the words of *John*, *The word was made flesh*, of the conversion of the word into flesh: As the water is said to be made wine, that is, converted into wine, *John 2.8.* affirming, that after the incarnation, not two natures did remaine, but one onely; to wit, the flesh made of the Word. But not without cause he was suppressed by the authority of the Councell of Chalcedon: For, how can the divinity be turned into flesh? or an uncreated nature, void of mutation, be converted into a creature? By this meanes,

Christ should neither be God nor man truly; because he must lose both the Divinity and the humanity together.

20. *But by assuming the humanity into God.*] In the Greek, into the Deity; yet not absolutely, but into one of the persons of the Deity, or of the Word. For this alone, not the Father, nor holy Ghost, assumed humane flesh into the unitie of the *hypostasis*. See the 8. and 1. Note. Of this assumption the Apostle thus, *Hebr. 2. 14.* He was made partaker of flesh and blood. And *ver. 16.* He took not on him the nature of Angels: but he took on him the seed of Abraham; that is, he united it to himselfe personally, as the Schooles speak, that there might be one *hypostasis* of the Word and flesh. The true reason or manner then of the unitie of Christs person, is not the conversion of the Word into flesh, but the hypostaticall union of the Word with flesh.

21. *Not by confusion of the substance.*] That is, not by commixtion of the nature and naturall properties of them both, into some third thing, such as is the confusion of water and honey in Metheglin, which was the heresie afterward of the Monophysites, sprung out of Eutyches his follies, against which *Damascen* disputes at large, *lib. 3. orthodox. fidei 6. 3.*

22. *But by unity of the person.*] To wit, of God-man, or the Word incarnate: the natures of the Word & flesh, and their essentiall properties remaining distinct and safe; as, after *Athanasius*, the Councell of Chalcedon, *A. 451.* hath more fully explained, in these words, *We all acknowledge our Lord Jesus Christ in two natures inconfusedly, immutably, indivisibly, inseparably; the diversity of the two natures being no waies made void, by reason of the union: rather the propriety of each nature, agreeing in one person, is preserved: so that he is not divided or severed into two natures, but Jesus Christ is one, and the same only begotten Son, God the Word.*

23. *For as the reasonable soule.*] The manner of the union of the Word & flesh is illustrated by a Similie, which before *Athanasius*, *Justin Martyr*, a very ancient Writer, in his Exposition of the Faith, did make use of, whose words we thought good to set down that we may understand how much they agree: *Let no man (saith he) enquire of me the manner of this union; for I am not ashamed to confesse my ignorance: yet I will rather glory, that I beleve those hidden mysteries, with which I was initiated, which are not perceptible to reason and understanding. Some there are, who understand this union, as they doe that of the soule and body, and so they teach. And the example agrees, if not in all, yet in parts: For, as man, being one, hath two different natures; and with one part he consulteth, and with the other he puts his counsell in execution; with his mind he decrees to build a ship, with his hands he puts in practise the work which he decreed: So one Son, being of two natures; according to the one he workes miracles, according to the other, he takes upon him all sort of humility: For, as he is of the Father, and God, he workes miracles; as he is of the Virgin, and man, of his owne accord he did naturally undergoe the crosse and passion, and such like. Hitherto if one compare, the similitude doth well agree; on the other side, if he compare the whole with the whole, he takes away the difference: For, though man consist of body and soule, yet he is not the same with these, but some other thing; as he is man, he consisteth in the union of body and soule, and so existeth some other third thing: But Christ is not made of the Deity and humanity, when he is not different from these two, but both, God and man. Again, the soule is alwaies affected with the body, which no Orthodox man, that is well in his wits, dare say or think of Christs divinity: therefore this example of man is partly to be received, partly to be avoided.*

By which words we understand, that the similitude consists in two things, and in so many is discrepant. It agrees first, that as the reasonable soule is coupled with mans body into one person of man; so God the Word, with the nature of man, is coupled in the one person of God and man, and that by an unspeakable way. Again, as the union of the soule with the body is made, the essentiall properties of both natures remaining entire; for, the soule remains in the union invisible, spiritually, immortall, rationally, impartible; but the body is visible, tangible, mortall, void of reason, and partable. The union also is made without transfusion of the essentiall

all properties of the one nature into the other : The soule is not made visible, corporeall, mortall, irrational, partible, for being united to the body : The body is not made invisible, spirituall, immortal, rational, impartible, because united to the soule. The union notwithstanding is made with the communion of the essentiall properties of body and soule, really transient into the person of man, in respect of each nature : As man really becomes immortal, rational, according to his soule ; so he becomes mortall, and void of reason, according to his body. So the union of God the Word was made, the properties of both natures remaining entire. God the Word remained in this union eternall, uncreated, most simple, infinite, omnipresent, omnipotent, omniscient, impassible, immortal, &c. The flesh in time was created, compounded, finite, in respect of place, power, knowledge, passible, mortall, &c. The union also was made without transfusion of the essentiall properties of God the Word into the flesh, or of the flesh into God the Word. The Word was not made temporary, was not created, nor compounded, nor finite in place, power, and knowledge, nor passible, or mortall, by the union with the flesh : So the flesh was not made eternall, uncreated, uncompounded, infinite, omnipotent, omnipresent, omniscient, impassible, immortal, by the union with the Word ; yet the union was made with the communion of the essentiall properties of the Word and flesh, really transient into the person of Christ, God and man, or the Word incarnate, in respect of each nature (which *Damasceus* calls the manner of alternation, *lib. 3. orthod. fid. cap. 4.*) As Christ-God becomes man really in time, created and borne, compounded, finite in place, power, and knowledge, and was passible, mortall, suffered, died, according to the nature assumed ; so Christ-man is really God, eternall, uncreated, most simple, finite, omnipotent, omnipresent, omniscient, according to the divinity assuming.

*Τὸ πρῶτον αὐτὸν
δοξάζουσιν.*

But the similitude agrees not in this : First, that in man, by reason of the union of the reasonable soule and body, some third thing, specifically different, is made up, to wit, man, as of matter and forme, neither of which is man. 'Tis not so in Christ ; because the Word, assuming the flesh, both before and after the incarnation, was God and the same person, heretofore without flesh, afterward clothed with it. Secondly, the soule of man receives into it the passions of the body, with which it grieveth and rejoyleth ; but God the Word is void of all affection and passion.

ARTICLE V. Of the Creed the XIII.

24. Who suffered for our salvation. 25. Went downe to Hell. 26. The third day rose againe from the dead. 27. Ascended into Heaven. 28. He sitteth at the right hand of God the Father Almighty. 29. From thence he shall come to judge the quick and dead.

The Declaration.

24. **W**ho suffered.] Hitherto of the mystrie of the Incarnation ; followes the office of the Son of God incarnate : the words are almost a succinet repetition of the Apostles Creed. Now, these are the things, for which we beleeve the Son of God to be incarnate, and without the assurance of which, in vaine wee should beleeve the incarnation of the Son of God. For, because the Son of God became our surety in the judgement of God, he ought in our flesh to have suffered for us an accursed death, that he might satisfie for us the curse of the Law, and restore to us by his death life and righteousness, which were lost : he suffered therefore the death of the Crosse, to recover our salvation, *Rom. 4. 25. Phil. 2. 8. Heb. 2. 14. &c.*

25. *He descended into Hell.*] That he might free us from the terrours of Hell ; but not by a corporeall descending, or in his soule, after death, into the place of Hell. For the Scripture is cleerly against such a descending, *Luk. 23. 43, 53.* but in a spirituall

rituall wrestlings with the sorrows of Hell (which the Scripture usually calls a descending into Hell, 1 Sam. 2.6. Psal. 16. 18. and 116. 3.) before his death in the garden, and on the Crosse, Mat. 26. 38. Luke 22. 44. Mat. 23. 46.

26. *The third day he rose againe.*] For our justification, Rom. 4. 25. This Article is the ground of Christian hope and comfort: For, if Christ be not raised from the dead, our preaching is in vaine, our faith is in vaine, and we are yet in our sins, 1 Cor. 15. 17.

27. *He ascended into Heaven.*] He is alwaies with us by his divinity; but if he had not corporally departed from us, we had still seen his body carnally, and should never beleve spiritually; by which faith we are justified, August. serm. 60. de verbo Domini.

28. *He sits at the right hand, &c.*] According to the promise, Psal. 110. 1. *Sit at my right hand, untill I make thine enemies thy footstool*; which the Apostle interprets, 1 Cor. 15. 25. *He must reigne, till he hath put all his enemies under his feet.* And, Ephes. 1. 2. *He hath placed him above all dominion and power, &c. and hath put all things under his feet, and hath made him head over all, to his Church*: Therefore the glory of Christs sitting at his Fathers right hand, is the Kingdome of the Mediatour exalted in his own flesh, and not the diffusion of the flesh, or ubiquity, which is repugnant to that which followeth.

29. *From thence he shall come to judge.*] Phil. 3. 20. 2 Tim. 4. 1. *Hee is to judge the quick and the dead at his glorious coming in his Kingdome*, August. Epist. 57. ad Dardan. Doubt not therefore that now the man Christ Jesus is there, from whence he is to come. Call to mind, and hold fast the Christian confession; because hee is risen from the dead, hath ascended into heaven, sitteth at the right hand of the Father, and from no other place but from thence will he come to judge the quick and the dead: and he will so come, as the Angels witnessed, after the same manner that he was seen to goe into heaven; that is, in the same forme and substance of flesh, to which he hath given immortality; but hath not taken away its nature. According to this forme, he must not be thought to be diffused every where: for we must take heed, that by asserting the divinity of man, we take not away the verity of his body, &c.

ARTICLE VI. Of the Creed the XIV.

30. At whose coming all men shall rise, 31. with their bodies, 32. and shall give an account of their owne deeds. 33. And who have done good, shall goe into life eternall; but who have done evill, into everlasting fire.

The Declaration.

30. *At whose coming.*] So it is taught, 1 Thes. 4. 16. *With the voice of the Archangel, and the Trumpet of God, he shall come downe from heaven: and they that are dead in Christ, shall rise first.* 1 Cor. 15. 52. *In a moment, in the twinkling of an eye, at the last trumpet, the dead shall be raised incorruptible.*

31. *With their bodies.*] For this corruptible must put on incorruption, and this mortall must put on immortality, 1 Cor. 15. 53.

32. *And they shall render.*] So it is written, Matth. 12. 36. *I tell you, whatsoever idle word men shall speake, they shall render an account of it, in the day of Judgement.* For, wee must all of us appeare before the Tribunnall of Christ; that every man may receive what hee hath done in his body, whether it be good or evill, 2 Cor. 6. 10. *The dead were judged of these things which were written in the Booke, according to their works*, Rev. 20. 12.

33. *And who have done good.*] As Daniel prophesied, chap. 12. 2. *And many of them which sleep in the dust of the earth shall awake; some to life eternall, and some to shame and everlasting contempt.* And Christ, John 5. 28. *The houre shall come, when all that are in the graves shall heare his voice, and come forth: Who have done good, unto the resurrection of life; but who have done evill, unto the resurrection of condemnation.*

ARTICLE

ARTICLE VII. Of the Creed the XV.

This is the Catholick faith, 34. which except every one do faithfully and firmly beleeve, he cannot be saved.

The Declaration.

34. **W**^{Hich except.]} See the 1. Art. Num. 1. *Of the holy Trinity*, and above, Art. 1. Num. 3.

Of the Incarnation of the Word.

The Creed of the Fathers of Antioch, against
PAULUS SAMOSATENUS:

Out of the Acts of the first Councell of Ephesus.

WE confesse that our Lord Jesus Christ was begotten of the Father before all worlds, but in the last times by the holy Ghost of the Virgin *Mary*, according to the flesh, subsisting onely in one person, which consisteth of the divinity and humane flesh: whole God, and whole man; whole God also with the body, but not God according to the body: whole man also with the divinity, but not man according to the divinity: whole (again) to be adored with the body, but not to be adored according to the body: whole adoring also with the divinity, but not adoring according to the divinity: whole uncreated also with the body, but not uncreated according to the body: whole formed also with the divinity, but not formed according to the divinity: whole with God, of the same substance also with the body, but not of the same substance, according to the body: Even as he is not, according to his divinity co-essentiall with men, but he is of the same substance with us even existent in the divinity: For, when we say, that he is according to the Spirit co-essentiall with God; we do not say, that he is co-essentiall with men according to the Spirit. On the other side, when we preach, that, according to the flesh, he is consubstantiall with men; we do not preach, that he is, according to the flesh, consubstantiall with God: for, as according to the Spirit he is not consubstantiall with us; (for, so he is consubstantiall with God) so againe, he is not according to the flesh consubstantiall with God; for, according to this he is consubstantiall with us; but as we pronounce these to be distinct and separated, not to introduce a division of that person which is one and individed, but to denote a distinction and inconfusion of the natures and properties of the Word and flesh: so we preach and worship what conduceth to the manner of this individed union and composition.

Vigilius lib. 4. against Eutyches.

If there be one nature of the Word and flesh, how is it, that, whereas the Word is every-where, the flesh is not also found every-where? For, when it was upon the earth, it was not in heaven; and now, because it is in heaven, it is not upon the earth: and it is so far from being here on earth, that, according to it, we expect Christ to come from heaven, whom, according to the Word, we beleeve to be with us on earth. Therefore, according to your opinion, either the Word is contained with the flesh in its place, or else the flesh with the Word is every-where; seeing one nature cannot receive in it selfe what is contrary and diverse. Now, to be circumscribed to a place, and to be every-where, are things very different and unlike: and because the Word is every-where, but the flesh is not every-where, it is apparent, that one and the same Christ hath both natures, and that he is every-where according to the nature of his divinity; and contained in a place, according

Therefore, on the contrary, if the flesh be found every-where, why is there not one nature of the flesh & Word which is every-where?

to the nature of his humanity ; that he is created, and hath no beginning, subject to death, and cannot die ; the one whereof belongs to him out of the nature of the Word, by which he is God, the other, out of the nature of the flesh, by which the same God is man : therefore one Son of God, and the same being made the Son of man, hath a beginning out of the nature of his flesh, and hath no beginning out of the nature of his divinity. He is created by the nature of his flesh, and is not created by the nature of his divinity ; he is circumscribed to place by the nature of his flesh, and is not contained in any place by the nature of his divinity ; he is lesser then the Angels by the nature of his flesh, and is equall to the Father by the nature of his divinity ; he died by the nature of his flesh, and died not by the nature of his divinity. *This is the Faith*, and the Catholick Confession, which the Apostles delivered, the Martyrs confirmed, and the faithfull hitherto maintaine. How then darest thou, who art most impious, and infected with the poyson of *Eutychian* Heresie, reprove *Leo* ; whilst, out of the diversity of the actions of one Lord Christ, he teacheth the truth of both natures ; that what he produceth to demonstrate both natures, thou calumniates, as if he professed two persons ?

A Question proposed to DAVID PARRY,
By Mr. MOSES VASHARHELINUS, Rector of the
famous Schoole of PATACHIN in Hungary,

An. 1601. a. d. 14. August. Gregor.

Whether God created all men for one end in Adam to salvation, upon condition of keeping the Law ?

I See here, saith Mr. *Moses*, that there is, if not truly, yet seemingly, a contradiction among Writers ; Mr. *Calvin* saith, *l. 3. Inst. c. 21. §. 5. That all men were not created in the same condition. Dr. Ursinus, quest. 6. Catech. affirms, That God created man, that he might live for ever with him in blessednesse.* If this be so, it seemes that mans fall is not subject to diuine providence, and that God did not attaine his end which he intended in the creation. *Piscator* against *Andrew Schaffman*, Propos. 29. saith, *That God created all mankinde in one, but not for one end: And in the Question 37. to this argument of Schaffmans, The Image of God was concreated, holinesse and righteousness were to be propagated, for which man both pleased God, and by obeying his will, which was then sound, he was to be made partaker of eternall joy. Piscator answereth, That it is false, that holinesse which was concreated should be propagated ; because it is true, that by Gods Decree it was to be lost, before our first Parents should propagate children : for, if an haire of our head cannot fall, without the will of our heavenly Father ; how much lesse could that holinesse be lost without his will and providence ?*

Dr. Parrie's Answer.

You enquire, Mr. *Moses*, Whether God created all men in Adam for one end to salvation, upon condition of observing the Law : And of this Question you shew the different opinions of Authors. If I say, that I am willingly ignorant of this Question, I shall not lye ; for it is fetched out of the secret closet of Gods hidden decrees ; having in it more quicknesse of wit, then edification. Yet, I will tell you what I think of this matter : If you consider it *a priori*, I affirme, that all were made for one end in Adam, as the branches of the tree in the stock ; but with this condition, if in the Image of God (which was the beginning and a part of salvation) Adam himselfe had stood, and had propagated it to posterity ; or, in it had propagated all men in it : but, because this condition, was neither placed in the counsell
of

of God, nor was to be placed in the event; (*a posteriori*) we are forced to deny, except we will believe that God hath failed in his end, or hath changed his counsell; whereas, it is apparent, that many never attaine to salvation. But, to cut off all Sophistry, so I state it:

Adam hath a double consideration; one before his fall, as the stock of mankinde potentially in him, which was never to be brought into act; for God (as we are taught by the event) not onely created man mutably good, who, being tempted, might lose his uprightness before he did procreate; but he decreed also to suffer him to be tempted, to fall, and to lose his righteousness, before he did procreate: which being granted, he was not to procreate any men at all in this estate. It is idle then, to aske if God created all men to salvation in him, which he did not decree them to procreate of him, for causes hid in his manifold wisdom. Then, he is considered after his fall, as the stock of mankinde actually; when, not onely by nature, but also by divine disposition, man was actually to procreate mankinde, but such as himselfe was; to wit, evill, and liable to the curse: and to this belongs the present question, as the whole decree of predestination about election and reprobation. Now, an answer out of Scripture and experience (*a posteriori*) may easily be given, that as all men, begotten of sinfull *Adam*, do not aime at the same end, but some at life, others at death: so, all are not procreated of *Adam* to the same end, and therefore, all are not created of God to the same end. Nor can it be said that they were created in lapsed *Adam*, except we will utterly exclude God from creating man, or make him idle in it, or yeeld, that he is frustrated of his intention. Every man then is created to that end, to which either by the pravity of his nature he is permitted to tend, that is, to death; or to which, by the means of grace in Christ he is directed, that is, to salvation. For doubtlesse, God did not idly see or fore-see that divorce which presently appeared amongst the sons of *Adam*, *Noah*, *Abraham*, *Isaac*, &c. being by nature corrupted, but what by grace he effected in time, according to that, (*Jacob have I loved, Esau have I hated*; and, *Before the children were borne, when they had not as yet done good or evill, that the purpose of God might remaine firme according to election*) so he decreed from eternity. You see the question neerely agrees with the doctrine of election, of which therefore I will adde no more, to avoid prolixity; *Calvin* then saith well, *That all men are not created in the like condition*; to wit, after the fall, in respect of the end, not of the estate: for, all men are borne alike in the same estate, to wit, all the sons of wrath; for, concerning the diversity of the end, it is said of the elect, *He hath appointed us to salvation, &c.* 1 *Thes.* 5.9. of the rest; *He made the wicked for the evill day.* When *Orsinus* then saith, *That God created man, to the end he might live with him in blisse for ever*, he must be understood conditionally, so far as man should persevere in integrity; the end therefore was conditionall, not to be placed in *Adam*, but in Christ; if, as it came to passe *Adam* had fallen: and so *Schaffmau* is to be understood, That the holinesse which was concreated with *Adam*, was to be propagated to all men, to wit, if *Adam* did not lose it before he did procreate all; therefore, he speaks truth conditionally, but false absolutely, which is that *Piscator* saith.

Thus briefly *Mr. Moses* of that great Question, that you may have matter to thinke more at large, although it becomes you and us all in this, according to the Apostles rule, *Not to thinke of our selves more highly then we ought to thinke, but to thinke soberly.*

ANIMAD-



ANIMADVERSIONS UPON

THE POSITIONS OF

Dr. ÆGIDIUS HUNNIUS, Concerning
the Hypostaticall Union, by Dr. DAVID PARRY,
In Witteberg, An. 1592. a.d. Disputed the 23. of May:

IN WHICH

The Orthodox Doctrine of the Person of JESUS CHRIST
is asserted, according to the rule of holy Scripture, and the
consent of pious Antiquity.

The Argument of HUNNIUS his Theses.
Of the hypostaticall Union.



Hese positions of *Hunnius* have in their front and title
honey cunningly couched, but in the belly very gall.
The front extends almost to the 17. Thesis; so far ortho-
doxally enough, (if you except the ambushes) they con-
fute the old Heresies, by proving that Christ is a person
God and Man, consisting of two natures, true and intire;
to wit, the divine and the humane; and that the Son of
God, the Word, was made flesh, not by conversion of the
deity into flesh, but by assumption of the divinity into
God; to which, who freely and heartily subscribes not, he is not Orthodox.

The belly swells with Ubiquitary poyson in the next Thesis to the 39. for, he lay-
eth certaine hypotheses or suppositions, concerning the manner and force of the
union, as it were foundations of the future Disparation, concerning the reall com-
munication of the properties, and of the omnipresence of his flesh, which he paints
with wonderfull Sophistry; but all of them are false; to wit, *That the whole Word*
did assume the whole flesh so, that as the flesh is never without the Word, so the Word is ne-
ver without the flesh; that is, without the dimensions of the flesh: that such an union is the
dwelling of the whole fulnesse of the deity within the flesh, that without the flesh, the deity of
the Word is no where: that finally, the flesh hath most eminently transcended all locality,
being in the illocal person of the Word, and that it hath truly obtained an illocal manner of
existing; that is, to be illocal in the union. In the interim, he cunningly con-
ceales the definition and forme of the hypostaticall union, which he ought first to
have

have explained, as being the head of the whole dispute, and not delude people with a lying title. But this he did, lest the manifest falshood of the specificall difference should have weakened and shaken his cause before its time.

The taile againe shews the honey, but hides the sting; for he deduceth foure consecratories or corollaries: 1. That the union should be defined by the true and solid communion. 2. That the person of the Word be communicated and conferred upon the flesh ineffably. 3. That the deity of the person of the Word, or the whole fulnesse of the deity, be communicated to the humanity. 4. That finally, under this plenitude of the whole deity, the majesty of the properties of the Word be infallibly understood. No Orthodox man will contradict these points, if they be meant of the true union of the natures, and communion of the properties in the coneret; but that both these, and the precedent passages, for the most part, all of them are nothing else then treacherous subterfuges of Ubiquity, even those that have but weake eyes may see; and this in a briefe examination shall be shewed.

The Positions of *Hunnius* concerning the union.

I.

Jesus Christ, in the true knowledge of whom consisteth our eternall salvation, is God and man; that is, a person subsisting of two natures; to wit, the divine and the humane.

The Animadversion.

Thus speake some of the Fathers, and almost all the Schoole-men, that the person of Christ doth consist, is made up, is constituted, is compounded, is made of two natures, the divine and humane; or of three substances, the deity, the soule, and the body: but so they explaine this, that they neither make any confusion of natures, nor any imperfection of the person of the Word, before the Incarnation; nor yet a quaternity of the persons in the divinity; for they teach, that diverse wayes one thing may be made up of two or three things: One way is, when of two or more things remaining entire and perfect, one thing is made up; as in those, the forme whereof is composition, order, or figure: so a heape of wheat is made up of many graines, and a City of many Citizens. Another way is, when one thing is made up of others which remaine not in their perfection, but are changed; as when a mixed body is made up of the elements; Metheglen is made of water, and honey. The third way is, when some third thing different specifically is made up of two imperfect things without mixture, as of matter and forme; as man is composed of the reasonable soule and the body. None of these wayes is the person of Christ said to consist of two natures, or properly composed of them; for, the hypostaticall union, is not the confusion of the natures, or onely an ordered disposition betweene themselves, as was that Nestorian *parastasis*, rather then *hypostasis*: neither is it a permixtion (for some of the Ancients improperly called it a mixtion:) neither is it a composition of matter and forme into one third thing which is neither of them: for the Word is not the forme of the flesh, nor is this the matter of the Word; neither againe, was the Word, by assuming the flesh, made a person, or an other person, which the 8. and 12. Thesis confesse. The fourth way is, when improperly, and at large, a thing is said to consist of many, in which many things are put together; and so at length they say in this sense, that the person of Christ consisteth, or is compounded of two natures, whereas a composition, in a large sense, is the position of many things together; for, so they call the hypostaticall union a composition. Wherefore, to avoid error, they speake more warily, and they say, that the person of Christ subsisteth in two natures: which phrase the Orthodox Writers retaine, as being more proper; although we thinke it not fit to contend about words with any, who have a right opinion of the matter it selfe.

How the person of Christ is made up of two natures.

A thing is said diversly to be made up of more things.

Miser.
See Cassian l. 1.
de Incar.

II.

The divine nature, and so this word [God] is not here taken absolutely (for so the whole Trinity

Trinity should be incarnate) but relatively is understood the second person, the only begotten Son; who, in the bosome of the Father, and with the Father, is one and the same, John 1. and 10. The Image of the invisible God. Col. 1. The brightnesse of the Fathers glory, and the character of his substance, Heb. 1. God the Word, John 1. The mighty God, Isaiah 9. God blessed for ever, Rom. 9.

The Animadversion.

Damascen, and the Ancients write, that the divine nature assumed the flesh in one of the persons, or in the person of the Word. It is rightly said then, that the divine nature in Christ is not to be understood absolutely, as a nature, but relatively, as a person: Therefore Thomas, and the Schoole-men, use rather to say, that the person of the Word assumed the nature, then that the nature assumed the nature; or, the nature assumed the nature mediately, the person immediately assumed the nature; because, as they speake, the union is immediatly terminated in the person, mediately in the divine nature.

III.

The humanity in Christ is not a person subsisting in it selfe, but a nature having no proper personality; but, by reason of the union, fully capable and participant of the person of the Word.

The Animadversion.

Whether, and how the flesh is capable of the person.

He begins to speake thus Thef. 44.

Heb. 1.

It is rightly said, that the humanity wants a proper personality: for, a personality is a subsistence, or the power of subsisting by it selfe without any other, and without any other suppositum or supporting subject of a rationall nature, which power the humanity neither had, nor hath; but, it is a new, improper and deceitfull saying, that by force of the union, the flesh is made fully capable and partaker of the person of the Word. It is first new, because, neither the Scripture, nor the Church speaketh thus, that the flesh is capable of the person. 2. Improper, because the flesh neither containes, nor incloseth the person of the Word, as the place is said to be capable of the thing placed: neither becomes it the person it selfe, or is it informed by the personality, as the subject is capable of the forme. 3. Deceitfull, because the Sophister useth this phrase, as a preparative for the reall communication of the properties in the natures; to wit, that he may say, that the flesh is after the same manner capable and partaker of the deity and omnipresence, as it is (according to his saying) partaker and capable of the personality; and that therefore, not by its owne, but by the deity and immensity of the Word, it is God and omnipresent, even as not by its owne, but by the personality of the Word it subsisteth. But orthodox men confesse, with Damascen, that the person of the Word, by reason of the union, is common to both natures; that now the humanity subsisteth in Christ by the same personality that the divinity doth: but, they deny that the flesh is made so capable and partaker of the person, as if it were the person it selfe: as they also deny, that it is made so partaker of the deity and omnipresence, as if it were the deity of God himselfe, the omnipresence, or omnipresent, &c. neither doe they grant, that it is otherwise partaker of the person, of the deity, of the omnipresence, or can be, then by the union, which maketh not that the humanity, but that man is the person, is God, is omnipresent; in which sense the Apostle saith, That the Son of God was made partaker of the flesh and blood of the children; to wit, by assuming the seed of Abraham into his personality, or by the hypostaticall union; whereby, not the deity of the Son, but God the Son is made flesh and blood; that is to say, true man. In this sense also it may be rightly said, that the flesh, or humanity of Christ, is partaker of the person of the deity, of omnipresence; to wit, by the union with the divine person, and omnipresent; which union, makes not that the humanity of Christ, but that the man Christ is a person, is God, is omnipresent.

IV.

This in the Scripture is called flesh: by which word not the onely corporeall masse is understood, but the full and entire humanity, consisting of a true body, and a reasonable soule.

V. For

V.

For the Son of God is made partaker of flesh and blood, as we are, to wit, in all things made like to his brethren, except sin.

The Animadversion.

He saith well, That under the terme of flesh, is meant the entire humanity, consisting of a true body and soule, so he would adde these words, *With the true properties of both, and withall the infirmities, except sin*: For, if he be like his brethren in all things, then surely in locality and circumscription hee is made like to them, and that in the union, and in the Word. For, without the union, and without the Word, the flesh hath neither being nor subsistence at any time: Therefore that is false, which he affirms in the 36. *This is, That the flesh, by power of the union, hath, in a most eminent way, transcended all locality, in the illocal Word, and that it hath obtained an illocal manner of existence.*

VI.

Therefore the Word did not assume an imaginary, but a true and solid body, consisting of flesh and bones, Luke 24. of flesh and blood, John 16. which also in glory remains a true body, conformable to the glorified bodies of the Saints, both in substance and qualities.

The Animadversion.

This *This* alone doth strongly refute these ensuing subterfuges:

1. For, if the Word assumed not a fantastical, but a true and solid body; then, doubtlesse, it assumed a body endued with quantitie, dimension, visibilitie, and localitie: For, that is not a true body, but an imaginary, that wants quantitie; nor can that be solid, which wants dimensions; and that hath no dimensions, which is indivisible & illocal; for, *an uncircumscribed nature is invisible*, saith Theodorat. Now, such a body as the Word did assume, such a body assumed is in the Word: Therefore it is false, That the body of Christ in the Word, which is illocal, did obtaine an illocal way of subsisting; that is, that it is made, and becomes illocal.

2. If the body, assumed by the Word, consisteth of flesh and bones, Luke 24. of flesh and blood, Hebr. 2. certainly, that body which is feigned to lurk in a crust of bread, or under the accidents of bread, and to be eaten by the mouth, is not that true and solid body assumed by the Word; because it hath not flesh and bones.

3. If also it remains in glory such a bodie, to wit, solid and true, consisting of flesh and bones, having dimensions; then, doubtlesse, in glory it retaineth the definition of a true bodie: from which definition, the three dimensions, and, by reason of these, circumscription and locality can be no more separated, then rationality from man.

4. If it be conformable to the glorified bodies of the Saints in substance and qualities, it cannot then be illocal, immense, every-where: for, our bodies shall not be illocal, nor every-where; but shall have their *Ubi*, by Christs owne testimony. John 17. 24. *Father, I will, that they whom thou hast given to me, may be with me where I am*, John 14. 2. 3. *I goe to prepare a place for you; and if I goe and prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there you may be.*

They need not then cavill thus, *That the body is such in its owne substance; but in the Word, by reason of the union, it is not such*: for, whereas it hath its being not in it selfe, but in the Word, which assumeth it, and alwaies had; doubtlesse it is, and remaineth such in the Word, and in the union, as it was assumed. Nor can there be any true reason of that union, which destroyeth the reason of the substance of flesh: but that reason of the union which he feignes, by a certaine contradiction, destroyeth the reason of the substance; because it makes that which is local, to be illocal; that which hath dimensions, to have no dimensions; that which hath quantity, to have no quantity; a body, to be no body; and, a substance, no substance.

VII.

But he also assumed a soule: for he said, *My soule is heavie unto the death*, Mat. 26. which also he breathed out on the Crosse, Mat. 27. to wit, an intelligent soule, which after

death should remaine, and which might grow in wisdom, in the time of his humiliation, Luke 2.

The Animadversion.

This Thesis is right opposed, 1. To the error of *Apollinaris*, feigning, that the Word assumed flesh without a soule, and that hee himselfe was in stead of a soule. See *Ambrose de Incar. l. 1. c. 7.*

2. To that Papistick fiction of such a perfection in Christs soule, as from its creation, was so replenished with knowledge and grace, that it could not learne any knowledge (or grow therein) which it knew not before. See *Bellarm. de Christo, l. 4. c. 1, 2, 3, 4.*

3. To the folly of Ubiquitaries, and of this teacher, concerning the ubiquitie and omniscience of Christs humanity, even from the moment of his conception and union: for, if Christ did truly breathe out his soule upon the Crosse, there must needs be a truly locall separation of the soule and body in death; therefore by no means could the soule or body then be every-where: Or, if then the soule or the body was in any wise every-where; and, if in any sort there was not made a true separation of both, neither did Christ in some sort truly breathe out his soule; that is, he did not truly dye, which is false, notwithstanding then, that is, in that separation of the body and soule, the humanity was not separated from the Word, but inseparably the union of the natures remained in death: For, Christ then was not truly man, although hee died, according to his body; but living, according to his soule: therefore it follows irrefragably,

1. That by affirming the ubiquity of Christs body, or soule, or of both, we must deny that Christ truly died. 2. That ubiquity neither is the forme of the hypostaticall union, nor the specificall difference of it, which *Smidlenus*, in the conference at Maulbrun, affirmed, and laboured for. Nor is it the effect or consequence thereof, which afterward *Chemnitius* devised, to correct *Smidlenus* his opinion: For, the union remained not onely in death, but also in the whole state of his humilitie, without any reall transfusion of the ubiquity, or any other of the divine properties into the flesh; without which the Ubiquitaries cry out, that Christ is no more God, then *Peter* was.

Out of all which, it is plaine, that ubiquity, by this Thesis, cuts its owne throat: For, how can a dead body, hanging on the Crosse, and lying in the grave, and yet not separated from the Word, have an illocall-manner of subsisting? Likewise, if the soule, which the Word assumed, could in the time of humiliation encrease in wisdom, as *Luke 2.* then doubtlesse, from the womb it could not be omniscient, although it subsisted in the Word.

VIII.

This humane nature of Christ is not required to the dignity of the person of the Word, as it is simply the Word: For, the Word is a person of its selfe perfect, and every way complete, even from his eternall generation of the Father.

IX.

It belongs notwithstanding to the integrity of the Word incarnate, or of Christ, as he is Christ; whose person, after the Incarnation, is compounded, as the Ecclesiastick Writers doe witnesse.

The Animadversion.

If the flesh belong to the integrity of the person of the Word incarnate.

In the ninth Position there lies some deceit: for he saith, that the flesh belongs to the integrity of the Word incarnate, that afterward hee may conclude the ubiquitie of the flesh; when as the entire Word, being incarnate, is every-where. But he cunningly saith, that it belongs to the integrity of the Word incarnate, but not to the integrity of the person of the Word incarnate; lest hee should seem to conclude a quaternitie, or make the Word one person, and the Word incarnate another. To the same purpose is it, when he calls the person of the Word incarnate, or of Christ, compounded. Now, the orthodox Writers, though they reject not simply these speeches (for they themselves speak so, without any feare of cavilling) yet they

they warne us to understand them aright, to wit, in that sense as they were used by Ecclesiastick Writers; to whose testimony our adversaries appeale, lest wee should conclude, that the *hypostasis* of the Word, before its Incarnation, was imperfect; or, that it is from some other *hypostasis* of the Word incarnate: For so, of necessity, a quaternitiy must follow. We must then stick to that which our adversary confesseth rightly, *Thef. 8.* that the Word is in it selfe altogether perfect and entire. We must also hold what he acknowledgeth, *Thef. 12.* that there is not one Son begot of the Father from eternity, and another conceived and begot of Mary in time; but that there is one and the same: For, these being granted, it is plaine, that the Word, and the Word incarnate are not two different persons, but one and the same numerically *hypostasis*; and that they differ not essentially, but onely in some respect: as Peter, when he is clothed, and when he is naked, is one and the same person, differing from it selfe not subjectively, but accidentally.

Hence further it follows manifestly, that nothing can be properly said to belong to the integrity of the Word incarnate, which doth not also belong to the integrity of the person of the Word; but to say this, were to deny the perfection of the Word, and to make a composition in God.

That the flesh then doth belong to the integrity of the person of the Word, is to be so understood, as the person is called compounded by Writers, to wit, not properly, but improperly: For, on the first *Thesis* we shewed, That the person of the Word incarnate is compounded, made up, constituted, consisteth of two natures; not as an heap of corne is made up of many graines, a mixed body of elements: Or, as a living creature, is compounded of a body and soule, which are peculiar waies of composition. Neither can they be attributed to the person of Christ, unlesse many absurdities doe follow hence, as *Thomas* shewes at length. But the terme *Composition* is here taken in a large signification, for the position of divers things together in one, which way soever it be; for, so the hypostaticall union may be called a composition: to wit, that by it the person of the Son of God, before subsisting of one nature, now subsisteth of two, remaining in the interim perfect and simple in it selfe: But not as if the person of the Word incarnate were made up of two natures, or of a person and a nature, neither of which that person is; as man is made up of a reasonable soule and body, but neither of these is man. After the same manner the flesh may be said to belong to the integrity of the person of the Word incarnate, not as a part integrating and completing an incomplete person; but, as a nature assumed into the *hypostasis* of the Word, in which the same Word inhabireth whole and entire corporally, as it were in his Temple, and exhibits himselfe, as it were clothed with a garment or vaile, to be seen and felt, he being in himselfe invisible and unpalpable: For so we see the Scripture speaks of that inhabitation of the Word in the flesh assumed, *John 2. 21. Phil. 2. 8. Hebr. 10. 20.* and so doe the Orthodox Fathers: among the rest, *Austin*; *The Word* (saith hee) *was made flesh, that is, man; yet not converted, nor changed into that which was made: but clothed with flesh, that he might be seen of fleshly men, in a fleshly manner.* Neither doth our Adversary speak otherwise, when he saith, *Thef. 18.* that the whole Word was clothed and covered with flesh.

The Word incarnate is improperly a person created.

How the hypostaticall union is a composition.

But let us not imagine, that the flesh accidentally only, and by way of an extrinall habit, is super-added and joyned to the Word, as a garment extrinsecally adheres to a man; or accidentally and changeably; which, as *Lombard* witnesseth, was the opinion of some: for the flesh is so assumed into the most intimate and inward *hypostasis* of the Word, that the union thereof with the Word is truly hypostaticall; that is, it hath the same subsistence with the Word.

The Word clothed with flesh not accidentally, but personally.

These things being observed, there will be no danger of fallacies; for it will be easie, out of the distinction and true explication of the phrase, to destroy whatsoever the Adversary can hereafter alledge from thence, for the omnipresence of the flesh: For, the entire and whole person of the Word incarnate, is God, and immense, and omnipresent; eternall also, and begotten of the Father, and illocal. &c. Although the flesh assumed into that person be not, or is not made God, nor immense,

menſe, nor omnipreſent, and much leſſe eternall, begot of the Father, illocall, &c. For it will not follow, ſaith *Auſtin*, that whatſoever is in God, muſt be every-where as God.

X.

The perſon then of our Saviour conſiſteth not of one nature onely, but of two coupled together immutably, and without confuſion; ſo likewiſe indiviſibly, and without ſeparation: and ſo they meet together in one hypochſiſis, according to the Canon of the Councell of Chalcedon.

The Animadverſion.

*ἀνὴρ ὁ υἱὸς
αἰῶνος, &c.*

The perſon of our Saviour conſiſteth of two natures, not by the compoſition of one third of integrall parts, or eſſentiall either, as of matter and forme, as this Doctor doth tacitely imply; but onely by that way which was declared in the firſt and ninth *Theſis*: for otherwiſe, there would be a quaternity. The words of the Canon of the Councell of Chalcedon ſound thus, *The Son of God was manifeſted in two natures, without confuſion, without converſion, without diviſion, without ſeparation; the difference of the natures, being no waies aboliſhed by the union, but rather the propriety of each nature, meeting in one perſon or hypochſiſis, is preſerved.* That fiction then of our Adverſary, which followeth in the 36. *Theſis*, is repugnant to this Canon; to wit, That the humanity, in reſpect of the union, hath moſt eminently tranſcended all localitie in the illocall Word, and hath obtained an illocall way of ſubſiſting: For ſo, the properties of both natures ſhould not be preſerved, but confuſed; for, the fleſh ſhould loſe its localitie in the illocall Word: and, conſequently, its circumscription, dimensions, quantity and ſubſtance: Neither can it be in any caſe both local and illocal; for it is impoſſible, that one and the ſame nature can be ſuſceptible of contrary properties or affections together, as, with *Theodoret*, *Damaſcen* teacheth every-where.

*Theod. dial. 2.
Damaſc. l. 3. c. 3.
C. l. 4. c. 19.*

XI.

Hence there is but one Lord Jeſus Chriſt, 1 Cor. 8. and in the two natures and nativities, which are more then generically different, there is but one onely Son, in his eternall generation without a mother, in his temporall nativity without a Father, Hebr. 7.

XII.

Neither did the Father from eternity beget one Son, and Mary his mother another, by a temporall birth and conception; but that onely one Son of God and man.

The Animadverſion.

Theſ. 9.

As the Father begot not one Son from eternity, and Mary another in time, but the very ſame; ſo there is not a different, but the perſon of the Word, before and after the Incarnation, is the ſame in eſſence and number: For, the ſecond perſon of the Trinity, was neither changed by the Incarnation, nor was it multiplied or perfected; therefore the younger Divines were well warned to take heed, and rightly to underſtand the Adverſaries phraſe, when he ſaith, that the fleſh belongs to the integrity of the Word incarnate; and that the perſon of the Word incarnate was compoſed: For, it is very improper to ſay, That the perſon of the Word, is a part of the perſon of the Word incarnate; becauſe the perſon is not made a part of the perſon, either of its owne, or of anothers: For, if of its owne, then the whole ſhould be a part of it ſelfe; if of anothers, there would not be the ſame Son, begot of his Father, and borne of his mother: and neceſſarily there will follow a multiplication and quaternity of the perſons; therefore *Auſtin* ſaith well, *Chriſt is one perſon of a double ſubſtance* (ſaith he,) *becauſe he is God and man; and yet, neither God nor man can be called a part of this perſon: otherwiſe God, the Son of God, before hee took the forme of a ſervant, was not whole; and hee encreaſed, when man was added to his divinity.*

*Lih. 3. c. 10.
conſ. Max.*

XIII.

As *Gabriel* ſaid, What ſhall be borne of thee, ſhall be called holy, and the Son of God. Hence *Elifabeth*, being full of the holy Ghoſt, calls her the mother of her Lord.

XIV.

By reaſon of this identity of the perſon or hypochſiſis, the Word was ſaid to be made fleſh, John 1. The branch of David, *Jehovah*, Jerem. 23. The Son of man, Son of the living God, Matth. 16. The ſecond man, the Lord from heaven, 1 Cor. 15. And the ſecond Adam made a quickning Spirit, Ibid.

XV. Now,

XV.

Now, there is one Christ, not by conversion of the Deity into flesh, but by assumption of the humanity into God.

XVI.

Wherefore, lest the phrase of the Evangelist, The Word was made flesh, might seem to sound of any change of the Word into flesh, the holy Ghost explains it by words equivalent, saying, That God is manifested in the flesh, that Jesus Christ came in the flesh, that the Son of God was made partaker of flesh and blood, and took the seed of Abraham; and that in Christ dwells all fulness of the Godhead bodily, 1 Tim. 3. 1 John. 4. Heb. 2. Col. 2.

The Animadversion.

All this is right, if the phrase of Athanasius (The assumption of the humanity into Theof. 15. God) be not wrested against the meaning of Athanasius: as if hee had signified either a changing of the humanity into God, or an equalling of it with God, or a transfusion of the properties of the Godhead into it, by which it is made God: For, whatsoever is created (saith the same Athanasius) cannot be God; therefore let the assumption of the humanity into God, be understood of its hypostaticall union with God, or the Word, the properties of both being preserved, according to the declaration of the Synod of Chalcedon, &c. And of Austin, in his book de fide ad Petrum, God then received into his person the forme of a servant, that is, the nature of a servant, &c.

De Arian. & Cathol. confell.

XVII.

But the Word was not so made flesh, as that any part thereof was associated with the flesh, which was assumed: For the Word, being of a spiritual nature, is not cut or divided into parts.

XVIII.

But the whole Word, in the whole fulness of its Deity, is united to the flesh: All of it (as the Orthodox Fathers tell us) was clothed with flesh, and covered with it, wholly incarnate, inhumanated, and incorporated.

in divinis.

The Animadversion.

And this is also right: For neither can there be, nor can we imagine how there should be, any union of parts between the flesh and the Word, which is indivisible: The whole Word then assumed the whole flesh, and with the whole flesh the whole Word was personally united.

In what sense the Word is said to be clothed, and covered with flesh, &c. wee have already explained in the ninth Thesis, to wit, not by way of an externall habit accidentally, but by way of an intrinsecall union substantially. Hence then it appeares, that the Word was not changed into flesh, by taking of man; no more then our limbs, being clothed, are changed, as Austin speaketh. Neither is it a speech proper enough, when they say, that the flesh appertaines to the integritie of the person of the Word incarnate; that is, that it is an integrall part of it, as three feet belong to the integrity of the three-footed stoole: but rather, that the flesh belongs to the person of the Word incarnate, as being the nature assumed by the Word into the unitie of the person, in which it might manifest it selfe to the world: as Austin saith, The Word was made flesh, that is, clothed with flesh, that is, fleshly men he might appeare in a fleshly way.

Lib. qu. 38. quest. 73.

Yet no man will deny or doubt, that the Incarnation of the Word, which is indivisible, was totally made; if that be understood, without including the immensity of the Word, within the dimensions of the flesh: as also without an ubiquitary diffusion of the finite flesh with the infinite Word.

XIX.

Which union, because totall, is foolishly compared with examples of partiall unions: to wit, of the Sun, touching some part of his Orbe: Of the stone, enclosed within some part of the ring: Of Antwerp, situated neer a part of the sea.

The Animadversion.

We must confesse, that this hidden & admirable union of the unmeasurable nature of God, with the measured nature of man, cannot fully be expressed by any similitude.

tude. And, although both ancient and moderne Divines make use of divers Similies; yet, we may truly say of them all, with *Damasen*, *In all similitudes, there are many dissimilitudes*. And, it is impossible to find examples, that may expresse the Deitie and Incarnation in every thing. *Justin*, *Cyrl*, *Athanasius* made use of these Similies that are taken from the Sun, a Ring, the Ocean. *Basil* useth the similitude of an hot iron: *Athanasius* of a burned stick, or burning iron: *Cyrl* of a burning coale: *Damasen* of a fiery sword: *Justin* and *Athanasius* of the body and light of the Sun: But none of all these similitudes will exactly agree with the thing it self. This man toucheth our Divines, for using examples of partiall unions; but with little sinceritie: for, sometimes they make use of such Similies, not to declare exactly the thing it selfe, from which, we confesse, the examples of finite things are far distant; but onely to shew the sophistry of Ubiquitaries: For example; When *Jacobus Andreas*, at Maulbrun, did foolishly demonstrate the Ubiquity thus, *Gods right hand is every-where; the humanity of Christ sits at Gods right hand: Ergo, the humanity is every-where*. Our men, by a Syllogisme, altogether like this (if you look up on the forme) made it appeare, that this was a naughty argument, and consisted of foure termes: *The Ocean encompasseth the whole world; Antwerp is seated neere the Ocean: Ergo, Antwerp encompasseth the whole world*. By this way they did not compare matter with matter, but one fault with another; for both Syllogismes were alike faulty: therefore the shewing of this error was not foolish. Neither doth Doctor *Hunnius* demonstrate better the illocalitie of the flesh in the Word below, in his 36. *Thesis*. *It is thus in bricfe, The Word is illocal, the flesh was assumed into the Word: Ergo, the flesh is illocal*. Why then doe wee not send this Disputer to the foure termes of Antwerp, and the Ocean? For, as these are different termes, *To be the Ocean, and to be seated neere the Ocean*; so these are different, *To be the Word, and to be in the Word*: as in the Vulcanian demonstration these were different speeches, *To be Gods right hand, and, To sit at Gods right hand*.

X X.

Smidlin in colloq. Maulbrun. p. 43.

The similitude of the union of the soule and body is more apt to declare this mysterie, which Athanasius used in his Creed; and Cyrillus, after him, in his Synodical Epistle, saying, The Word, in the assumed nature, hath made such an habitation for it selfe, as the soule is beleev'd to have in its proper body.

The Animadversion.

In Exposit. Symb. p. 301.

Of this Similie thus writeth *Justin*; *Some (saith he) having conceived in their mind of this union, as of the union of soule and body, have so delivered it; and it's a convenient example, though not in all points, yet in some. Also the example of man is in some respect to be admitted, and in some respect to be avoided. And 'tis so indeed: For they agree thus, That, as the reasonable soule and body are united into one person; and, as in one hypostasis subsist two natures, distinct in their essences and properties, and concurring in these operations that are proper to men; and one of them working what is proper to it, but not without the communion of the other: Even so, saith Hierome, it is knowne, that one and the same Christ is God and man, and that he did work according to both formes; to wit, of the humanity and divinity, and that by this he exercised two operations: For, both formes or natures did operate; the one communicating with the other in that which was proper to it: The Word operating what is proper to the Word, and the flesh putting in execution what belongs to the flesh, &c. But in many things the Similie will not hold: For, in man there is an union of two finite natures; but in Christ, of a finite nature, and an infinite. In man, both natures are shut up within the same bounds; but in Christ, the divinitie is not confined to the narrow limits of the flesh. In man, the union is the composition of matter and forme; but in Christ, the flesh is not the matter of the divinitie, nor this the forme of the flesh. In man, there results a third thing out of the composition, which is neither of the other two; but in Christ, the Word or person is the same before the union, but naked and simple; after the union, clothed with flesh, and in a manner compounded. In man, the union is dissolved by death; but Christ will never lay aside the nature which he once assumed. Lastly, to this purpose*

Ad Paulam & Euseb.

purpose serves that which *Thomas* observes: In man (saith he) there is a two fold unitie made up; to wit, of the nature, and of the person: of the nature, when as the soule is formally united to the body, perfecting it; that of two, there may be made up one nature, as of the act and potentiality, of the matter and forme: and in this regard the similitude consisteth not; because the divine nature cannot be the forme of the body. 2. Of the person, as when of these is made up one man, consisting of a body and a soule; and in this is the similitude: for one Christ subsisteth in the divine and humane nature.

XXI.

Therefore, as the soule, in respect of its substance, is not without the body: for it is all united to its body: so the whole Word incarnate can neither be, nor be found, nor ought to be enquired for out of its owne flesh.

The Animadversion.

By a manifest fallacie, from that which is said respectively, or secundum quid, to that which is spoken simply, of a similitude, hee concludes a falshood: For, this is *Hunnius* his collection, The Similitie drawne from man, is more fit then from other things: Ergo, it agrees in every thing: and, consequently, the reason is alike of the soule and of the deity: that, as the soule is confined to the bounds of the body, so the deity doth no where subsist without the flesh. Who may not here sensibly perceive the imposture? He makes a comparison between the soule and the Word, as if there were a parity between them; whereas there is an extreme imparity: for the soule, being a finite spirit, cannot be without the bodie, in which it is, so long as it is tied to the bodie, though it be all in all, and all in every part: But the Deitie of the Word is not a finite spirit, but immense, and most pure, by its most simple immensity, all in the finite flesh, and all, and the same together without the finite flesh, and subsisting without all things: For who will say, that the Deitie of the Word was onely there; suppose in the mothers womb, in the Temple, in the Justice-Hall, on the Crosse, in the Sepulchre, &c. where his flesh was said to be circumscribed, and to be absent in other places, where his flesh was not? Who will say, that he did not fill heaven and earth, that he was not at Rome, at Athens, and every-where without Judea, at the same time when his bodie, that was most united then to him, did remaine within the limits of Judea alone? Surely, he who affirms the contrary, either feignes a Deity enclosed and circumscribed in the narrow bounds of the bodie; or else a bodie diffused every-where with the Deity; that is (to use few words) hee makes either a finite Deity, or an infinite bodie. This then is one of these false hypotheses, by which this Sophister under-props the ubiquity of the flesh. He addes also sophistically, that the Word neither is, nor can be sought or found, without its flesh: which words neither have the same meaning, nor the same truth. For Orthodox men confesse, that the Word is not to be sought out of the flesh; because in the flesh onely, as in his temple, he will be sought and worshipped by faith and prayers. And from hence they gather against the Ubiquitaries, that the flesh of the Word doth not lurk within a sacramentall crust; because they neither worship it, nor ought they to worship it: yet they deny not therefore, that the Word is not elsewhere by that essentiall immensitie, which hee hath in common with the Father and the holy Ghost: For so the Word, being enclosed within finite flesh, should be terminated or bounded; or else the flesh should have an immensity every-where, with the immensity of the Word; both which is false. Nor doe the Orthodox Fathers otherwise speake or thinke. *Athanasius*, The Word is in the flesh, and over and above all things. *Ibid.* He subsisteth over and above all things. *Ibid.* Verbi. At the same moment, when he was in an humane body, hee was over and above all things. So *Hieron* ad *Marcel*. He who was infinite, was also in the Son of man totall. *August.* Lib. 3. de Incarn. The Son of God was totall in the body, and totall every-where.

XXII.

They are deceived then, and they reduce this admirable union to the narrownesse of one onely place, who dreame, that the Word in the flesh is in one, and onely in that place, where the humane nature of Christ visibly dwells; but besides this place, that it subsisteth over and above it, in other places innumerable.

The

The Animadversion.

He condemneth for an error, not ours, but the doctrine both of holy Writ, and of godly Antiquity : for, the Scriptures unanimously witness, that the humane nature of Christ was visibly confined still to one place, and not to two or more at once invisibly ; the incomprehensible [Word] in the meane time shewing its presence, both in its flesh, and else-where, where the flesh is not, and the union still remaining entire. The Fathers also write cleerely, that the Word was so in the flesh, that it was not shut up within those narrow confines, but that it subsisted out of it, and over and above all things else. It is a fallacy, if not a falshood, when he saith, that now this admirable union, is not to be confined to the narrow inclosure of one onely place : for, though the flesh be shut up in one place, it will not follow, that therefore the union is to be reduced to these narrow straits ; because, to be reduced to a narrow place, and to be in a place, is the property of the flesh, not of the union ; but the properties of the natures neither make the union, nor effect it : otherwise, by the same reason one might cavill, that the union is corporeall, visible, dead ; because, the flesh is corporeall, visible, and dead : or, that it is eternall, immense, and God ; because, the Word is eternall, immense, and God. But, although the flesh is not diffused every-where with the [Word], nor the Word circumscribed by the narrowness of the flesh ; notwithstanding the flesh is nowhere not united to the Word, and subsisting by the Word ; and the Word is nowhere not united to the flesh, and subsisting in the flesh : wheresoever then the flesh is, there is the union ; and wheresoever the Word is, there is the union ; not by reason of the diffusion of the flesh, but by reason of that most simple immensity of the Word ; by which he is so in the flesh, that he is not therefore contained in the flesh, but every-where together without it he filleth all things ; and so he is without the flesh, that notwithstanding he subsisteth every where in it, and that not by any one part of himselfe, but totall ; neither another person, but the same ; for, we must not imagine, that there is one part of the Word in the flesh, and another without it ; but he wholly subsisteth in the flesh, and wholly without the flesh ; because he is immense and impartible. Neither is there one Word in heaven, and another on earth, but the same is every-where in the flesh, or incarnate, because most simple ; although in the meane while, the flesh, both by the verity of its essence, and in one place where it wills, it remaineth.

We do not therefore dreame, that the [Word] in the flesh is only in one place, in other infinite places without the flesh, and therefore, without the union : for, it is every-where in its owne flesh, supporting and moving by a secret and indissoluble union ; but no where, and at no time deserting it, or distant from it : but properly it is not either in one, or in infinite places, seeing these things are in place onely, that have dimensions. But God the Word is of that immensity, that he hath neither a corporall, nor an intellectuall place, but metaphorically onely, being said to be there where his operation is knowne, as *Damascene* witnesseth. In brieft, the [Word] is every-where, and so remaineth united to its flesh, even existing without it ; for, it can never be absent from the flesh, being immense, and every-where wholly the same, without extension or multiplication, though in the meane while, the essence of the flesh is onely in one place.

But, if this Ubiquitary Doctor understandeth not, or approveth not of these things, let him proceed in his dreame, of his dimensive and extensive [Word ;] which is not totall every-where, but some-where it existeth in some part of it, or else is wholly some-where absent : but, we beleeve with *Athanasius*, that this is of high admiration, that the Word contained by none, containeth notwithstanding all things ; and being present in the body, is not else-where absent, but subsisteth over and above all things, and yet is most present in the natures of all things, but more chiefly in his owne flesh. These mysteries are to be adored, but not to be squared by the dull edge of humane reason.

XXIII.

But because, by the Apostles definition, the whole personall union is and consisteth in that corporall

corporall inhabitation and immanency of all fulnesse of the deity in the flesh, by an unavoidable consequence we inferre, that where it dwells not in the flesh, but is imagined to be without it, there it cannot be said to be united to it.

The Animadversion.

He proves the Word to be no-where without the flesh, but first out of Pauls definition of union, as he saith; then, by a contraposition out of the definition, he thus seemes to gather: *What is immanent in the flesh, is not without it; the Word is immanent or dwells in the flesh, because the union is the inhabitation, or immanency of the Word in the flesh; therefore the Word is not without the flesh.* *Ans.* If he did contend, that the Word was no-where so without the flesh, but that it is also in the flesh, we would yeeld to him in all this: But, when he simply denyeth the Word to have any existence out of the flesh, that he may diffuse the flesh every-where with it; we answer to the Major proposition, with a distinction; That cannot be without the flesh, which is so inherent in it, as that it is shut up within the dimensions of it: But we deny the Word to be so inherent in the flesh, or that it is such an immanency by which the Apostle shews rather the union, then defines it to be the corporall inhabitation of all fulnesse of the deity in the flesh; and the Adversary himselfe shortly after denyeth it.

For, the Word doth not so inhabit, as to be circumscribed by the limits of the flesh; nor is he so immanent, that he is no where without it; as the soule existing in the body, is no where out of the body: but that he is never separated or absent from it. The inhabitation then is not the enclosing of the Word within the flesh, but a secret conjunction with the flesh into one hypostasis.

In that he calls the union an immanency, he hath not this out of the Apostle, but out of *Damascen*, who calls it *perichoresis* (which word some translate a permeation; others, an immeation, others, an immanency, or inhabitation) no wayes understanding the Eutychian mixture of the natures, or the circumscription of the Word in the flesh, or the diffusion of the flesh with the Word; but a mutuall, intimate, and indissoluble union of both natures into one hypostasis, the natures and properties remaining entire: which is so well knowne out of *Damascen*, that it needs not be insisted on.

By a contraposition out of the definition he thus gathers, *Where the Word is united to the flesh, there it dwells in the flesh, and so remaines in it, as that it is no where without it: therefore, where it dwells not in the flesh, but is fancied to be without it, there it cannot be said to be united with it; which, because it is absurd (for so there will follow a Nestorian separation) it is also absurd, that the Word should be any-where without the flesh.*

But first, we have said before, that Ubiquity is improperly attributed to the Word T^o 20. and union; then it is false, which in the converting proposition he assumes of such an immanency, as that the Word is no-where without the flesh; for this is to beg the matter in question. Besides, in the Proposition converted, he admits of that fallacy which is called (*Ignoratio elenchi*, or) the ignorance of the reprehending Argument, feigning these two to be repugnant; to wit, The Word inhabiteth in the flesh, and, the Word is without the flesh, which indeed are not repugnant, by reason of the most simple immensity of the Word, as is shewed. The Argument of our Adversary directly concluding, is this, *Where the Word is united to the flesh, there it is not out of the flesh, because the union is the inhabitation; but the Word is every-where united to the flesh; therefore it is no-where without the flesh.* But the Minor Proposition hath this ignorance of the *Elenchus*, and trusts to a false definition: for, we will not yeeld him, that the union is such an inhabitation as he fancies; wherefore we deny the Major: for, wheresoever the Word is, he inhabits all in the flesh, and all without the narrowness of the flesh, filling heaven and earth with the immensity of his essence,

XXIV.

Especially, because, according to this opinion, we must determine that the whole Word, (seeing he cannot be divided into parts) in his whole personality, and in the whole plenitude of the deity, is in innumerable places without his humanity; which were truly to draw in sundry through

through many places, that most intrinsecall, and altogether indistant union.

The Animadversion.

You sing over againe the same song : To place the whole Word in his whole personality, and in the whole fulnesse of the deity in innumerable places without his owne flesh, is to distract in sunder the indistant union of the natures; but to do this is a wicked thing; therefore so must that. We againe deny the Major, for the union remains indistant, even when the whole Word without the narrownesse of the flesh fills all other things; because, by his most simple immensity, neither all, nor halfe of him (seeing he is individed) departs, or is absent from his flesh; neither is he pulled away or separated by any distance of place, but he subsists so all within it, that he is also all-present every-where without it: whereas, not another, but the same and entire Word is within the flesh which is without it. And this argument of pulling asunder the natures, is very silly; for it flowes from a false imagination, that the Word existing without the flesh, remains not united to the flesh; which is both most false, and impossible: for, if it were any-where absent from its flesh, it were not immense; and, if in any part onely it remained in the flesh, it should be divided. Therefore, to feigne any distance betweene the natures, is truly to feigne a Word having dimensions; which our Adversary, by clearing of himselfe, sufficiently sheweth.

Some orthodox men untie this knot, by distinguishing the personality and deity of the Word; confessing that to be no-where out of his flesh, seeing there is one personality of both: but this they make all to exist within and without the flesh, in that the essence of the Word is simply infinite. But, lest our Adversaries should cavill, that so we do not make the personality equally infinite with the essence of the Word; therefore we will wave this distinction. We know that the personality and divinity of the Word differ not subjectively, but onely in some respect: when as then both are equally immense and most simple; by the same reason it must necessarily follow, that both subsist wholly in their flesh, and wholly without the flesh, and, with the Father and holy Ghost, fill heaven and earth.

XXV.

In the meane time, out of our doctrine, there doth not follow such a shutting up of the Word into the nature assumed, as makes the person of the Word lose his infinity, or become finite; but from hence rather is inferred this perpetuall immanency, inhabitation, and incarnation we speake of, which elevates the finite humanity, into the infinite personality of the Son of God, and consequently, it makes that the Word is never absent from its flesh, never distant from it, and never subsisteth without it; but that without distance, as (Damascen saith) it is united with it, and remaineth with it above all locality of this created world, ineffably, and still present.

**Otiāctw.*

The Animadversion.

Here he perceives, that out of his immanency or inhabitation, necessarily follows the inclusion and finity of the Word; therefore he denies the sequell: but in vaine, for thus he is convinced; What is so immanent in the finite flesh, that it existeth no-where without it; that must necessarily be shut up within the dimensions of the flesh, and be finite, as the flesh is finite: But the Word is thus immanent in the flesh; it is therefore shut up within the finite dimensions of the flesh; which is absurd. The Major is most true: our Adversaries Minor is absurd, there follows then an absurd conclusion: He saith, that the perpetuall immanency followes out of his doctrine rather; but, this is to beg the matter in question, to inferre an immanency out of an immanency. He saith, that the immanency elevateth the finite humanity, into the infinite personality of the Son of God. If he understood this *Teratologie* of the union of the flesh with the infinite hypostasis of the flesh, retaining the properties thereof, no orthodox man would reject it; but the stile of truth is plaine, whereas that of a lye is intricate: such as this is. For, he doth not meane this of the union, as he saith, but of an ubiquitary diffusion of the flesh with the Word, which orthodox Divines simply deny; for, the flesh can no more cast off her finity and dimensions, then she can her very nature, no not in the union it selfe. Now, if remaining

A prodigious
speech.

finite,

finite, she is elevated into an infinity; that is, is made infinite; then sure it must be both at once finite and infinite, quantitative and without quantity, flesh and no flesh: and, what is this, but to fancy an *Uranian Chimera*? Again, he saith, by means of this immanency, the Word is never absent, no-where distant from his flesh: but indeed, this is effected, not by the immanency which he feignes, but by his most simple immanency; for, by this it is that the Word is all the same in his flesh, and every-where without all. He saith, that by the means of this immanency, the Word never subsisteth without the flesh, but inseparably is united to it. But, againe, he ascribeth a false effect, to an untrue cause, and admits *Ignorantiam elenchi*; for, the inhabitation of the Word in the flesh, (which he, by an ambiguous terme, will rather call an immanency) is not his inclusion, or confining within the flesh; that is, within the dimensions of the flesh; neither do these two, To be without the flesh, and, To remaine inseparably united to the flesh, destroy one another, as was shewed but now. Yet, if both be not true together concerning the Word; neither can he be immense, nor can he be God. Lastly, in that, he saith, the flesh united to the Word, or the Word to the flesh, remaineth so above all locality of this created world, it is either a vaine *Teratologie*, or a false opinion, that the flesh is made illocal by the union, because the Word is illocal; of which hereafter we will speake upon the 36. Theſe.

XXVI.

But, it no wayes follows, if the Word, after the Incarnation, be not without the nature which was personally assumed; that therefore, we must believe him to be no-where without that place, in which Christs humane nature, by the condition of its essence remaines.

The Animadversion.

Here he avoids another rock, that, granting the immanency which he feignes, the Word will never be without the place of the nature assumed, therefore he must needs be finite: he denies the sequell of this, but in vaine; for he is convinced thus: What is not without a finite nature existing in a certaine place, neither is it without that place, in which the finite nature existeth; but the Word is no-where without his finite nature assumed, existing in a certaine place, where-ever it be; ergo, it is no-where without that place, and consequently, the Word is made finite. The Minor is our Adversaries, the reason of the Major is manifest and firme: That, albeit the place be one thing, and the nature existing in that place be another thing; notwithstanding the nature assumed, by the condition of its essence (as our Adversary rightly confesseth) is not without a place, nor remaines out of a place, and the place is equall to it: whatsoever then is not without the nature assumed, as the thing contained or placed, neither is that without the place containing; because, the thing containing, and the thing contained; the place, and the thing placed, are equall.

XXVII.

For the reason of the humanity it selfe is far different from that of the place, which naturally encompasseth and containeth it.

XXVIII.

For the humanity it selfe is elevated and translated by the union into the hypostasis of the only begotten Word: but the ambient place, without that hypostasis of the Word, remaines perpetually.

The Animadversion.

This eluding of the Major is too frivolous; for, although the reason of the humanity, and of the place be unlike in this, in that the one was assumed, the other was not assumed by the Word; yet, this remaines, that they are together, and equall in their limits and bounds: Hence it follows necessarily, that what soever is not without the one, is not without the other. All then that the Sophister proves, is, that the humanity is not the place; but he cannot overthrow that most true Maxime, *Whatsoever is not without the thing placed, neither can it be without the place of the thing placed.*

XXIX.

What wonder then if the Word be without the place of the humanity, but not without the

the substance of the humanity? seeing that the very flesh, though in a place existing and appearing when it will; yet, notwithstanding, by vertue of the union, it subsisteth above locality, in the very person of the Son of God. Surely, in this respect it transcendeth ineffably, the very same place in which otherwise it remaineth.

The Animadversion.

Yes, a great wonder it is; for, it is both a wonder, and an absurdity to devise any thing without the thing containing, which is not also without the thing contained; without the place, which is not also without the thing placed: for example, without the walls of the City, which is not also without the towne-Hall of the City: without *Witteberg*, which is not also without the Palace of *Hunnius*, which he lately received in a present at *Witteberg*, over against the Tower, &c.

The flesh of Christ remains in a place, not onely by reason of its will, but also, because of the condition of its essence; witnesseth the 26. *Theses*. therefore, it is not in a place onely when it wills, but so long as it retaineth its nature, it is necessarily in a place; whether that place be physittall, as was here on earth; or heavenly, as it is now in glory.

That the flesh, by vertue of the union, subsisteth above locality, and transcendeth the place in which it abideth, is both false, and implies a contradiction: false, because the Adversary himselfe, in the 5. and 6. *Theses* confessed, that the flesh united to the *Word*, or in the union it selfe, is made like unto us in all things except sin; therefore in the union it selfe it must be like to us, in regard of locality. But these are contradictories: That the flesh, by the condition of its essence remaineth in a place, and yet by its essence transcendeth the same place; that is, not to remaine in a place, by what vertue soever that be done: for his subterfuge, concerning the diverse reason of the essence and union, cannot, in this respect, remove the contradiction; whereas, the same reason or respect doth implicate or intangle it selfe, and is nothing else but an empty smoake; as before was shewed in the 6. *Theses*.

XXX.

The matter will appeare more cleerely, if we observe the force of the Apostles phrase, by which he teacheth, That the Son of God was the seed of Abraham; or, that he assumed humane nature of Abrahams seed, Heb. 2.

XXXI.

Here are to be considered the bounds of this divine assumption, as the Schoole-men speake; to wit, from whence the Word assumed it, and to what he assumed it.

XXXII.

But he assumed his flesh out of the substance of the Virgin Mary, which, because it drawes its originall from Abraham, the Apostle rightly saith, that the seed of Abraham was taken.

XXXIII.

The Word assumed that masse which he tooke of the Virgin, not hither or thither, to this or that place.

XXXIV.

For, although the Son of God would have his flesh in the time of his humiliation, that he might performe his worke on earth, to be subject to locality; and although, as yet, he can visibly appeare, when, and where he will, in some place or other: yet, notwithstanding, not any place, but the illocal hypostasis of the onely begotten Word is the limits, or bounds of this divine assumption, into which the flesh of our Saviour is transferred by the union.

XXXV.

Which S. Athanasius, in his Creed, hath learnedly and briefly comprehended; when he describes the hypostaticall union, to be the assuming of the humanity into God.

XXXVI.

The humanity then of Christ, by a reall assumption being transferred into God, or the personality of God, in which, all thought of place and locality ceaseth; or, as Damascen orthodoxally writeth, having its existence in the very Word it selfe; the humanity, I say, in respect of this personall union, doth, in a most high manner, transcend all locality, and hath truly obtained in the Word an illocal manner of existing.

XXXVII. There-

XXXVII.

Therefore, that I may conclude in the most grave words of Doctor Chermition, The assumed nature is so united personally to the whole plenitude of the Deity of the Son of God, that the Word within that secret, most strait, intimate, profound and excellent embracement, not of any one part, but of the whole fulnesse of the Godhead, which with it is above, and without all place, hath the said humanity within it selfe, with it selfe, and in its power personally united, and alwaies most present. And in that fulnesse of the united Deity, the assumed nature, as Damascen saith, hath an indevidable, inseparable, undis-jointed; or, in respect of place, an indistant immanencie.

XXXVIII.

The same opinion is at large handled in both the Confessions of Master Luther; and by the alledging of Luthers words, in the breviate, or forme of that agreement publicly received in those countries, 'tis plaine, that it is approved by it.

The Animadversion.

Who will not cry out here, With what knot shall I hold Proteus, so often changing his countenance? Who can here catch the Sophister? I warrant you, unskillfull men will grow amazed at such stupendious teratologies. Hee saith, that the masse of mankind is not assumed hither or thither, to this or that place; that not any place, but the illocal hypostasis of the Son of God is the *But*, or *Terminus ad quem* of the assumption: That the flesh of our Saviour was transferred to be the *Terminus* of the assumption: That it hath in a most high manner transcended all localitie: That in the Word it hath obtained an illocal way of subsisting: That the Word hath the assumed nature within the embracement of the whole fulnesse of the divine nature, with it selfe, within it selfe, by it selfe, in its power: That the humane nature, in the fulnesse of the united Deitie, hath its immanencie undis-jointed. Who ever spoke thus in the Church? This is the black stuffe of the fifth *Sepia*, and the empty smoak of juggling tricks, by which the simple doctrine of the Son of God is obfuscated, and the foolish world is bewitched, that living and seeing they see not, nor feelee such grosse lies. This is a new and a treacherous way of speaking, quite different from these brieffe delineations of wholesome words in Scripture, and in pious antiquitie, concerning this mysterie; by which the Sophister sufficiently, if I am not deceived, hath testified, that this which he utters is a new and monstrous kind of doctrine: For, they that broach new doctrines, do for the most part devise new phrases.

Now to the matter: The Sophister in these Positions deviseth another false supposition, by which hee may keep up the ubiquitie of the flesh; That the flesh of our Saviour, in the union of the Word, is made illocal. This hee endeavours to beat out of the Apostolicall terme of *Assumption*, besprinkling some Schoole-termes.

But he maliciously depraves the words of Scripture, and phrases of the Schoole-men: For, the assuming of *Abrahams* seed doth not signifie in *Paul* an exalting, or transferring of mans nature into the illocalitie of the Son of God, by which it is also made illocal; but an individuall hypostaticall union with the Son of God, the nature remaining entire, and the true properties thereof: because the flesh assumed, is the flesh of the Son of God; not out of the union, but in the union; not without the Word, but in the Word, both before, and in his glory. And the Son of God is our brother, flesh of our flesh, and bone of our bones: in which communion of our flesh with the Son of God, all Christian comfort and salvation consisteth. So the Apostle himsele, in the precedent words, explaines this assuming: The Son of God is made partaker of flesh and blood, as the children are, after the same manner.

He corrupteth also the Schoole-termes: For, they tell us, that the *Terminus ad quem* of the assumption, is not the nature, but the person: because (as they say) the union was made in the person, not in the nature; that is, because, by the union, the two natures did not unite into one nature, but into one person of the Son of God;

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subsisting first in one, now in two natures, the divine and humane, inconfused and entire. But in no case doe they speak or agree with this Sophister, that the flesh of our Saviour was transferred into the terme of the assumption; that is, into the illocal hypostasis of God, that therein it might be illocal. These are pestilent snares: for, so the Sophister may readily inferre, that, by the same way, the flesh in the Word is God, is immense, is every-where. But let us wipe away the painting, and reduce this prodigious sophistry to a few points. Thus then in brieve hee argues:

What is assumed into the illocal hypostasis of the Word, that doth obtaine, by this assumption, an illocal manner of existence in the Word; that is, to be illocal. The flesh of our Saviour was assumed into the illocal hypostasis of the Word: Ergo, the flesh of our Saviour hath obtained in the Word an illocal manner of existence; that is, to be illocal. Hee proves the *Major*, *Thef.* 36. Because in God, and in the hypostasis of God, all thought of place and localitie ceaseth. The *Minor*, *Thef.* 34. Because the illocal hypostasis of the Word, is the terme of the assumption, into which, by the union, the flesh is transferred. Also, by the authority of *Athanasius*, defining the hypostaticall union, by the assuming of the humanitie into God. *Ans.* That here is sophistry, is plaine, by the manifest fallshood of the *Conclusion*, fighting against the whole Evangellicall history, which testifieth, that the humane nature of Christ, assumed by the Word, was alwaies local. The *Major* then is onely true of that which is assumed either by conversion into that local hypostasis of the Word, or by coequation with it; but not of that which is assumed by such an hypostaticall union, which leaveth, and preserveth entire and inconfused, the nature and properties of that which assumeth, and of that which is assumed. Now, that in this sense and manner the flesh of our Saviour was assumed into the illocal hypostasis of the Son of God, none but a Nestorian or Eutychian Heretick will deny. So then, here are foure termes in this Argument. If the Sophister will not admit of a distinction, and also will contend the *Major* to be true of that which is assumed by the hypostaticall union, the proprieties being preserved, wee deny it all, as being most false: For the hypostasis of the Word, as it is illocal, so also it is infinite, eternall, incorporeall, begot of the Father, incarnate, by nature God: neither for this is it true, that whatsoever is assumed by such an hypostasis of the Word, that must be also infinite, eternall, incorporeall, begot of the Father, incarnate, and by nature God.

Secondly, we deny also the consequence; because it is a manifest fallacy of that which is not the cause, as if it were the cause: For, the cause of the illocalitie of the flesh, is feigned to be the assumption of the flesh into the illocal Word, which cause is no cause. For, the Word assumed not the flesh, by which, or because it is illocal; but by which, or because it is the second person, distinguished from the Father and holy Ghost. The reason of this is firme and manifest, which the Sophister, by no inke of the *Sepia*, can darken; because the assumption of the flesh was made, not according to any naturall propertie, as is illocalitie, by which the Word is united to the Father and holy Ghost; but according to the characteristicall properties, by which he is distinguished from the Father and holy Ghost, as *Damasen* excellently sheweth: Otherwise, either the assumption had not been made solely by the Word, but also by the Father and holy Ghost; or else surely all the other naturall attributes of the Word, none excepted, should be attributed to the flesh, by the assumption or vertue of the union: and so monstrously wee might affirme, that the flesh in the eternall, infinite, incorporeall Word, &c. did most eminently transcend all respect of time, finitie, corporietie, &c. and hath truly obtained an eternall, infinite, incorporeall way of existing. If so, what will ubiquitisme leave for *Eutyches*? Where will our Adversaries sixth *Thesis* stand? Where will our brother be? our flesh? our faith and comfort?

Wherefore, in that with so much cunning the Sophister urgeth the illocalitie of the Word, he paints to no purpose: for, by this he will be no more able to prove
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the locall, true, and solid flesh, as hee calls it, to be made illocall, by the illocall Word, in the vertue of the union; then if he should say, that mans bodie, by the force of union, hath most highly transcended all densitie, corporietie, mortalitie, &c. and doth truly obtaine in the soule a rationall, spirituell, immortall, &c. manner of existing, because it is hypotattically united with the reasonable, spirituell, immortall soule. Away with such trifles.

The prooffe of the *Major* is nothing, but like to the former fallacie of *non cause*; because the illocalitie of God assuming, is no more the cause of the illocalitie of the flesh assumed, then the eternitie, simplicitie, immensitie of the same, makes the flesh eternall, most simple, and immense. We are not onely not to conceive any place or localitie in God, but also time, finitie, and humanitie must cease to be in our thoughts. *Ans.* Must then the thought of these in the flesh assumed cease? No: because the union is so made, that the natures and naturall properties remain entire, and inconfused.

Neither is the prooffe of the *Minor* to any purpose; for, the illocall *hypostasis* of the Word, is the terme or limit, not of the flesh, but of the assumption of the flesh. Neither is the flesh made the very illocall *hypostasis* of the Word, or changed into it; but so by it and in it assumed, that it subsisteth in it, and is sustained and borne up by it, as the proper flesh of the Word. In the meane while, let it be and remain even in the *Word* the true and locall flesh, such as was by the *Word*, and in the *Word* assumed.

Neither is this the opinion of the Schooles, as I shewed before, when they say, That the *hypostasis* is the *Terminus ad quem* of the Assumption; or, that the union is terminated in the person, as if the nature assumed were made the *hypostasis*, or were terminated and defined by the *hypostasis*; but that with the Word assuming, it is united into one *hypostasis*; and that the union of two natures makes not one nature, but one person. In which sense they also dispute, that the union is not made in the person, but in the nature. In vaine then, under this vizard of the Schoolmen, doth he seek to hide himselfe. Furthermore, *Athanasius* understands the humanitie to be so assumed into God, that it is not therefore made God, but that it subsisteth in the person of God, and is the proper flesh of God; that God may be truly man, and man truly God.

As for *Cheremitus* his swelling words, the simple truth is no waies moved by them. In vaine then doth the Sophister defend himselfe with this target. What is more usuall then, *Claw mee, and I will claw thee*?

From Master *Luther* (who, though in some passages hee wrote well, concerning our Lords last words) our orthodox men appeale (lest they should seem to depend on men) to *Matthew, Mark, Luke, John, Paul, Peter*: all which testifie, that the flesh of our Saviour, even in the Word, was and remained locall. They appeale to our Saviour himself, who, after his resurrection, in his locall flesh, not without the Word, but in the Word; not without the union, but being then most united to the Word, standing in the midst of his Disciples locally, said, *See, and touch; a spirit hath not flesh and bones, as you see mee have.* They appeale from both the Confessions of *Luther*, to both the Testaments of the living God, to the *Augustan* Confession, and to Master *Luthers* owne sounder writings: in which he rejecteth the ubiunitie of the flesh. Finally, they appeale from the *Bergensin* harmonie, to the harmonie of the holy Evangelists and Apostles; which, we know, is publickly received in the Church of Christ.

XXXIX.

Out of what is said, it appeares also, that the union of the Word with the flesh, and of the natures themselves, one with another, is to be described by a true and solid communion.

The Animadversion.

Now, in the end, he deduceth such consecratories, which, being rightly understood, no orthodox Divine will reject: But all of them are full of snares; of which, the younger sort must be briefly warned.

The first is, That the union of the natures themselves, one with another, is to be described by a true and solid communion: This is well. Why then hitherto did he not thus describe it, but defined it, a bare immanencie; when plainly and fully it should have been defined an union, lest the title should lye? But afore I gave the Reader a caveat concerning this cunning, in the Argument.

enimvero.

Among the orthodox Fathers, *Communio* often signifieth an union; because the one common *hypostasis* of the two natures is made up by union: and this is the true and solid communion of the natures; because truly and solidly, that is, most really and narrowly the Deitie is communicated to the humanitie, and the humanitie to the Deitie; that is, so united, that they are one person, their natures and properties remaining entire. So *Damasceus*, lib. 3. cap. 6. *The divinity, in one of his hypostasis, hath totally communicated himselfe, or is united to us.* *Fulgentius* to *Donat.* *Man should never have received from God the grace of salvation, if the communion, that is, the union of the divine and humane nature, did not remaine in one person of Christ.*

Yet oftner, and properly in the Fathers, *Communio* signifieth the common predication of either of the natures and properties thereof, on the whole person in the concrete: Which communication is not the union it selfe, but the effect or consequence of the union; and this communion is true and solid, and (as they speak) most really in the person: for it makes, that God the *Word* is really, solidly, and truly man, who suffered, died, rose againe, and was received into glory; and that man, truly, solidly, and most really, is God eternall, omnipotent, immense, and every-where. But he cannot be called so in the natures; for, it is not the cause that the Deitie is truly and solidly the humanitie, or man, or that it suffered, and died, and was raised and assumed into glory, &c. nor that the humanitie is truly and solidly God, or the Deitie, eternall, omnipotent, immense, and every-where: for what else were such a communication, then an Eutychian confusion of the properties, and therefore of the natures? And so much of the first consuetarie.

But the Sophister cunningly understands the true and solid communion of the natures, to be that reall and mutuall communication of the properties made in the natures; that is, the transfusion of the divine properties into the flesh, and of the humane into the Deitie: although *Chemnitius*, and some of the sounder Ubiquitaries, have not as yet absolutely confessed this mutuall communication, feigning of a true mutuall union, a communication not truly mutuall in the natures, but in the humane nature only: which wise remedy overthrowes it self sufficiently, and is cunningly concealed here by the Sophister; untill by the next Disputation he produce it againe upon the stage, but died in brighter colours, I warrant you.

XL.

Therefore we affirme, that the very person or hypostasis of the Word is communicated, and (that I may use the words of S. Cyril) ineffably conferred; so that, according to Damascen, that hypostasis of the Word, is also made the hypostasis of the flesh.

XLI.

For, if the Deity, and the nature of the assumed humanity in Christ be one person, it is necessary, that that person of the Deity of the Word be common to both natures; to the Deity naturally, but to the humanity, by vertue of the union, personally.

XLII.

For, if the Word, no lesse then the children, be really participant of flesh and blood, Heb. 2. why hath not the flesh by turne been partaker of the Word also? or (which is all one) of its hypostasis? and that not in name onely, but truly and solidly?

XLIII.

For, either the flesh will really be the person, which is absurd; or (which is a necessary consequence) will really communicate with the person of the Word assuming.

The Animadversion.

This is the other Corollarie, That the very *hypostasis* is communicated to, and collated upon the humanity ineffably. This is also granted, if it be rightly understood,

stood, that this communication or collation is made by the hypostaticall union; by which, one and the same *hypostasis* of the *Word* and flesh is made up, the natures, and naturall properties remaining entire: But this communication or collation of the *hypostasis*, doth in no wise make the flesh it selfe the *hypostasis*: and therefore, nor God, nor omnipotent, immense, illocal, every-where, &c. which cunningly he intimates doth follow from thence, and goeth about to make it so. In the like sense we receive as orthodox, when he saith, That the flesh truly and solidly hath become partaker of the *hypostasis* of the *Word*, and communicates really with the *hypostasis* of the *Word* assuming: Neither needed hee to sweat and toile so much in proving of this; but who observes not, and abhorres the Sophisters cunning, concerning the ubiquitary communication, by which the flesh is made God, immense, illocal, every-where? Above also, *Thef. 3.* he made the flesh partaker of the person of the *Word*, by force of the union: Of which phrase, see the Animadversion there.

XLIV.

But, if the person of the Word is communicated and collated upon the humanity; doubtlesse, the Deity of this person must needs also be communicated to it: lest we imagine, that the Deity of the Word is really different from its hypostasis.

The Animadversion.

Nor doe we deny this third consecratory, That the very Deitie of the *Word* was communicated to the humanitie; that is, personally united: For the Deitie of the *Word*, and the *hypostasis* of the *Word*, are the same in essence; they onely differ in some respect: therefore, as the *hypostasis*, so also the Deitie of the *Word*, is truly said to be; and, is indeed, communicated to the humanitie: Or, as he in great letters writes it, *COLLATED*; to wit, by the hypostaticall union, which makes that man, but not the humanitie, is God, and every-where: For, the union makes the natures and properties common, not to the nature or natures in the abstract; as if one nature should be another, or both, or have the properties of both: but to the person in the concrete, that of both natures there be one person, having and requiring in it selfe the properties of both.

XLV.

For this cause the Apostle teacheth, That all fulnesse of the Deitie in Christ dwells bodily, in the highest way of communion, next to the mysterie of the Trinity, which Ecclesiastick Writers illustrate and expresse, by the Similie of soule and body: as likewise of the fire, and burning iron.

The Animadversion.

The Deitie of the *Word*, and the fulnesse of the Deitie of the *Word* are the same; for, the Deitie is void of all division and multiplication: therefore, as that, so this is communicated to the humanitie; or, as the Apostle speaketh, It dwells in Christ bodily or personally: So that the fulnesse of the Deitie inhabiting, and this masse inhabited, are one bodie, one person, one *Suppositum*, as the School-men call it. But what is this inhabitation to that fictitious effusion of the divine properties into the flesh? As for the Similie of the soule and bodie, how it agrees, we have noted above upon the 20. *Thefis.*

The Similie of iron, and a coale, and a fierie sword, is used by *Athanasius*, *Cyril*, and *Damascen*, to declare that most inward and inseparable union and communication of the natures; but it is not like in every thing: and if it were, it would not help the ubiquitarie communion; it could prove nothing against Scripture: for the union there, is not of two substances, but the formall copulation of subject and accident: which, as it makes not the heat to be iron, nor hard, nor heavie; so neither doth the heat make iron, nor soft, nor light, &c.

XLVI.

Under this plenitude of all the Deity, infallibly all the majestie of the properties of the Word is understood. Of the communication of which majestie, as also of the properties, by Gods help, we will discourse in the next Disputation.

The Animadversion.

Neither is this last denied by orthodox men, That under the plenitude of all the Deitie, all the majestie of the properties of the *Word* is understood: For, what else are the properties of the *Word*, whether naturall, or characteristicall, then the very fulnesse of the Deitie of the *Word*? But away with sophisticall cunningnesse; That the majestie of the properties of the *Word* is the Deitie, the immensitie, the illocalitie, the ubicquitie transfused by vertue of the union from the *Word* into the flesh really: which, if the Sophister shall attempt to prove in his next desperation, by Gods help, there shall be those, who, with solid arguments out of Gods word, and pious antiquitie, will overthrow what he binds. In the meane while he is warned, if he cherisheth no monster, that he speak with an upright mouth, without prodigious phrases: For, a wise mans words are upright.

ἐνθυμήματα ὁ
στροφῆς.





The Epistle of D. David Parie to the illustrious
and noble Count, Lord Ludovick Witgenstenius, &c.

CONCERNING

Christs active and passive justice.

Illustrious and noble Count,



N that I answer your demand later then is fitting, I humbly
intreat, that you will not impute this to any fault or neglect
in mee: For I acknowledge, that you have deserved so well
of the Church in generall, as of my selfe in particular, that
your beck shall command both willing and deserved service
from mee. A concatenation of businesse hath hitherto with-
held and pulled mee back, now and then, from that which I
had heretofore begun to write: but, that I may speak plainly
and ingenuously, I desire not to interpose my judgement in matters of controver-
sie; because I am conscious of mine owne weaknesse that way: as likewise in re-
gard of that affection I have to peace, which I have alwaies loved, I am averse
from meddling with strange controversies, and especially, with this of Justice;
which makes me feare, I know not how, that it will prove both beneficiall and
hurtfull to our Churches. We know, that the reformation of doctrine in our times
began from this head; I wish it may not end in this. The Scripture phraze is plain
and simple, That we are justified by the bloud and death of Christ; and, that our
justification consisteth in remission of sins. Now, the dispute is, Whether we are
justified by the death of Christ? whether by it alone? whether it be temporarie?
whether the matter, by imputation of which we are justified, be one, or multipli-
ed; simple, or made up of parts; two, or three? Whether the imputation be one, or
double, or triple? Whether remission of sins be whole, or halfe of our justifica-
tion, and I know not what else? In which, my judgement is, that there is more dan-
gerous subletie, then solid veritie; and, that many worke more with their wit,
then with their faith. And these digladiations are not onely in our neighbour
countries exercised, but are also every-where spread abroad, and diversly agitated,
according to the acutenesse of mens wits. In another corner, not far from you,
there is risen another strife, more dangerous, concerning Gods vindicative justice,
whether it is naturally or voluntarily in God: That, as God will raine, or not raine
to morrow, his nature requiring none of these; so, whether he will punish, or not
punish the sins of Divels and wicked men, his nature requiring neither of these:
which, some, seasoned with Socinian subleties, have begun lately to move. By
which craft, Satan (doubtlesse) goeth about to undermine the necessitie of satisf-
faction; and, withall, Christs satisfaction for us; and consequently, our whole faith,
and utterly to destroy these: For it is not unknowne, that Socinian niceties aime
at this. Good God! what meanes this itching humour of arguing, and this lust of
innovating

innovating and pulling up of every thing? Whatsoever yesternight they dreamed of, to day they utter it in their Pulpits, as if they were Oracles; and with great eagernesse defend: to morrow they are of another opinion, and they change their opinions, as often as they doe their clothes; as though there were not already too many strifes, and monstrous opinions in the Church. I feare, lest these sparkes shortly burst out into a flame, which will by degrees set our Churches in a combustion, if we be not the more watchfull: Therefore, Noble Count, your singular care and studie deserve high commendation, in that (out of your grave wildome and excellent pietie) you doe not slightly passe over these increasing evils; but you perceive that you are concerned, when your neighbours house is on fire and therefore you endeavour to find out fit remedies for these fresh wounds. As for my selfe, although I confesse that I am not willing to meddle with this controversie, but by all meanes desire it may be buried; both because I judge it unworthy of our Churches, and Evangelicall Schooles, especially in this cleere light of Scripture and Reformation; as also, because I perceive our Adversaries take occasion to oppresse the truth by our wranglings; then lastly, because whatsoever I say, will presently be thought a casting of oile into the fire, as the Proverb is, by reason of the heat of some, who are so violent in maintaining this cause, that they can scarce abide their brethren, if they be of another opinion. Notwithstanding, seeing what in this case is demanded from mee, is not dissonant to mine office and profession, I shall think it no burthen, freely to deliver mine opinion of this question: and that I may answer in order to all your Lordships interrogatories, I will first of all briefly touch the chiefe opinions and reasons of moment in this controversie; to wit, 1. Whether Christs passive justice alone, or his active also, be imputed to us for righteousness. 2. I will in few words unfold what I think of other mens opinions, and of the best way to procure concord in this case. 3. Whether it be fit to handle this Argument positively, and refutatively in popular Sermons. 4. I will briefly give mine opinion, if it be needfull to leave out, or to put out any passages in the Palatinate Catechisme and Directorie.

I.
II.
III.
IV.

As for the first head, That the state of the controversie may be better understood, we must know in what these Disputers agree, or disagree. They all agree, 1. That *to justifie*, in that sense it is used in the Courts of Justice, (signifieth to absolve from guilt, and to repute one just. 2. That wee sinners are justified before God, not legally, but evangelically; that is, not by workes, but by faith: not by our owne, but by anothers justice. 3. That this justice of another is not infused, but imputed by God to the faithfull, and that freely. 4. That the application of imputed justice is done by faith onely; and, that to be justified by faith, is the same that is to be justified by the justice of another impured, and by faith applied. 5. That this externall justice is the merit of Christ alone, and his satisfaction for us, or Christs righteousness imputed to us.

But they disagree in the explication of this merit, or of Christs justice: First, as the justice of God in Scripture equivocally signifieth sometimes that, by which God himselfe is just; sometimes that, by which he justifieth us: So, the justice of Christ equivocally is called that, by which Christ, God and man, is just; as also that, which hee hath merited for us, and which by faith hee bestoweth on us: the neglect of this equivocation is the cause of all the controversie.

Againe, when in Christ, as God and man, there is a foure-fold justice affirmed by some: 1. His divine or essentiall. 2. His humane, or formall, or originall. 3. His active filling of the Law. 4. His passive obedience; the question is, Whether all these justices, or some, or the last onely, be that thing, by the imputation of which, we are justified? Some call this the matter, others the forme of our justice; I, to be better understood, will call it the *matter*.

This question hath drawne with it another, concerning the forme of our justification, whether remission of sins be the whole, or onely the halfe of our justification? And so far, as I can remember, this controversie began first to be in agitation amongst some Divines of Marchia, about the yeare 64. then in the yeare 70. by

by the mediation of the University of Witteberg, it was in some sort laid asleep, or rather suppressed: heretofore it was unknowne to the Reformed Churches; neither is there any mention or discourse of it, for ought I know, in the writings of *Luther, Melancthon, Zuinglius, Calvin, Martyr, Musculus, Hyperius*, or of the other Divines of this Age. But the simple doctrine of Scripture, was received by consent of all, to wit, that we are justified by the death of Christ, whereas by it we have remission of sins. Now, there are in a manner foure opinions, which, whilst I am writing, I thinke of *Lombard*, who rehearseth also foure opinions of his side, *Lib. 3. d. 19.* concerning justification, he himselfe being ignorant what to thinke.

The first sort are they, who will have all these foure justices of Christ at once to be imputed to us; to them the matter of justification is the foure-fold righteousness of Christ; the forme, the quadripartite imputation: yet, this they reduce sometimes to two parts; to wit, the remission of sins by the death of Christ, and the imputation of Christs righteousness, divine, humane, active, &c. and the proper reason of these is, that whole Christ, God and man, is our Saviour, King, and Priest, &c. and that the dignity of Christs merit, especially from the dignity of the person, that is, of the divinity, hath its dependence.

Others will have the three latter justices of Christ to be the matter, and the three-fold imputation of them, to be the forme of justification: And they teach, that first is imputed to us the passive obedience, to this end, that we may not be unjust; that is, for remission of sins. Secondly, the active obedience, for this end, that we may be just; that is, to righteousness. Thirdly, the formall, or, as they call it, the habituall sanctity, for this end, that we may be accounted holy; that is, to perfect holiness.

The third sort make the two latter justices onely of Christ the matter of justification, and the two-fold imputation of them, the forme of justification. All these three agree in this, that they distinguish remission of sins and justification, as the part and the whole, sometime also as the integrall parts of the whole; and the former they attribute to the death of Christ, the latter to his active obedience: they all likewise use the same arguments, and words of Scripture, of which I will briefly set downe the chiefest.

1. *As by the disobedience of one man, many were made sinners; so by the obedience of one, many are made righteous*, Rom. 5. But Adams disobedience was active; therefore we are justified by Christs active obedience.
2. *He was made obedient, even to the death of the Crosse*, Phil. 2. Here is a two-fold obedience of Christ, the one before death, the other in death; therefore both are imputed.
3. *God sent forth his Son, made of a woman, and made under the Law, that he might redeeme those that were under the Law*, Gal. 4. Therefore, the active fulfilling of the Law by Christ is imputed to us.
4. *He was made of God to us, wisdom, righteousness, sanctification, &c.* 1 Cor. 1. Therefore his justice and sanctity are imputed to us.
5. *The Law of the Spirit of life in Christ Jesus, freed me from the Law of sin, and of death*, Rom. 8. 2. Therefore, the life of Christ, or his active obedience, is imputed to us.
6. Whole Christ is our justice, with which he justifieth us; therefore, whole Christ is imputed.
7. Active justice cannot be excluded from Christs merit, and from justification, ergo, it is imputed.
8. The Law obligeth both to obedience, and to punishment; therefore, it behooved Christ both to fulfill the obedience of the Law for us, and also to suffer punishment.
9. To whom the Law doth promise life, such must we be by the grace of Christ, that we may obaine life: the Law promiseth life, not to them who transgresse not the Law, but to them who fulfill it all: but by the imputation of his passive obedience, we are accounted indeed not unjust, nor sinners, or, not transgressors of the Law; but we are not as yet accounted just, or fulfillers of the Law; for, what is more vaine, then to call him just, who hath not fulfilled the Law? Therefore, not onely must his passive obedience be imputed to us for this, that we may not be unjust, or not transgressors of the Law; but also his active, for this, that we may be just, or fulfillers of the Law: for, he that in Christ is accounted for no sinner, shall escape death; but by what right shall

shall he also sue for life, unlesse he fulfill the whole righteousness of the Law in the same Christ? 10. The sacrifice and death of Christ comfort us against the guilt, and death eternall: but his holiness against our inherent impurity, or the remainders of sin; therefore, the imputation of both is necessary for our consolation, 11. Lastly, the Catechisme of the Palatinate teacheth qq. 60. and 61. that the perfect satisfaction, justice, and sanctity of Christ, are imputed and given to us, to be our justice: and q. 36. that our Mediator, by his innocency, and perfect sanctity covers our sins in which we were conceived, lest they should appear in the sight of God. The same is found every-where in the Palatinate Directory.

I have faithfully set downe the arguments, by which the former sort maintaine their opinions: the fourth sort remaine, who make Christs passive obedience onely our righteousness, and define justification by remission of sins onely; these make use chiefly of two arguments taken out of Scripture, the one from the matter, the other from the forme of justification: The first is this; The Scripture sheweth the whole matter of our righteousness to consist in the passion, Crosse, blood, and death of Christ; therefore, this onely is it for which we are justified.

They prove the Antecedent by testimonies of Scripture: (a) *We are justified freely by redemption made in Christ Jesus, whom God hath set as a propitiation by faith in his blood.* (b) *We are justified by his blood, being reconciled by the death of his Son.* (c) *Him who knew no sin, he hath made sin,* (that is, a sacrifice for sin,) *that we might become the righteousness of God in him.* (d) *He being made a curse for us upon the tree, hath redeemed us from the curse of the Law.* (e) *We have redemption by his blood.* (f) *Having made peace by the blood of his Crosse, by him he hath reconciled all things to himselfe; hath reconciled them in the body of his flesh by death.* (g) *We are redeemed by the precious blood of the immaculate Lamb.* (h) *By whose stripes we are healed.* (i) *The blood of Christ purgeth us from all our sins.* (k) *Thou hast redeemed us by thy blood. They have washed their robes, and made them white in the blood of the Lamb.*

The latter is this: The Scripture defines our whole justification, by remission of sins through the blood of Christ; therefore, onely the effusion of blood is that, by imputation of which we are justified; and the remission of sins is our whole righteousness. They confirme the Antecedent by testimonies of Scripture: (l) *God be mercifull to me a sinner. I tell you, that he went downe unto his house justified rather*

then the other. (m) *Be it knowne to you, that to you is preached remission of sins, through him; and from all things, from which by the Law you could not be absolved, by him all that beleve are justified.* Here, to be absolved, to be justified, to have remission of sins, are the same things. David pronounceth that man blessed, to whom God imputeth righteousness without works: (n) *Blessed are they whose sins are forgiven, and whose iniquities are hid. Blessed is the man to whom God imputeth no sin.* (o) *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who shall condemne? It is Christ who is dead, &c.* (p) *God was in Christ, reconciling to himselfe the world by not imputing to them their sins.* (q) *In whom we have redemption by his blood; that is, remission of sins, &c.* They have also other arguments, which, for brevities sake, I omit;

they alledge also for themselves the Catechisme of the Palatinate, qq. 37. 45. 66. 55. 57. 72. 76. 80. 84. &c. In which it is taught, that we obtaine remission of sins, justice, and life eternall, for the alone sacrifice of Christ on the Crosse; and that onely the blood of Christ purgeth us from all sin: which very thing, is every-where found in the Directory of the Palatinate. Hitherto the different opinions concerning justice.

I now passe to the second head, where I will briefly shew, without prejudice to others, what I can approve or disapprove in those who follow the first opinion: I cannot see how they can prove out of Scripture the imputation of Gods essential justice: or, why that should be said to be imputed, seeing man was never obliged, either to the possession or performance of it: for, God never conferred upon man his essential justice, and man never lost it. They make God then unjust, as if he did require of man divine justice, which he never gave him, nor ever will give him.

The reason is a Paralogisme *non cause*; for, although whole Christ is a King, Priest,

a Rom. 3. 24.

b Rom. 5. 9.

c 2 Cor. 5. 21.

d Gal. 3. 13.

e Ephes. 1. 7.

Col. 1. 14.

f Col. 1. 20.

g 1 Pet. 1. 18.

h Isa. 53. 5.

i 1 John 1. 7.

k Rev. 19. &

7. 14.

l Luke 18. 13.

m Acts 13. 38.

n Rom. 4. 7.

Psal. 32. 1.

o Rom. 8. 33.

p 2 Cor. 5. 19.

q Ephes. 1. 7.

Priest, and Saviour, and whole Christ justifieth; yet, it is knowne, that he performs the effects of his office, among which is justification, by the distinct operations of his natures: therefore whole Christ justifieth; but one way, according to his divinity, to wit, as the efficient cause; another way, according to his humanity, to wit, as a meritorious cause: and the dignity of the merit flowes from the dignity of the person: that is, from the deity of the Mediatour. But from hence it doth not follow, that the deity can challenge any part of the merit, being the fountaine of merit. It behooved then the Mediatour to be God, not that the deity, or justice of the deity might be imputed to us; or, according to *Osianders* madnesse, essentially dwelling in us, might become our justice: but for the cause explained in the Catechisme, q. 17. Therefore, the justice of the divinity differs from merit, as the cause from the effect.

Other inconveniences also of this opinion belong to the two ensuing; therefore, I joyne the second and third opinion together, for, they differ not, save onely that the one makes two parts, the other three parts of imputative justice. All which opinions are subject to the same inconveniences.

1. All confound the justice of the person, and of the merit of Christ, which the Scripture oftentimes conjoynes, but doth also manifestly distinguish, as the efficient cause, or *fine quoniam*; and the materiall cause of our justice: as, *My righteous servant by his knowledge shall justify many. For, such an High Priest became us, who might be holy, separated from sinners: that he might offer not for his owne, but for the sins of the people. Him who knew not sin, he hath made sin for us, that we, &c.* 1 Pet. 3. Christ suffered once, the just for the unjust. And so our Catechisme, quest. 15. 16.

2. These distinctions which they make betweene not unjust, and just; betweene not transgressing of the Law, and fulfilling of the Law; betweene not dead, and alive: they have more subtlety then verity; being indeed equivalent termes, as I will afterward shew: for, of necessity, he that before God is not unjust, must be just; who transgresseth not the Law, fulfils it; who is not dead, is alive. Seeing all these are immediate contraries, one of which being affirmed or denied, the other must necessarily be affirmed or denied.

3. If by the imputation of the passive obedience we are not as yet just, but onely not unjust, how is this true, *We are justified by the blood of his Son? We are reconciled by his death, &c?*

4. If remission of sins be not whole justification, how can that be true, *Blessed are they whose iniquities are forgiven?* Rom. 4. &c. how doth the Apostle in the same place take for the same thing, *To impute righteousness, and, Not to impute sin?*

5. If the omission of obedience to the Law, and the imperfection of our holiness, are not expiated by Christs passive obedience, but necessarily that must be covered with Christs actuall obedience, this with his naturall holiness; how againe can this be true, *The blood of Jesus Christ purgeth us from all sin?* unless, perhaps, omission and imperfection be not sins.

6. If we are not justified by the passive, but by the active obedience of Christ; how is it, that *Christ died not in vaine?* For, what need was there that Christ should die, and by his death procure to us pardon for our sins, if by his just and holy life, he had already merited righteousness for us? for, righteousness necessarily presupposeth remission of sins.

7. It is manifest, that all these partitions of Christs merits into two or three members, do exceedingly derogate, either from the death of Christ, or from the justice of God. For, these two or three parts of our justice, are either three perfect justices of Christ, every one of which apart satisfieth the Law; or, they are so many imperfect justices, concurring to make up one perfect righteousness. If they are imperfect, do they not manifestly derogate from the death of Christ? If perfect, how is not God unjust, who, for one fault, demands two or three perfect satisfactions, whereas his justice requires but one?

8. If a part of our justice must be sought for here, a part there, a part in the death, a part in the actuall Antecedent obedience, and a part in the naturall holiness

ness of Christ; is not our faith dangerously distracted, and our comfort undetermined?

9. Lastly, that which chiefly with-holds me, is, that I read no-where in Scripture, such a tripartite, or bipartite division of our justice: I read no-where, that Christ's humane holiness is imputed to us; that either it, or any part of it, is our righteousness. If any man hath read it, I intreat him to shew it, that I may also read and beleve it. Neither do I read this any-where of a small obedience; nor do the five testimonies which they bring, prove any such thing; which I briefly shew, thus:

Out of that saying *Rom. 5.* they conclude more then follows; for, the consequence will not hold: We are justified by Christ's obedience, *ergo*, by his active obedience. The Apostle sets in opposition, Christ's obedience, and *Adams* disobedience; not as action against action, but as satisfaction against the fault, as the remedy against the disease; otherwise, the finnes of omission were not transgressions: but *Adams* sin was not onely a perpetration of evil, but the omission of good also. Now, the obedience which he understands here, in another place he doth more expressly declare, saying, *He was made obedient to death, even the death of the Crosse.* But this was the obedience of his exinanition, and of death; and of the same obedience *Theophylact* interprets both places. Therefore, we deny that in this other place, which they object the second time, any mention is made of two obediences: for, the text sheweth, that the Apostle speaks of his continued obedience, *Even to the death of the Crosse*; which began, when he assumed a servile condition, and ended with his death. Neither doth that place, *Gal. 4.* avail any whit to the active obedience; for, how Christ for us was made subject to the Law, the Apostle himselfe explains cleerely, *chap. 3.* *He redeemed us from the curse of the Law, being made a curse for us; that the blessing of Abraham may be extended upon the Gentiles in Christ Jesus.* But this is understood of Christ's voluntary humiliation, even to the death appointed by the Law for our sins. How, notwithstanding, this place may be understood of the servitude to the whole Law, I will speake hereafter.

In that saying to the Corinthians, the Apostle joyneth some things, but not as parts of imputed justice, (for, who will reckon among these, wisdom, or redemption it selfe?) but as the chiefe heads of Christ's benefits; of which, some do helpe us onely by imputation, as justice; others, by reall participation also: in this life inchoatively, in the other life perfectly, as all the rest. Hence then no partition can be proved.

In that place to the Romans is the fallacy of *Figura dictionis*; for there, *The Law of the Spirit of life*, doth not signifie life, or Christ's active obedience, much lesse his formall holiness; but it signifieth, the doctrine, or quickning grace of the Gospell. The place is somewhat obscure; but, by the scope, the simple meaning may be knowne: that the remainders of the flesh condemne not godly men, if so be they make resistance against them, by the helpe of the Spirit. What the Apostle said in the first verse, he proves in the second, by supposing his owne person, from the effect of the Gospell: *The Law*, saith he, *of the spirit of life*; that is, the doctrine or grace of the Gospell, which is the ministry of the Spirit of life, or of that which makes us live in Christ Jesus: *hath made me free*; that is, hath absolved me, and all the faithfull, and pronounceth us free from the law of sin and of death; that is, from condemnation, with which the Law threatneth sinners; therefore, the Apostle opposeth here, the law of the Spirit, and the law of death; as he opposeth the ministry of the Spirit, and the Ministry of condemnation, *2 Cor. 3. 8.* as if he would say, Although that killing law endeavoureth to condemne those that are justified in Christ Jesus, because of the remainders of sin in them, with which as yet they wrestle: yet, *the Law of the Spirit of life*; that is, the living doctrine and grace of the Gospell, doth absolve them from damnation, notwithstanding these remainders of sin, seeing these also are pardoned them through Christ; for, *The blood of Jesus Christ purgeth us from all sin*, and from all remainders of sin. This (without prejudice to other mens judgements) seems to me, to be the genuine meaning

Phil. 2.
Gal. 4.

1 Cor. 1.

Rom. 8.

meaning of the Apostle. But this by the way : I hasten to the other Arguments.

To the sixth wee have already answered. Christ wholly quickneth us : but one way, as he is the efficient ; another way, as he is the matter of righteousness. And nevertheless he all justifieth, although his passion or death is onely said to be imputed : for, he all suffered and dyed. Neither is his active obedience excluded from merit or justification, though it is not said to be imputed ; which is that the seventh Reason would have. For, how can the efficient cause, or that which is called *sine qua non*, be excluded from its effect ? Truly, both the obediences, as well the active, as the passive, were required in the Mediatour, for our justification, but after a divers way : that, as the cause, *sine qua non*, or without which the effect cannot be produced, as also his naturall holiness : this, as the matter.

In the eighth Reason we deny the Antecedent : For, it was never heard, that the Law did oblige both to obedience and punishment, at the same time ; but every law obligeth (dis-junctively, not copulatively) either to obedience, or to punishment : For, so long as obedience is performed, the Law obligeth no man to punishment ; that is, it pronounceth no man guilty of punishment, but promiseth life : but when obedience is violated, then the Law obligeth the sinner to punishment. This is generally true, both of divine and humane lawes.

Therefore their suppositions, which they here assume, are untrue, and repugnant to Gods justice : 1. That *Adam*, before his fall, at once was tyed to obedience and punishment. 2. That man, after his fall (and so the Mediatour for man) was obliged both to fulfill the Law, and to suffer punishment. When obedience, indeed, is violated, the sinner is bound to make satisfaction by punishment ; this being performed, he is no more a sinner : and he is tyed to obedience, not to that, for the violation of which he hath satisfied by punishment, but to another new obedience ; or, if againe he violate this, to a new punishment. Christ then, taking upon him our person, he is obliged to satisfie for us, by suffering punishment ; this being paid, and imputed to us by faith, we are just : and are tyed furthermore to new obedience, or to new punishment. This new obedience Christ also by regeneration repairs in us, but imperfectly ; and this imperfection is hid by Christs satisfaction, that it may not condemne us : because *the blood of Jesus Christ doth cleanse us from all sins*, as well from those that follow, as from those that precede justification.

The ninth Reason seems to be the quickest of all, but is indeed fraught with contradictions, and overthrowes it selfe ; and besides, is repugnant to Scripture. First, there is a manifest contradiction, when it saith, That the Law promiseth life to those that fulfill the Law, and promiseth not life to those that transgresse it not : The reason is, because, not to transgresse the Law, and to fulfill the Law, are the same in effect. This is proved by the contrarie : to transgresse the Law, is to violate the Law ; either by committing what the Law forbids, or by omitting what it commands : therefore not to transgresse the Law, is not to violate the Law, by committing what it forbids, or by omitting what it commands ; but this is truly to fulfill the Law : for, hee that commits nothing against the Law, nor omits what should be done by the Law, doth truly fulfill the Law : therefore who-soever doth not transgresse the Law, fulfills it. This is manifest in our first father *Adam* before his fall : for, so long as he sinned not, he fulfilled the Law, by a continuall act in his originall integritie. And doe not the Angels in heaven fulfill the Law, even in that they sin not ? And shall not we in life eterhall fulfill the Law, when we shall not offend against it ? Either then these are the same, or so knit together, that it's impossible either to separate them, or to devise a *medium* betwixt them. Secondly, this also is inconsistent which they say, That the Law doth not promise life to them that transgresse it not ; but it promiseth life to the fulfillers of the Law. Now, not to transgresse, is to fulfill. Thirdly, this implyeth a contradiction, when they say, That by passive obedience we are accounted not unjust, or not sinners ; and yet are not accounted just : Also, That they who sin not, in Christ doe escape death, but dare not sue for life : for the same thing here is both

affirmed and denied of termes equivalent : for surely, he that is not a sinner before God, is just ; and, who is not dead, or who hath escaped death, is alive : For these are immediate contraries, as is said. Fourthly, this is plainly repugnant to Scripture, when it is said, that we are not accounted just by Christs passive obedience, that is, not justified : For, on the contrarie, it is said expressly, *Being justified by his blood, being reconciled by his death, they have washed their robes in the blood of the Lamb.* They that can reconcile their subtleties one with another, and with these and such like plaine sayings, let them ; I confesse, I cannot.

To the tenth Reason wee answer out of that saying, *The blood of Jesus Christ purgeth us from all sin.* But surely, that impuritie that sticks to the Saints, is sin : therefore from that also the blood of Christ purgeth us. Why then should trembling consciences be driven in their temptations from the blood of Christ, to seek out other remedies, against so manifest a Scripture ?

Lastly, as for the Palatinate Catechisme, that tells us in two places, that the satisfaction, justice, and sanctitie of Christ is imputed to us. And once, that originall sin is covered by the holy nativitie and conception of the Mediatour. But that these Authors never thought of a tripartite matter in imputative justice, or of derogating the expiation of originall sin, and justification from the blood of Christ, is assuredly knowne by this, in that elsewhere so often and so plainly, they ascribe the merit of justice and life eternall, to the passion, death, and sacrifice of Christ, and that solely and onely to it. And they witnesse, that our inherent sin is forgiven us for this merit. Either then the Catechisme is repugnant to it selfe, which, God forbid ; or it makes no tripartite division of justice imputative : nor doth it derogate from Christs passive obedience the merit of righteousness.

The fourth opinion remaines, That our justice is the obedience even to death, or the punishment of the Son of God for our sins, that whole justification is the remission of sins, for this satisfaction imputed to us. Which opinion, as being truer, simpler, and safer, I confesse, I doe embrace ; but so, as it may be understood and explained rightly, and according to the Scriptures meaning. I say, it is truer ; because it is the constant voice of the whole Gospel, That wee are justified by the death and blood of the Son of God, and that our justification consisteth in the sole remission of sin. The testimonies of the Gospel were rehearsed above.

Object. But there is a *Synecdoche totius* in the termes of blood death, &c. *Answ.* There is, indeed, but not such an one, as hath gathered into one merit two or three justices altogether heterogeneous ; such as the naturall sanctitie, the active justice, and the passive obedience ; for, there is no reason why the two former should be called by the name of death and blood : but it is the *Synecdoche* of the whole humiliation, as shall be said. I say also, it is simpler : for, it doth not distract our faith hither and thither, by any partition of merit ; nor doth it disturb our comfort ; but in our spirituall wrestlings with the Scriptures, it sends our consciences to the only death of Christ ; to wit, by which alone Gods justice and commination is satisfied. *Thou shalt dye the death :* By this satisfaction, being applyed to us by faith, we our selves have satisfied, are absolved, justified, reconciled to God, by the blood of his Son.

But, you will say, To make us just, it is not enough to suffer for sin, but the fulfilling of the Law is also required. *Answ.* The punishment is the fulfilling of the Law ; then 'tis sufficient : For, the Law is fulfilled two waies ; either by yeelding perfect obedience, or, when this is violated, by suffering condigne punishment : by both there is satisfaction made to Gods justice ; each then is the fulfilling of the Law, and each is justice. Of the former it is said, *He that doth righteousness, is righteous.* Of the later, *He that is dead, is justified from sin.* The first fulfilling was in man, before his fall ; and by that he was just : Neither was he tyed to the other, so long as he sinned not ; because Gods justice requires not both together, but either of them : seeing the Law, as is said, doth tye the reasonable creatures, not conjunctively to obedience and punishment together (for it were great iniquitie, to oblige them to punishment, that obey the Law :) but dis-junctively, either to obedience,

But you say, The above is not a true statement, because it is not a true statement of the fact that the Son of God is the only one who can save us. But you say, The above is not a true statement, because it is not a true statement of the fact that the Son of God is the only one who can save us.

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 that is, the essentiall and formall justice of the Deity, and the ...
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of his humane justice with the Law, as the chiefe perfection of the person of the Mediatour, without which, he could not be our High-Priest and Saviour: so the justice of his merit, or *λύσις*, is not onely the blood and death, but comprehends also all the obedience of his humiliation, from the minute of his conception, even till the death of the Crosse. For the whole life of Christ, being full of miseries and sorrowes, what else was it, then a perpetuall suffering and punishment for our sins? For, by the order of divine justice, whereas Christ was most just, his life should not have been miserable and calamitous; but altogether sorrowlesse, fortunate, and happy: but in that it was miserable, it was by reason hee suffered and satisfied for our sins.

4. Therefore, when the Scripture points out to us justice in the blood, crosse, and death of Christ; he doth not speak exclusively, as if the sufferings that went before his death did nothing belong to his merit; but synechdochically, comprehending under the complete finishing of our redemption, all the antecedent degrees also; that is, the beginning, encrease, and consummation. The beginning was in his Incarnation; when, having assumed the forme of a servant, hee became poore, &c. for us. The encrease was throughout all his life, which he led in perpetuall miseries, tentations, and dangers, being subject to Gods wrath for us. Lastly, the consummation was in his crosse and death; when, giving up the ghost, he cried out, *It is finished*. All these the Prophet conjoynes in the price of our redemption, which Christ paid for us: *He did truly beare our infirmities, and took upon him our sorrowes; he was wounded for our transgressions, and bruised for our iniquities: and with his stripes we are healed*. So the Apostle, 2 Corinth. 5. *When he was rich, he became poore for us; that we, by his poverty, might be rich*. So Hebr. 2. *He was made somewhat inferior to the Angels, by suffering of death*. But chiefly, Phil. 2. *Being in the forme of God, he emptied himselfe, taking the forme of a servant; and he humbled himselfe, being made obedient even to the death of the Crosse*. Nor will their cavill availe, in saying, that the Apostle speaks not here of the matter of our justice: it is enough, that he here extends Christs obedience, which elsewhere he shewed was our justice, to his whole humiliation. Neither is that place, Hebr. 9. 22. against us, *Without shedding of blood there is no remission*: It onely followes from hence, that the shedding of blood is not excluded from the cause of remission; but that it is the cause *sine qua non* of this. But it will not follow, that it is the onely cause; or, that death which followed, or the antecedent sufferings are excluded: Therefore to Christs death belongeth the whole obedience of his humiliation, even to the death of the Crosse.

5. But why the Scripture ascribes merit, which Christ hath purchased for us in all the course of his obedience, to his death; as if it were peculiar onely, and proper to that; the reason is, because the sufficiency of merit consisteth in the death of Christ alone: for, had hee not dyed, the obedience of his humiliation had not been absolute; neither had the wrath of God, in threatening death to Adam, been satisfied: Therefore all the rest of Christs obedience, without dying, had been an insufficient merit, and unprofitable to us. But they, who attribute the merit of justice to his active obedience, or naturall holinesse, they make void (doubtlesse) the death of Christ.

This explication, true and consonant to Scripture, being observed, it will appeare, 1. That there is something amisse in both sides of the controvertents: in the former, because they confound the justice of the person, with the justice of merit; and, by dividing merit into many heterogeneous parts, they doe not onely disturbe our faith and comfort; but also, against Scripture, they separate justification from Christs death. In the later, because from the justice of merit, they exclude the whole life of Christ, with his humility and sufferings, that went before his death. And they oppose the exclusive particule *Alone* in their phrases (as when they say, *The death of Christ alone justifieth*, *His blood alone purgeth*) to his life and antecedent obedience; whereas it is opposed in meritorious or materiall causes partly to personall justice, partly and chiefly to mens merits, and all other externall causes; except they restraints this particule *Alone* to sufficiency, of which wee have said in

the fifth position. Again, it will appear, that this will be an easy way to reconcile the controversy, if all of them will agree to urge against the Papists, and men's merits, all these common passages, in which (as I said already) they agree, concerning free justification of faith, by Christ's imputed justice; and that they would not use scrupulous disputations, concerning this justice, or the matter of imputative justice before the people in their Sermons; but that they would use Scripture phrases, and be content, that we are justified not by works, but by faith; not by our own righteousness, but by another's obedience; to wit, by the blood and death of the Son of God, imputed to us, and applied by faith, &c. For these are sufficient to beget true comfort to all, and to refute humane merits.

As for the controversy it self, if it must at all be handled in the Schooles, it is needfull for a tolerable reconciliation to beware on both sides, that the Disputants minds may not be too much alienated. The later sort are offended at the partition of merit into so many divers pieces; because they see many absurdities spring from thence, and the Scripture to be wronged. On the other side, the former are offended, by restraining merit to the death of Christ; because they feare, lest his life and antecedent obedience be excluded against the Scripture. What shall be done then? It is needfull, that the one forbear to divide the matter of merit into two, three, or foure, as they use: and that they doe not separate the merit of justice from Christ's death, nor justification from remission of sins: That the others restrain not merit to the effusion of blood upon the Crosse, or to the three dayes death; and, that they exclude not his life and antecedent obedience: And both must distinguish, with the Scripture, personall justice from merit, as the efficient cause, or *fine qua non*, from the materiall; seeing many inconveniences must arise of confusion, by which, the sense of Scripture is overthrowne, the consciences are disturbed, and occasion of cavilling is ministred to Papists, as we shewed in the first and second Position. 2. Let the personall justice of the Mediatour be rightly limited, according to the third Position. 3. Let the justice of merit be rightly defined, and let the *Synecdoche* of the blood, death, and passive obedience, &c. be understood of Christ's whole humiliation, according to the fourth and fifth Positions. 4. For a better reconciliation, let this also be added, That under the humiliation, is comprehended his voluntary subjection to the Law; and consequently, his active obedience, as they call it: so that this also, in some respect comes under the notion of merit; to wit, so far as it is considered to be a voluntary servitude, undertaken and performed for us by the Son of God. For, this obedience may be considered two waies: 1. As it is a conformity with the Law, and so it is the personall justice of the Mediatour. 2. As the servitude of the Law, to which, for our sakes, Christ made himselfe obnoxious; and so it belongs to merit: For, although Christ, as man, was bound to obey the Law; yet, as just, holy, and the Son of God; yea, even according to his humanity, hee was not obliged to many duties of the first and second Table, to which nevertheless he did spontaneously subject himselfe; and so he was made a servant to the whole Law for us, that hee might redeem us from the servitude, coercion, and damnation of the Law. So, it was a voluntary servitude, that he would be circumcised, that hee would observe the Sabbaths and Feasts, that he was subject to his parents, and payed tribute to *Cesar*, and served his neighbour, &c. being Lord of the circumcision, of the Sabbath, of parents, of *Cesar*, of his neighbour, &c. Of this servitude of the Law, that of the Apostle is to be understood, *God sent his Son, made of a woman, made under the Law, &c.* and so, the complaint of excluding active obedience from merit, will be of lesse force. This way of reconciliation, perhaps, will not satisfie the scrupulous; yet it will not be displeasing to them, who desire these differences of opinions may be buried: or else, surely, they will think more of some meanes of peace, and will shew better. In the *interim*, I am satisfied with these.

By what we have said, it will now appear (which was our third Quere) how this doctrine is to be handled in popular Sermons: whether positively, and resolutely it will be fit to dispute of it before the people. For my part, I think it is not fitting: for,

Galat. 4.

Chap. 3.

for, what else can be expected of such a discepcion, but that the more ignorant sort will stagger in their faith, and will presently think, that the doctrine of faith, hitherto taught in our Churches, hath been very slippery and uncertain; which, notwithstanding, caused us first of all to renounce Popery? And the Church can be edified in faith and consolation, without such opposition: by which, not our Adversaries, but our brethren should be touched, and wrung; their minds distracted into dangerous divisions and contentions, and scandals should be encreased by our fault. Surely, the Romanists willingly, with both hands, would lay hold upon this opportunity, to traduce us; to wit, that we cannot agree in that, which we make the maine point of the Gospel. When *Luther* began, with others, to reforme the doctrine of Justification, Popery received a deadly wound. What? shall we goe about to heale againe this wound of the Beast? And doe wee not think, what an account we are to make unto God, for the delight wee take in strife and altercation?

But you'll say, There is danger, lest error, in stead of truth, should prevaile in the Church. Truly, there is none; if so be these things be retained, and diligently taught, which are in our Confession: In other points, let moderation and candor be used. Let our brethren be heard with calmnesse, and let their opinions be compared one with another, and with Gods word. Lastly, seek not a knot in a bulrush.

The fourth head remaines, concerning the Catechisme, and Palatinate Directorie, Whether it be fit to omit, or put out any thing in them? Here I know not, whether I should rather admire, or grieve at the precipitate temerity of some, who think, they may lawfully judge and censure sacred and profane things as they list; choose and reject what they please: this humour is not to be endured. If their wisdom be greater then other mens, they should doe well to new-mould their own Catechisme and Directorie: Or, if they have perceived any error in that of the Palatinate, they should, in a brotherly way, admonish those, who have the care of this, and who will be ready to give them an account. Sure, this pretended zeale seems neither to have much conscience, nor knowledge in it: For, with what conscience can they passe by their owne Catechismes, and make changings in ours? Shall private men put out that, which publickly belongs to many Churches? If they have knowledge sufficient, that is, if they understand well the meaning of the Catechisme in every passage, and will be ingenuous, as they ought to be in ambiguous matters, they will find they have no reason to doe thus; because all things agree sufficiently, if so be that which is doubtfull, be explained by that which is clearer; and what is briefly set downe, be enlarged as is fitting.

But you will say, that in the Catechisme nothing should be ambiguous or doubtfull. I confesse, indeed: neither had any such thing crept into our Catechisme, if it were now to be written, since the moving of these scruples. But the passages of our Catechisme, which be more manifest, and at large, are these:

Quest. 12. and 14. there is taught, That no other way of deliverance and of reconciliation with God could be found, then that either the sinner himself, or else a Mediatour for the sinner, should, by condigne punishment, satisfie divine justice: therefore the punishment of the Mediatour for us, is our satisfaction; and that thing, by and for which we are justified and reconciled to God: for, in the Apostle, these two are all one, *Rom. 5. 9, 10.*

Quest. 15. 16. there is taught, That it was needfull for the Mediatour to be true God, and true man, and perfectly just; that hee might be able to pay the rancome for us, which we sinners could not pay: therefore the justice of the person is distinguished from the rancome, as the cause from the effect; so that the actuall and for-mall justice of the Mediatour, belongs to the justice of the person, as the cause *sine qua non.*

Quest. 21. is taught, That for this rancome of Christs remission of sins, eternall justice and life are bestowed upon all beleivers: therefore the Catechisme doth not

not so divide remission of sins and justice, as if that were given because of the ransom, and this, because of Christ active justice.

4. *Quest. 37.* it is taught, That Christ by his Passion, as by the onely propitiatory Sacrifice, hath obtained for us the favour of God, justice, and life; and that this his suffering extends through the whole course of his life that he lived here on earth; albeit the chiefe act of his suffering was in the end of his life: therefore againe, the merit of justice and of life is not ascribed to active, but to passive obedience; and withall, the Passion Synecdochically is understood of the whole humiliation.

5. *Quest. 40.* it is again taught, That by no other meanes could satisfaction be made to divine truth and justice for our sins, then by the death of the Son of God; therefore it is confirmed again, that the death of the Son of God is our satisfaction; that is to say, that thing for, and by which we are justified.

6. *Quest. 45.* the Catechisme saith, That Christ therefore rose, that he might make us partakers of his justice, which he purchased for us by his death. Therefore, the death of Christ hath obtained justice for us, and by imputation thereof we are accounted not onely not unjust, but just also.

7. *Quest. 56.* teacheth, That God, for the satisfaction of Christ (which is his punishment and death) hath forgot all our sins, even originall too, and hath bestowed freely upon us the righteousness of Christ. Therefore it confirms againe, That his death is not onely the merit of the remission of all our sins, even of originall too, but also of justification: and that it is not needfull that originall sin should be covered with the holiness of his humanity, lest it appeare in the sight of God.

8. Finally, *Quest. 66. 67. 70. 72. 74. 67. 80.* it is often repeated, that we have remission of sins, justice, and life eternall, for the onely sacrifice, blood, and death of Christ. Therefore, in all these, there is neither taught, nor can be imagined such a partition of merit; as if by the imputation of Christs death, we did onely obaine remission of sins, and, as some lately phrase it, onely privative benefits; but by the imputation of actuall obedience we obaine justice, and positive benefits. The Catechisme ascribes all together to Christs death, as the Scripture also doth, *John 3. He gave his onely begotten Son,* (to wit, to death) *that whosoever believeth,* (to wit, that the Son was given, and died for him) *may not perish, but have life eternall, &c.* But you will say, *Quest. 60. 61.* That imputative justice is expressly divided into three, to wit, perfect satisfaction, justice, and sanctity, which it saith, are imputed to us. And, *Quest. 36.* it saith, That the Mediatour, by his innocency, and perfect sanctity, hath covered our sins in which we are conceived, that they may not appeare in the sight of God.

As for the first, either we must confesse, that these fight against the former, which charity, and Christian candor will not allow; or the partition must be denied, and a convenient interpretation, and a reconciliation of them must be found. Without wronging other mens judgements, I will tell my minde here, and how I am wont to excuse the Catechisme: I say then, that the Catechisme joynes these three together, but doth not (as we said) divide them expressly as three: it joynes, I say, these three, not as if it divided imputative justice into these three, as into divers parts, as if the imputed satisfaction did make us not unjust, the justice just, the sanctity holy; for it taught the contrary before: but either because the Compilers of the Catechisme did retain this phrase, out of Mr. Beza's Confession, (whose it is properly knowne to be) not fearing there would be cavilling about it; *they themselves in the meane while neither intending, nor observing any partition*: or, because they would more emphatically note by these phrases, as Synonymous, the whole course of his obedience, and humiliation till death: for, Christs humiliation and death is our satisfaction; because by it satisfaction is made to divine justice for us: It is also justice; because it is the fulfilling of the Law by suffering: It is lastly holiness, because it is a holy Sacrifice; of which it is said, *Father, I sanctifie my selfe for them*: And, *By one oblation he hath consecrated all who are justified.* This I conjecture, because, in the first edition of the Fundamentals of the Lords Supper,

Anno 64.

[illegible]



A piece of a Speech, concerning that Question ;
To whom properly doe the benefits of Christs sufferings and death belong ? And, How Christ is said to die for all.

IN
 The famous Univerſity of HEIDELBERGE, declaimed by
 JOSUA ZEVELIUS of Colen, the day before Eaſter, An. 1590.

D. DAVID PARY being Author.

SIRS,



Thinke I have ſpoken ſufficiently of the hiſtory and benefits of our Lords Reſurrection : it now remaines, that what we had reſerved for the laſt place, be now explained ; to wit, to whom theſe benefits belong. Therefore, that we may diſſect our courſe by the Cynofure, or by the Pole-Star of holy Writ ; we affirme, that, according to the ſame Scripture, theſe precious fruits do belong to all the Elect, and to them alone ; but, as for the incredulous and impious, ſo long as they remaine ſuch, we exclude them from theſe benefits. For, all

the beleevors, and they onely, taſte the ſweetneſſe of theſe fruits ; to wit, of free juſtification before God, of vivification from the death of ſin, and of the body ; and, at laſt, they all, and they alone, feel the ſweetneſſe of Immortality and glory ; becauſe they alone apply to themſelves theſe fruits : They are thoſe who heare the word of Chriſt, who receive it with a good and an honeſt heart, who beleeveth it, and have life eternall, and ſhall not come into condemnation : Theſe are juſtified by faith, are reconciled to God, and have peace through our Lord Jeſus Chriſt : Theſe being regenerated by the holy Ghoſt, are raiſed unto a new life with Chriſt, whoſe hearts are purified by faith : Theſe at laſt are they, who, ſleeping in Jeſus, ſhall be raiſed by God from the dead, whom God will bring with him, that they may for ever enjoy the glory of eternall life.

John 3. & 5.
 Rom. 6. 4. &
 5. 1.
 1 Pet. 1. 3.
 Acts 15. 9.
 1 Theſ. 4. 14.

As for the wicked, and ſuch as want juſtifying faith, why ſhould they partake ſo much happineſſe, who pleaſe not God ? (and, *without faith 'tis impoſſible to pleaſe God*) Who belong not to Chriſt, who are not heires, neither have right to, or in that life, how can Chriſt or his benefits belong to them ? They are rather by the voice of the Goſpell debarred from theſe treaſures, and are judged to eternall death and malediction. *He that believeth not is judged already, and the wrath of God remaineth on him.* And, *who hath not the Spirit of Chriſt, is none of his.* Which place of the Apoſtle, I ſuppoſe is thus meant. For, if Infidels belong not to Chriſt, they are

1 Cor. 10. 5.
 Heb. 11. 6.
 Gal. 4. 30.
 John 3. 18, 36.
 Rom. 8. 9.
 Mat. 7. 22.
 Mat. 21. 41.

are none of Christs: We conclude strongly from the correlative, that Christ and his benefits belong not to the wicked: and as they are not Christs, so neither is Christ theirs. And how, I pray, should Christ belong to them whom he will; in the last judgement, pronounce before all the world, to be strangers from himselfe, from his benefits, from his Kingdome? who, he will testifie, were never knowne to him? whom finally, as accursed workers of iniquity, he will cast into hell fire?

But, you will say, Christ died for all, therefore rose againe for all. The Answer is double: One is, As often as the Gospell extends the fruits of the works and benefits of Christ to all, this is to be understood of all those that beleeve in Christ: for, this is the perpetuall and constant voice of the Gospell, *He that beleeveth shall be saved; he shall not come into judgement: who beleeveth not, is already condemned, and the wrath of God remaineth upon him.* Therefore, the Gospell debarrs from the benefits of Christ, all Infidels; not onely by a plaine exclusion, but also by that condition of faith and repentance, under which, either expressly or tacitly, God promisseth to men the benefits of Christ, and which is never to be found in those that persevere in sin. So then, Christ is said to die for all, to wit, all that do or shall beleeve in him; for whom alone he prayed, and in whom alone he findes the faith of his death: but as for Infidels and Reprobates, for whom Christ prayed not, whom he never acknowledged for his owne, upon whom the wrath of God abideth for ever; to extend, I say on these, the benefits of Christ, what is it else, but against his owne command, *To give that which is holy unto dogs, and to cast pearles before swine?* These we could solidly defend by authority of Scripture, and orthodox Fathers; and they mainely concerne Christian consolation.

There is an other Answer usuall in the Schooles, by which we may gratifie the contentious; that Christ absolutely died for all, if you consider the amplitude and sufficiency of his price and merit; for, it is out of controversie, that the death of the Son of God is of that value, that it sufficeth to expiate the sins, not onely of one, but of millions of worlds, if so be they had faith to apply this Physick to their sins. But the Question is properly of the efficacy and participation it selfe of these fruits, when we demand if Christ died for all: because, to die for another, is properly to die in the stead and place of another, so that he is freed from death, and saved alive; as when *David* weeping, cryed out, *I wish I had died for thee. O Absalom*; that is, I wish I had died in thy stead, that thou mightest have lived. But we utterly deny, that this participation of Christs merits is common to all unbelievers, as well as to those that beleeve; or, that this is promised, or exhibited in the Gospell: for, in this regard, we conclude, that Christ did not die properly for all, even for unbelievers and reprobates.

But here, some unluckie patrons of Infidels, taking it ill that we do not divide the pearles equally amongst sheepe and swine, cry out, that we deny the blood of Christ, and that we produce a Saracenicall Mahumeticall, and more then an Heathenish blasphemy, which utterly overthroweth Christian Religion.

But, Sirs, it is not our purpose to encounter or contend with such rayling prattlers. But first, we protest against such bitter calumnies, making our appeale to the unanimous consent of the orthodoxall Church, and the perpetuall voice of the Gospell, that we deny not, but honour the blood of Christ, when we say, it is poured out, not for those that slight it, and tread Christ under their feet; but for those who by faith are justified through it, as the Apostle saith, *Whom God hath given to be an atonement by faith in his blood, to declare his righteousness by the remission of sins, that went before*: for, this is not the voice of Infidels; *Who hath washed us in his blood from our sinnes*: and that, *The blood of Jesus Christ cleanseth us from all sin.* Out of Gods word we know and beleeve, that this is no Saracenicall, Mahumeticall, and more then Heathenish blasphemy, as this calumny doth impudently blaspheme; but that it is the genuine, true, and saving doctrine of the Gospell of Jesus Christ; and this we are ready at all times to demonstrate before the whole Church. Besides, we hold it worth the while, and necessary, with as much brevity as may be, to pull off from these Wolves the Sheeps-skins with which they are clothed;

John 17.9.
Mat. 7.23.
John 3.36.
Mat. 7.6.

Heb. 10.29.
Rom. 3.25.
Rev. 1.5.
1 John 1.7.

clothed, and to paint out in its owne colours this their prodigious doctrine, which cunningly lurks under the calumny, which under this they goe about to bring into the Church. ὕψιστος.

They contend, That Christ dyed for all. Who denieth this? for this is the Scripture phrase. They adde, That he dyed for all and singular. Neither doe wee simply deny this; to wit, in that sense which we shewed a little before: although we do not find the Scripture speak so. They go on: That he dyed for all and singular alike; for the elect and reprobate, for *Cain* and *David*, for *Judas* and *Peter*, for the damned, as well as for those that are saved, without any respect of faith, or infidelity. This is hard. They proceed, finally, That he dyed for all and singular, not onely in respect of sufficiency, but also in regard of the efficacy of the price. But what is this? to wit, That Christ by his death hath truly delivered from death, purged from sin, sanctified, and reconciled to God all absolutely, even those who are not saved, but have been damned ever since *Cain*, and are damned, and furthermore, are to be damned; all those, they say, he hath received into his favour. This is that impious monster, by which they conclude another, no lesse impious and false; to wit, That wicked men, whosoever have perished, doe, or shall perish, that they have perished, doe, and shall perish, not for their sins (for they were expiated by the blood of Christ,) but onely for their incredulity. They who have read their Books and Disputations, will confesse, that this is no fiction of ours: But how monstrous are these to Christian eares?

These brave patrons of wicked men teach, that all wicked and impure dogs, before and after the death of Christ, are received into the bosome and favour of God. But we say, first, That this is a false and impious doctrine; because it plainly opposeth Scripture, which continually cries out, that wicked men, so long as they remaine without faith and repentance, are not in the favour of God; but that they remaine the sons of wrath, and of eternall malediction: That they are not delivered from sin and death, but are held captives by the snares of the Divell, and are strongly deluded; yea, that they are already condemned, and are under the wrath of God. Again, we affirme, that this is a most absurd monster, which overthrowes many principles of Christian faith, and it selfe also. For now let us set downe and examine their Position. *All men, without exception, faithfull and unfaithfull, before, and since the death of Christ, are truly and undoubtedly, by the blood of Christ, received into the grace and favour of God.* What will from hence follow? surely, a world of absurdities.

1. So originall sin shall be taken away, neither shall there be any guilt thereof; and so it will be false to say, That all men are born the sons of wrath; because all shall be born in the grace and favour of God: But the Scripture pronounceth, that all men, by nature, are the sons of wrath. 2. All the children of Turkes, Saracens, Centaures, and Canibals, which are out of the Covenant and Church of God, shall be borne in the favour and grace of God; and so salvation shall be found without the Covenant, and out of the Church of God. O men, as cruell as *Briareus*! who doubt not to place the infants of Turkes, born out of the Church, in the favour of God; but as for Christian infants before baptisme, cruelly they sling them headlong into hell. 3. This monster overthrowes another Tenet of theirs, concerning the infants of faithfull men, who are borne out of grace: yea, who are before baptisme possessed with the Divell, and damned; for, they place them all in the grace and favour of God. 4. All wicked men, who before Christs death were damned to hell, by Christs death are againe redeemed from hell, and brought into Gods favour. How then could they againe fall from thence, who, being dead, were received, when they could not any more sin by incredulity? Therefore wicked men, either must remaine in the favour of God, and be saved without faith; or else, without incredulitie, they must be cast headlong from thence: both which have a kind of madnesse in them. 5. Either incredulitie is no sin; or, if it be, all sins were not expiated by Christs death: or, if all be, this will at least be more effectuell then Christs death. But all this is false and impious: for, infidelitie is both

a sin, and the mother of other sins, and in the regenerate now and then it appears with other sins, notwithstanding by the blood of Christ it is most effectually expiated and pardoned. 6. It is an impudent lye, that wicked men are not condemned for sin, but for incredulitie onely: for what is that, 1 Cor. 6.10. *Theeves, covetous persons, drunkards, &c. shall not inherit the Kingdome of God?* and which Christ in his last Judgement shall say to the wicked, *Goe into hell fire, because you refused me, &c.* Is not incredulitie the chiefe of all sins? Yea, wee conclude on the contrary, that they are condemned for sin, because they are condemned for incredulitie: for, scarce is there any sin more grievous then infidelitie. But the Apostate trifles too much with his exception, saying, That incredulitie is not to be considered as a sin in it selfe, but as it rejects the meanes of salvation. Is not (I pray) the rejecting of the meanes of salvation, the contempt of Gods calling, a most grievous sin? For this cause then incredulitie is a sin, in that it rejects salvation, and the meanes thereof. 7. This prodigious doctrine gives to the wicked, that, notwithstanding the doctrine of the Church concerning originall sin, and the guilt of wicked men; yet, that this is at no time in them, nor can truly be pronounced of them. Let us take a Turkish infant, or a Barbarian man of yeares, who never heard of Christs death, and therefore never rejected him by incredulitie. Now, let these Disputers tell us, what moment of time will they give them to be in the grace and favour of God, justified, and sanctified, and reconciled to him? Will they, whilst they are *Embryons*, or newly borne, or children, or young men, or old men, or lastly, living, or dead? Yea, let them tell, if they be received, how they fell away, when neither sin, nor actuall incredulitie could drive them thence? for these doe not befall them; but were expiated by the death of Christ. Whatsoever they say, wee shall heare, that either without faith some doe please God; or, that without actuall incredulitie, some are debarred from the favour of God: which are false and impious prodigies, overthrowing one the other.

Lastly, what greater blasphemy can be spoken, then that God receiveth into his grace and favour all infidels and wicked men? *Cain, Saul, Judas, Herod, Caligula*, and finally, all flagitious men, yea, Hogs? What comfort can be more like to mockery, then that thou shouldst be redeemed by the death of Christ, restored into the grace and favour of God; whereas many thousands of them, who have been thus restored, notwithstanding perish eternally? I tremble to relate more of this monster; therefore who will doubt, but that so false, impious, absurd, blasphemous tenets, are to be banished from the confines of the Church?

But here, me thinks, I heare them cry out, that the promises of the Gospel are universall, and belong to all. But first, we aske how this will follow? The promises are universall: *Ergo*, reprobates, impure dogs, and hogs are received into the favour of God. Besides, so long as they urge their *All, all*, so long will we our *Beleevers, beleevers*: For, the promises are universall; but with respect to penitents and beleevers of the Gospel. And here, before all the world, wee appeale to the literall promises: *Come to mee all* (saith Christ;) but he addes, *that are weary, and heavie laden*; that is, who faint and groan under the burthen of sin, which they doe who repent. And else-where, *So God loved the world, that he gave his only begotten Son, that whosoever beleeveeth, should not perish, but have life eternall.* So Paul, *The righteousness of God by faith in Jesus Christ, upon all, and over all that beleeve.* And else-where, *The Scripture hath concluded all under sin, that the promise, by faith in Christ Jesus, should be given to all beleevers.* So Christ, *He that beleeveeth in the Son, hath life eternall.* And Peter, *To him bare all the Prophets witnesse, that all who beleeve in him, shall receive remission of sins through his Name.* There is the like reason of all other Evangelicall promises: for, they have annexed expressely or tacitely the condition of faith and repentance; nor can they, without blasphemy, be understood, but of the universalitie of the faithfull. But they will except, that so the promises will be but particular. Let Prosper answer for us, *de vocat. Gent. The people of God have their plenitude; and although a great part of men either neglect, or reject the grace of salvation; yet, in the elect, and those that are fore-seen, and separated, there is a speciall kind of universality,*

Rom. 3. 22.
Gal. 3. 22.
John 3. 36.
A& 10. 43.

Lb. l. c. 3.

salut, that out of all the world, the world may seem to be delivered; and, out of all men, all men may seem to be redeemed: Therefore the promises of the Gospel remaine universall to the faithfull; although they belong not to dogs and swine. The Major also of the practicall Syllogisme remaines universall: thus, The promises belong to all beleevers; I beleeve: *Ergo*, they belong to mee. Againe, Christ dyed, and prayed for all beleevers; I beleeve: *Ergo*, he dyed and prayed for mee. But they are too cold comforters, who teach afflicted consciences thus to reason: Christ dyed for all men; I am a man: *Ergo*, he dyed for mee. Why may not a Turk, a dog, or a hog wallowing in the mire, conclude so? O brave comforters and Preachers of Gods word: for, the maine sinew of Christian comfort is, not to be a man, but to be ingrafted into Christ.

Again, they object out of the Apostle, That all are made alive in Christ, as all dyed in Adam: But if they will absolutely say, that all are made alive in Christ, Scripture and experience will reſell them. This is it then the Apostle ſaith, that Christ gives life to all his owne, as Adam brought death upon all his owne: And he, indeed, by grace, which is more; but this by naturall propagation, which is easier. This ſenſe of the Apoſtle is proved by the ſubſequent words: for, when he had ſaid, that all were made alive in Christ, hee preſently ſubjoynes, Every one in his owne order: Christ, as the first-fruits, afterward they that are Christs; that is, beleevers, who are given to him by the Father, and for whom he earnestly prayed to the Father. Neither is Austins interpretation different from this: therefore it is ſaid, that all are alive in Christ; not, as if all that die in Adam, were members of Christ: but because, as no man, except in his naturall bodie, dyeth in Adam; so no man in the spirituall bodie is quickned, but in Christ. Neither have they cause to object, that by these meanes Adam is made stronger then Christ, if he destroy more by death, then Christ preserveth by his death and life. They know not what they bark against. Be it so, that all, who are lost in Adam, are ſaved by Christ: But this way grace ſhall not abound, but will be onely equall to ſin. The power of both is not to be meaſured by the number of thoſe who die or live, but by the manner, by which perdition and vivification are obtained; or else, by the greatneſſe of the benefits received, or loſt. Its an eaſie matter to wound, but hard to cure; according to the Proverb, You ſhall ſooner, and with more eaſe deſtroy 600. men, then ſave one: You ſhall ſooner tumble downe many men from off the bridge into the water, then you can preſerve one from drowning: So it was more eaſie to undoe all mankind, then to reſtore one man from deſtruction. That Satan could doe, Adam could doe; but this none can effect, except Christ. Beasts or afflictions can hurt, offend, and kill men; but it is in no mans power, ſave onely in his, who is the Creatour of all things, to reſtore ſalvation and life eternall: Therefore Christs death had been ſtronger then Adams, though he had reſtored but one man to life. Beſides, it is certaine, and out of queſtion, that the good things we have by Christ, doe as far excell thoſe things which we loſt by Adam, as heaven and eternitie exceed terrene and tranſient bleſſings: For, Adam was earthly (ſaith the Apoſtle) Christ heavenly; he was naturall, this ſpirituall: he ejected us out of an earthly Paradiſe, this hath introduced us into an heavenly Manſion, and hath crowned us with eternitie of happineſſe.

Thus, I ſuppoſe, we have ſufficiently demonſtrated and defended, that the fruit of Christs death and reſurrection doth appertaine to all, and onely to them who repent, and by faith adhere to Christ.



A briefe Introduction to the Controversie of the
Eucharist, explaining the chiefe Questions that are contro-
verted, or not controverted among the Protestants :

By D. DAVID PARIE.

Foure generall Remembrances.

1. **L**Et the younger sort remember to discriminate between the questions that concerne the ceremonies and rites of the Supper, and questions of doctrine, which is the Evangelicall promise annexed to the ceremonie-

2. Let them learne also to put difference between questions controverted, and not controverted, whether of doctrine, or of ceremony.

3. Let them know, that the controversies about the ceremony are of lesse consequence, and may, for the most part, yea should with moderation be decided, or agreed upon, according to the circumstances of time, place, and people: but alwaies to edification.

4. Let them know, that there are three chiefe questions of the doctrine of the Supper not controverted, and so many controverted, to which all others may be easily reduced: Of both I will briefly give some hints to young Divines.

Three uncontroverted Questions concerning the doctrine of the Supper.

1. *What the Supper of the Lord is.*

All Protestants agree in this, that the Lords Supper is a Sacrament of the New Testament, instituted by Christ; in which, bread and wine being taken, the true bodie and bloud of Christ is also received: so that there is sealed to the faithfull the communion of Christ, and of his benefits.

2. *What be the ends and uses of the Supper instituted by Christ.*

1 Cor. 11. 26. All Protestants consent in this, that this receiving confirms the faith of the promises of grace; both because this is the common use of Sacraments: as also because Christ said of this Sacrament, *Doe this in remembrance of me*: And, *This cup is the new covenant in my blood*: Therefore they consent in this, that the holy Supper is the commemoration of our Lords death, untill he come, according to the Apostles admonition.

3. *What is exhibited and received in the Lords Supper.*

In this also the Protestants agree, that bread and wine is received by the mouth and bodie; the bodie and bloud of our Lord, with all his benefits, are taken by a faithfull heart: I say, the Protestant Divines agree in these; but, as for contentious

tious prattlers, they neither agree in these, nor in any thing else: whose brawlings should not measure mens judgements, concerning the content or controversies of the Protestant Churches.

The three controverted Questions be these :

Quest. 1.

What the union of the signe, and thing signified is in the Lords Supper ? Whether transubstantiation, or consubstantiation : or else, a mysticall relation ?

To these the answer shall be in three Propositions: two whereof shall be negative, and one affirmative.

Proposition 1. The signe and the thing are not united by transubstantiation ; that is, by such a mutation, which turnes the substance of the signes, into the substance of the things, the bare accidents remaining.

Reason 1. From Christs words, *This is my body*. He said not, Be this, or, Let this be made my bodie. *Reas. 2.* Bread in the Scripture, is called bread in the action, before, and after the action. *Reas. 3.* The orthodox Fathers retaine bread in the Supper, and when they speak hyperbolically of changing of the bread, they will be understood sacramentally : as Theodoret, *Dial. 1.* Christ would have those, who receive the Sacraments, not to be intent upon the nature of the things, which are seen ; but by the changing of names, to beleve that change, which is made of grace. Here Theodoret himselfe in the same Dialogue teacheth, that a sacramentall change is to be understood, thus speaking, *He honoured the visible signes by the name of Christs body and bloud, not changing nature, but adding grace to nature.* ἐναλλαγῆς διὰ τῶν μύστων, causa est sacramentis μεταβολῆς

Propof. 2. The signes and things signified are not united by consubstantiation ; that is, in the reall existence of two bodies, in the same place, under the same accidents, or under the lurking of the one within the other : such as is that of oates in the sacke, of mony in the purse, of the infant in the cradle, or of wine in the pot, which are like to things consubstantiated.

Reason 1. Because the words of Christ, *This is my body*, shew to us, not where the bodie of Christ is, nor what it is in, with, or under the bread, but what the bread it selfe is, and should be to godly men in this Sacrament ; to wit, his bodie. *Reas. 2.* The bodie of Christ is a true, organicall, finite, and visible bodie, not present, or every-where upon earth, since the Ascension ; but existing and remaining in heaven, even till his last returne : As the Apostle tells us, *Declare the Lords death, untill his coming againe.* *Reas. 3.* The orthodox Fathers teach, that the bodie and bloud of Christ are in the bread and wine ; nor, as in lurking places : but, as in a mysticall, or in a mysterie. *Chrysostome*, in that imperfect work, *Matth. Hom. 11.* In the consecrated vessels, not the true body of Christ, but the mysterie of Christs body is contained.

Propof. 3. In the sacramentall Supper, the signes and things are united, by a sacramentall union. This is it which is common to the whole kind of Sacraments : otherwise, this union were not sacramentall, or of a Sacrament, but of a Supper. Now, in all other Sacraments, there is a relative union ; that is, a mysticall signification, ob-signation, exhibition and reception of the thing signified by externall symbols in the right use, which is not without faith and repentance in the receivers.

Reason 1. From the *genus* in all Sacraments, there is such an union : therefore in this Supper also. The Antecedent is manifest out of the definition and chiefe end of Sacraments. *Reas. 2.* The bread is the bodie of Christ, either in the truth of the thing (as *Austin* speaks in the sentence of *Prosper*) or in a signifying mysterie : not in the truth of the thing, or essentially ; because there is no transubstantiation : therefore in a signifying mysterie. *Reas. 3.* Hither belong all the Arguments, by which a sacramentall phrase is proved to be in the words of the Supper : for, a sacramentall union begets sacramentall phrases. *Reas. 4.* The testimonies of Fathers, that the bread is a signe, a figure, a sacrament of Christs bodie, *August. contra*

Adim.c.12. The Lord doubted not to say, This is my bodie, when he gave the signe of his bodie.

The Objection of Papists for Transubstantiation, out of the words of the Supper.

That which Christ gave, and the Priest consecrates, is Christs bodie; *Ergo* it is not bread: It followes, because these are *disparata*: As, this thing is a man; *Ergo* it is not an oxe. I answer, by denying that this argument is grounded upon the position of one *species*, to the removing of the disparate *species* of the same *genus*; because it is a vicious proceeding, from the position of a sacramentall relation, to the negation of the subject, or fundamentall: Such, as if I would say, This man is a father; *Ergo* he is not a man. This man is *Cesar*; *Ergo* he is not a man: So they, This bread is Christs bodie; *Ergo* it is not bread. It is therefore *fallacia accidentis*, no lesse absurd, then if you should reason from the position of the forme, to the negation of the matter: This thing is a table; *Ergo* it is not wood: For, though Christs bodie is not the forme, or accident of bread; yet the relation, which the bread, by vertue of the promise, hath to Christs bodie, is the forme of the Sacrament. So it doth not follow, The Dove is the holy Ghost; *Ergo* this is not a Dove. Circumcision is the covenant; *Ergo* it is not circumcision. The cup is the New Testament; *Ergo*, it is not the cup.

As for the testimonies of the Fathers, which the Papists object, concerning the changing of the symboles, the common answer is, That they are to be understood of a sacramentall, not of an essentiall change; which is manifest out of the orthodoxall consent of the Fathers on this Sacrament.

Quest.2.

How, as well the symboles, as the celestiall things signified in the Supper, are exhibited and received.

About this question, we are at controversie both with the Pontificians and Ubiquitarians; because both of them will have the things signified to be secretly and miraculously present in the signes, or *species* of the signes, and to be carried in, and handled by the Ministers hands, and to be received into the mouths of the communicants. Wee teach on the contrary, that the things are exhibited with the signes, and are received together with them, in the lawfull use of the Supper, but in a different manner: The symboles are touched by the hands of the Minister, and received by the mouths of the communicants; but the things themselves are exhibited by Christ himselfe our high-Priest, and by faith are received of us. Which also may be explained in three Propositions; two negative, and one affirmative.

Propos.1. The body and bloud of Christ, which are the things signified, are neither handled, nor exhibited by the hand of the Ministers, so the end, that they should, in these symboles, be corporally received.

Reas.1. Is negative from the whole kind of Sacraments: In no Sacrament doth the Minister handle, or give spirituall things signified: therefore neither in the Supper. The antecedent is proved both by induction, which is also plaine by the Adversaries confession; as also, by the analogie of Sacraments, and of the Word, Mark 1. I am the voice of a crier. John 1. I baptise with water: Hee that cometh after mee, shall baptise you with the holy Ghost, and with fire. 1 Corinth. 3. 7. Neither is he that watereth, nor he that planteth any thing; but God, who giveth the increase: Therefore it is so in the Sacraments, which are the visible word. Reas.2. The things signified are not in, with, or under the symboles, being there corporally present, as was shewed, Quest.1. Propos.2. therefore they are not handled by the Ministers fingers, nor distributed. Reas.3. The things signified in the Supper are spirituall, which are

are offered to the faithfull, in the promise of grace annexed to the symboles; but the promise of grace is not touched by the hand, &c. *Reas. 4.* The testimonies of Fathers: as, *Chrysost. serm. de Euch. in evan. Doe not thinke, you that come to these mysteries, that you receive from man the divine body; that is, from the Minister; and many such like.*

Propos. 2. The body and blood of Christ, which are the things signified, are not received with, in, or under the bread and wine, with the mouth of the body.

Reas. 1. Because they are not corporally present with, in, or under the symboles, as was shewed, *Quest. 1. Propos. 2.* *Reas. 2.* Because they goe not into the belly, which is appointed for corporall food, *1 Cor. 6. 13.* but whatsoever entereth into the mouth, goeth down into the belly, *Math. 15.* *Reas. 3.* Because the promise, by which the things are offered, is not received by the mouth, but by faith.

Propos. 3. The things signified, to wit, the body and blood of Christ, are received by faith spiritually.

Reas. 1. From the genus, because in all Sacraments the things signified are received by faith; by which alone as we are justified, so we receive all the benefits of the New Testament; by which faith Christ dwells in our hearts, *Ephes. 3. 17.*

Reas. 2. Because the promise of grace is not received but by faith; but the communion of the bodie and blood of Christ, is that of the promise of grace. See the first volume of *Ursine*, pag. 103.

The Arguments of a certaine famous Disputer, for the orall manducation.

To whatsoever organ the eating of one thing in the Lords Supper doth agree, to that same it is needfull, that the eating of another thing should agree: but to the mouth of the body, the eating of one thing; that is, of the bread in the Supper, doth agree: and therefore of another thing; that is, of Christs body. *Ans. The Major is true of foods that are naturally conjoynd, or contain each other: as meat, or flesh-pies; but the bread and Christs bodie are not thus conjoynd: and therefore of these the Major is false. But he proves the Major: Whosoever includes, under the same word of eating, bread and wine, the body and blood of Christ, he also affirms, that both are received by the same instrument; but Christ includes bread and wine, his body and blood, within the same word of eating: Therefore Christ affirms also, that both are received by the same instrument of eating.*

Ans. 1. The Disputer doth not conclude the Major that is denied, which he should conclude by an universall Syllogisme in Barbara: therefore his prooffe is idle. *Ans. 2.* The Major is a petition of the thing in question, and is denied. The fallshood also is plaine out of *John 3.* where Christ, under the same word of birth, includes the spirit and flesh: and yet it followes not, that both are borne after the same manner, or by the same instrument.

Ans. 3. The Minor is also false: For, the word *Eat* is referred to the consecrated bread, and not to the bodie, but onely by consequence or analogie: for properly it belongs to that which Christ took with his hands, and broke; which was bread, and not his bodie. This reason is worth the noting; because, according to the Papists, and the simple Consubstantiators, the bodie of Christ is not present, till the words of consecration be uttered: but in the last instant of uttering these syllables, *For this is my body*, it begins to be present. But according to the Ubiquitaries, who are (as it were) chymicall

Consubstantiators, it is present, as in any other bread; but is not eatable, till after the consecration. Christ then did not command us to eat that in the bread, which as yet was not there, or not as yet eatable. We say briefly, that by the word of eating, is onely commanded the orall manducation of the outward Sacrament, or the bread: but by the word of promise, *This is my body, which is given for you*; which promise agreeth with that, *John 6. 52. The bread which I will give is my flesh, which I will give for the life of the world*, is required faith, spiritually eating Christs bodie given for us, and drinking Christs blood, powred out for us, for the remission of sins.

Yet, againe, the Grammarian goeth about to prove the Major of the Prosyllogisme: The word that hath but one signification is to be understood in that one: But Manducation, as well of the bread, as of Christs body, hath but one signification; *Ergo* that one is to be understood of both. *Answ.* 1. He failes againe in the prooffe of his Major, because he concludes the Major neither of the Syllogisme nor Prosyllogisme, by any universall Syllogisme in *Barbara*, as he should, have done. 2. The Minor is a demand of the thing in question; for, he takes it for granted, that *eate ye* is meant as well of the body, as of the bread, which is the thing he should prove: and that this is false, the story of the Institution tels us; for, Christ bodily did not lurke within the bread, but sate at table, when of the bread which he received, broke, and gave to his Disciples, he said, *Eate ye*.

Question 3.

To whom the things signified are offered, and by whom received.

To this we answer in two Propositions, both being affirmative.

Propos. 1. *The things signified in the Sacrament; to wit, the body and blood of Christ, though they be offered to all, yet are received by the faithfull onely.*

Reas. 1. Because the faithfull only by faith receive the promise by which the things signified are offered. *Reas.* 2. Because the beleevers alone have the Spirit of Christ, from which his living flesh cannot be separated. *Reas.* 3. Because Christ dwells onely in the faithfull, and they in him by faith, *Ephes.* 3. 17. *Reas.* 4. Because the beleevers alone receive and have life eternall, *John* 3. and 6.

Propos. 2. *Impious or incredulous men coming without faith, receive the signes without the thing signified; but, the things themselves being proffered, they reject, because of their infidelity.*

For the Reasons, see *Explicat. Catechet. q. 81. Titulo, What the wicked receive in the Lords Supper.* As for the Objections concerning wicked mens eating in the Supper, see *ibid.*

D. DAVID



D. DAVID PARIE'S Epitome of *Arminianisme*:
 O R,
 The Examination of the five Articles of the Remonstrants,
 in the Netherlands.

ARTICLE I.

GOD, by an eternall and immutable Decree, in his Son Christ Jesus, before the foundation of the world, did decree, out of the lapsed race of man-kinde, subject to sin, to save such in, for, and by Christ, as by the grace of the holy Spirit do beleve in the same Son, and persevere in that obedience of Faith to the end, by the same grace. On the other side, he decreed to relinquish and condemne, as strangers from Christ, such as are not converted, but continue in infidelity, subject to sin and wrath; according to that of the Gospell, *John 3.36. He that beleeveth in the Son, hath life eternall; but he that beleeveth not, shall not see life eternall, but the wrath of God abideth on him.*

The Examination.

AT first sight, this Article seemes to have no question or inconveniencē in it, but to deliver the summe of the Gospell, what sort of men, by what meanes God detreed from eternity to save; to wit, beleivers in the Son of God, and persevers to the end in faith, and in the obedience of faith, by the grace of the holy Ghost. On the other side, what sort of men he hath appointed to condemne; to wit, such as are not converted, Infidels, strangers from Christ: both which is taught in the Gospell.

So many good men, chiefly Politicians, judge of this Article: neither do they think it fitting to wade deeper into this Controversie; especially, seeing it seemes to ascribe all the meanes of salvation fully to God, to Christ, and to grace. And truly, here should be no question, if the Authors meant onely this, that by this Article is explained the popular doctrine of the qualities of those that shall be saved or damned. But, because in the Conference they professe, *That this Article coll. Hag. p. 84. contains the doctrine of predestination to salvation; but deny, that the qualities of those that shall be saved, to wit, faith and perseverance, proceed from predestination, as from their fountaine: but contend, that these are in order before predestination*

OR

or election, and not obscurely, they make them depend upon mans will: whence necessarily, God must be robbed of the full glory of our salvation, man must be puffed up with pride, our Christian comfort in life and death must be undermined, free justification, and the assurance of salvation must be denied, whatsoever they pretend in their garnished speeches to the contrary. Therefore, this Article cannot be simply approved of: and it is full of equivocations, and dangerous swelling phrases; under which, Pelagianisme is under-hand brought into the Church: which fraud, that it might appeare the lesse, they purposely abstaine from the word *predestination*.

Now, in *Austines* time, the Pelagian Heresie was thus: 1. That *Adams* sin hurted no man but himselfe; and, that man is not borne now in a worse condition then he was created. 2. That Christ was seene, and died to expiate all sins committed by imitation of *Adam*. 3. That salvation in Christ is so proposed to all men, that who-soever will beleve and be baptised, may be saved. 4. That God fore-knew before the foundation of the world, who were to beleve and doe good works, and who were to continue in the Faith, being assisted by grace; and that he predestinated for his kingdom whom he fore-saw, being freely called, would beleve above others, and would be worthy of their calling, and should die an happie death. 5. That the grace of God was given to all men, according to their merit, for the better using of their free-will. 6. And that in this life so much is given, that man may, if he will, be free from all sin.

Against this Heresie *Hierome* and *Austine* disputed at large; and *Austine* retracted three whole Chapters, *Tom. 7. in opusculis*: 1. Concerning originall sin. 2. Of grace, and the cause of predestination. 3. Of the perfection of righteousness. *Pelagius* in the Synod of Palestine, being condemned, did so farre revoke his error, that he wished *Anathema* to him that thinks or sayes, that the grace of God, by which Christ came into this world to save sinners, is not necessary, not onely every houre, or every moment, but also, to every one of our actions; and who goe about to take this away, they shall be punished eternally. Who would not cleere *Pelagius* in this case? but under the buskin of this word *grace*, he deluded the Palestine Bishops, as *Austine* sheweth: he left behinde him two disciples, *Celestius* and *Julianus*, young men, of a sharpe wit, and with whom *Austine* in Africa had much adoe. At last, this infection flew over the Mediterrane-sea, into Sicilie, and *Marsiles* in France; not all of it, but onely so much as concerned the point of grace and predestination, and the death of Christ; the Asserters of which were called Semi-pelagians, and the remainders of the Pelagians; of which points there are extant the Epistles of *Prosper Aquitanicus*, and of *Hilarius Arelatenis* to *Austine*; whose learned Answer, contained in two Books, of the predestination of the Saints, and of the good of perseverance; and in a third, concerning correction and grace. To which Answer, if the Authors of these Articles at this day, would stand as they may and should stand, (for, it is altogether *S. Pauls* doctrine) the matter had beene decided ere this. For, indeed, *Arminius*, with his followers, have at this day re-assumed the cause of the *Marsilians* and *Syracusians*, but somewhat more handsomly dressed: Neither could he be ignorant of this, and therefore he used but little ingenuity in his tergiversation, when he wrote in the Articles, That he acknowledgeth neither Semi-pelagianisme objected against him, nor nine, nor five, nor foure inches of it. But, to returne to the Article; in it there be divers equivocations, as shall appeare.

1. The first lofty phrase lieth hid in *Gods immutable Decree*. According to Scripture, that is *Gods immutable Decree*, which absolutely is not changed, nor by the creatures can be changed; for, so God pronounceth himselfe immutable, and his counsell immutable: *I am God and change not. My counsell shall stand, and I will do all that I have decreed*. But they understand, that God by an immutable Decree indeed, hath decreed to save beleevvers, in regard of the species; that is, none but beleevvers, but not by a decree altogether immutable, in respect of the individuals: to wit, of this or that beleever; but under a condition, if this or that beleever do not cause a change. For, they thinke (as appeares by the fifth Article) that they who be-

leeve

Apud Augustin.
de grat. Christi
cap. 2.

Mal. 3. 6.
Isaiah 46. 10.

leeve to day, may be unbelievers to morrow; and againe, of unbelievers, may come to beleeve: consequently therefore, they thinke that God to day may decree not to save, which yesterday by his immutable decree he appointed to save; and that againe he can decree to save them, still changing their condition. If this be to give to God an immutable decree, let themselves judge: sure, no shadow can Jam. 1. 17. be more changeable then such a decree, which the Scripture denieth.

The Authors *Decrets Holland.* pag. 5. place such a decree in God, denying That *Mat. 11. 21. & any by God are invited to salvation, to whom he hath not altogether decreed to give sal- 23. 37.* vation; for, this being granted, we must say, that God had altogether decreed to give salvation to the Cities of Judea and Galilee, whom Christ by preaching invited to salvation; but seeing they beleeved not, they were not saved: therefore, either he before did not decree to save them, or afterward he changed his decree.

2. The second swelling phrase, and that the chiefest, the foundation of the rest, containing the summe of the whole cause, and difference of both parts, is in the word *appointed*. This, according to the Scripture, signifieth to us, that God not onely from eternity appointed to save them who in time beleeve and persevere, and are saved; but also, to elect them in Christ, and to predestinate them to salvation, and decreed to bestow on them qualities requisite to salvation; to wit, faith, conversion, and perseverance, by the word, and grace of the holy Ghost, that they may be infallibly saved; and that to declare the praise of his glorious grace: On the contrary, that he hath from eternity decreed not to save those, who in time neither beleeve, nor persevere, nor are saved; and that he hath not appointed to elect them in Christ, nor to ordaine them to life eternall, nor to give them faith and perseverance, nor to leave them in their originall blindness and infidelity, and to condemne them for their sins; and that to declare his wrath, and make knowne his power upon them. *Ephes. 1. 5. Rom. 9. 22.*

Both parts of this divine Decree are manifest, both by Scripture, experience, and the continued Story of the world. The first part; to wit, the election and predestination of the Saints to glory, is delivered, *Rom. 8. 30. Ephes. 1. 3. Acts 13. 48. Phil. 2. 13. 1 Thes. 1. 4. 2 Thes. 2. 13. Mat. 24. 24. &c.* The other part, which by Divines is called reprobation, and predestination of wicked men to punishment, *Mat. 11. 25. John 10. 26. Rom. 9. 21, 22. Prov. 16. 4. 1 Pet. 2. 8. Jude ver. 4. &c.* *Fulgentius l. 1. ad Monim.*

The continued History of the world also, and experience do witness, that God sometimes did so discriminate people, that on some he vouchsafed to bestow the grace of his Covenant, and vocation by the word, on others not; that he also differenced the individuals of those he calls, that upon the one he conferres effectual grace, faith, conversion, perseverance, and salvation; but, on the other not, and that without any merit of people, or individuals, or without any regard had to the excellency of their natures and dispositions; for, he found all alike averse from heavenly things, and he might have drawne and directed all to himself equally, had he pleased; this difference then proceeded meerely from his will and goodnesse. So he chose the Israelites for his peculiar people, other Nations being rejected. *Psal. 147. 19. His judgements he declares to Israel, he hath not done so to any other Nation, Jer. 41. 9. I have chosen thee, and have not reprobated thee. But why? Deut. 7. 7. Not because you were greater, or more then other people, did the Lord love and choose you, but because he loved you, &c.* Again, of these Israelites that were called, some he elected, others he reprobated. *Jacob have I loved, Esau have I hated, &c.* And that not of *Rom. 9. 11.* works, but that the purpose of election might remaine firme, &c. And in this Age he vouchsafes to call us Christians, by the word of the Gospell; which favour he sheweth not to Turks, Pagans, &c. And of these Christians, whom he calls, to some he gives true faith, conversion, perseverance, and eternall salvation; to others he gives not, but leaves them in ignorance and hypocrisie.

Neither can this discrimination of people and persons be derogated from divine providence, and ascribed to mens dispositions, without blasphemy: otherwise, for choosing us by vocation and adoption above others, there should be no need of prayers to God, nor should we give thanks to God; nor should that of the Apostle stand,

1 Cor. 4. 7.

stand, *Who hath separated thee? What hast thou, which thou hast not received? but if thou hast received, why dost thou glory, as if thou hadst not received it?* Then Atheisme must stand, which the Pelagian Heresie brought in: *I have separated my selfe, I have that which I have not received; which is the gulfe of hell.*

Acts 15. 18.

Ephes. 1. 3. &c.

De servo arbitrio. c. 143.

But, in Divinity there is an undoubted Rule, depending on the authority of the holy Scripture; *Whatsoever God did in time, he decreed to doe it from eternity*, seeing in God there is no change. Therefore among Christians it ought to be out of doubt, why God from eternity made this difference of the elect and not elect, but reprobate; of those that shall be saved, and not saved, but for sin condemned; which we see God hath done, and doth in time, and therefore decreed to do it before time. For, God being spoiled of his power and wisdom in choosing, (saith Luther) *what will be be else but the Idoll of Fortune, by whose Deity all things were done temerariouly? And at last it will come to this, that men shall be saved and damned without Gods knowledge, as who did not by any certaine election discriminate who should be saved, who damned: but offering to all a generall lenity, tolerating and obdurate, then a mercy correcting and punishing, hath left to mens choise, whether they will be saved or damned; he himselfe perhaps being gone to the Ethiopian feast, as Homer speaks.* And this is the summe of the orthodoxall doctrine of predestination; and so the word appointed in the Article, is to be understood altogether according to experience and Scripture. But to them it signifieth far otherwise; to wit, that God from eternity appointed to save those, who in time beleeve and persevere, under this condition, that they beleeve and persevere: otherwise, that he hath no more ordained them to salvation, then all other men; nor hath elected them in Christ, but onely casually, so far as they above others would beleeve in Christ and persevere, (for, they make faith and perseverance antecedent to election:) but that these rather then others should beleeve and persevere, God did not decree to effect this in them by any singular grace; but decreed to offer unto all men, a certaine universall exciting and preventing grace, but indifferent and resistible; to which, they who make no resistance, but, by using well their free-will, do assent and co-operate, for the begetting of faith, and performing of perseverance to the end; they, I say, are elected and predestinated in Christ; and therefore God, from eternity hath casually, and out of their fore-seene faith and perseverance elected them in Christ, and hath predestinated them to salvation, or hath appointed to save them: but who resist the same, or will not co-operate with faith and perseverance, these are not elected and predestinated in Christ; and therefore, God from eternity, casually also of their fore-seene infidelity, hath predestinated them to damnation, or hath decreed to condemne them. That this is their proper meaning, all their Declarations shew; and, that this was the opinion of the Semi-pelagians, Marfilians, and Syracusians, he that will not beleeve, let him reade in *Austine*, in the places formerly alledged. And, it is manifest, that, according to this opinion, neither faith, nor perseverance, nor conversion, nor salvation, nor our separation from others, are due to Gods grace alone, but to our will and co-operation. For example, when in one City, of many that heare the same Sermon, and have the same exciting grace, the one beleeves, the other doth not; the one perseveres, the other failes: if the Apostle Paul should demand of the beleever and perseverer, *Who separated thee? What hast thou which thou hast not received?* He will answer, *I separated my selfe, because I was willing to co-operate with exciting grace, I had a will to co-operate, I received it not.* By which blasphemous lye, shall not man cast himselfe headlong with Satan into hell? But if faith, and perseverance, and our salvation shall be built upon our will, how can free justification stand? And whereas nothing is more mutable then mans will, shall not our whole salvation stand upon the sand, and all the assurance and comfort of a Christian be reduced to nothing? And so much of this other high phrase.

3. There is also an equivocation in the words, *Out of the lapsed and sinfull race of mankinde*. By the lapsed race of mankinde, the Scripture and Catechise do understand man as he is lost in originall sin by Adams fall; that is, not onely dead in sin, but also so viciated and corrupted, that he is altogether unfit to do any good thing, and

and bent to all evill, till he be regenerated by the holy Ghost: as God decreed to propagate, and, as in time, he gathered for himself; so, from eternity, he appointed to gather for himself: that is, he hath elected an eternall Church in Christ. They understand, indeed, that man is fallen, and subject to originall sin, (of which they have not yet declared themselves) as likewise to actuall transgressions; yet, that he is not so depraved, but that hee can freely both will and choose good and evill; heare God, calling on him; open to him, knocking; either resist, or assent, or co-operate with exciting grace: which interpretation is repugnant to Scripture and truth; *Who hath separated thee? We are not fit of our selves, &c. The wisdom of the flesh is enmity against God.*

1 Cor. 4.7.

2 Cor. 3.5.

Rom. 8.7.

4. There is also a notable *Cothurne* in the relative *them*, which we, with the Apostle, *Rom. 8.30.* understand of certaine individuall men: as, of *Peter*, of *Paul*, &c. predestinated by God, not onely to salvation and glory; but also to the antecedent meanes of salvation, and to the qualities required in those that shall be saved; to outward and inward calling, to faith and justification, to conversion and perseverance to the end, according to the Apostles saying, *Whom he predestinated, them he called: whom he called, them he justified: whom he justified, them he hath also glorified: Whose number (saith Austin) is so certaine; there can be none added to it, nor diminished from it.* To whom alone it is given infallibly, that they beleeve and persevere, and that they cannot perish: as it is said, *They beleeved, so many as were ordained to life eternall*; that is, as *Chrysostome* expounds it, *They that were predestinated by God: And, Who hath begun a good work in you, will perfect it, against the day of Jesus Christ. It is impossible that the elect shall be seduced.* Now, they understand not certaine men, but whosoever casually will beleeve; or, certaine men, but in the *species* onely, not in the individuall: beleevers before their election, predestinate not to faith and perseverance; but after faith to salvation casually, if they persevere. More briefly, we understand them, whom election and predestination makes beleevers and perseverers; but they meane those, whom election finds beleeving and persevering. Most briefly thus, We understand those that were to beleeve, or beleevers consequently, or after election; they, such as were to beleeve, or beleevers antecedently, or in order before election; to wit, after the same manner that the chariot drawes the horse: for, if faith cannot be before vocation, which is after election and predestination, how can it be before election? But the Apostle on the contrary, *He hath chosen us, that we might be holy*; not, when we were holy: But faith is the beginning of our sanctification, *Act. 15.9.*

De corp. & grat. c. 13.

Act. 13.48.

Rom. 30.

Phil. 1.6.

Mat. 24.24.

Rom. 11.7.

Ephes. 1.3.

5. Much like is that *Cothurne* in the words, *In Christ*: We understand with the Apostle, that God, before the foundation of the world elected us in Christ consequently; that is, that by Faith and the Spirit we might be engrafted in Christ, as members in the head; and, that we might be in Christ after election: for, the Apostle declares shortly after ver. 4. *Hee hath predestinated us into adoption by Jesus Christ*: But adoption is by faith, *John 1.12*. But they understand, that God elected us in Christ antecedently; that is, existing in Christ before election, by fore-seen faith; but how could the elect have faith, in order before the election? Had they it by Gods grace? No, surely: for, the Apostle makes grace posterious to election and predestination, saying, *He elected and predestinated us, to the praise of the glory of his grace*: Is it not then of free will? This of necessitie they must hold with *Pelagius*. See *August. de predest. Sanct. c. 19.*

6. In the words, *By Christ, and for Christ*, it may be doubted, whether a *cothurnall* phrase lyeth not hid. We, simply in and for Christs satisfactorie ransom; but they think and speak otherwise of Christs satisfaction: For, 'tis knowne, that *Vorsinus*, with whom they draw the same cord, disputed long since scandalously many things out of *Socinus* the Samosatenean, of Christs satisfaction; as if it had been either none, or halfe full, or not necessarie.

7. A notable high straine is couched up in the word *Grace*: which, though elsewhere it hath divers significations; yet, in the question, concerning the cause of faith, of conversion, perseverance, and of our salvation, grace properly is an effect

John 6.44.
De gratia Chri-
sti cap. 24.

Actual motion and drawing of Gods mercie in the minds and hearts of the elect, working, by an unspeakable way, faith, perseverance, and conversion : Of which Christ saith, *No man can come to mee, except the Father, who sent mee, draw him.* And Austin, *Let the Pelagians reade and understand, behold and confesse, that not by the law and doctrine, sounding from without ; but, by an internall and occult, a marvellous and ineffable power God worketh in the hearts of men, not onely new revelations, but good wills also.* But they understand the grace of outward calling by the Word, and of inward morall perswasion by the Spirit, but indifferent, which is in the power of mans free-will to determine well or ill, to receive or refuse : therefore they call it *Resistible*, as shall appeare, Artic. 5. which opinion derogates from Gods glory, and makes man proudly sacrifice to his owne net ; that is, grow proud against God and shakes the certaintie of salvation, and our comfort in life and death : as was shewed, *cothurno 2.*

John 14.1.
John 9.36.

Rom 3.28.

8. Likewise in the word *Beleeve*, and in the Nounne *Faith*, they (doubtlesse) deduce us : for, *to beleeve*, with us, is not onely to assent to the whole word of God, but chiefly and properly to be confident in the promise of the Gospel, concerning grace and remission of sins, by the blood of Christ, *Mar. 5.26. Onely beleeve*, for confide. And it hath this meaning chiefly in the phrase, *to beleeve in God, in Christ, &c.* If you beleeve in God, beleeve also in me ; for, be you confident : For, there he comforts the Apostles, *Lord, who is he, that I may beleeve in him ?* for, that I may confide in him. Saving faith with us, is joyned with confidence of the promise of the Gospel, or of the promised mercie of God, concerning remission of sins, through the blood of Christ : As, when we are said to be *justified by faith*, there faith signifieth confidence ; and, to be justified by faith, is, in the confidence of Christs merits to be absolved from sin ; which sense the Apostle delivers, when he saith, *Whom God set forth as an atonement by faith in his blood, to declare his justice, by the remission of sins past : Where faith in his blood can signifie nothing else, but confidence in Christs blood.* But with them, *faith* is assent onely ; and, *to beleeve*, is to give an assent : this appeares, because in the Article the words, *John 3.36. οὗ ὁ ἀκούων τοῦ υἱοῦ, ἀποθνήσκει ἐν αἰῶνι*, are rendred by them thus, *But who assenteth not to the Son, for, who beleeveth not the Son : then their slippery disputes, concerning faith, teach the same : In which, for the most part, they require not confidence in faith ; and they will have faith to justifie, or to be imputed for justice, not because it applies to it selfe Christs merits ; but, because the very act of faith is reputed a fulfilling of the Law : which was the opinion of Albericus Triuncurianus, a pitifull man. Therefore, seeing this Article doth deprave the true doctrine of Predestination with so many equivocations, and conceales the false, it cannot be simply allowed,*

Whether this Article be sufficient, or may be tolerated, setting Predestination aside.

But you'll say, What need we dispute so much about Predestination ? Is it not sufficient to salvation, to hold the summe of the Gospel delivered in this Article, *Who beleeveth in the Son of God, hath life eternall : Who beleeveth not, the wrath of God remaines on him ?* And may not this Article hitherto be tolerated ?

I know some judge so : yea, some men, otherwise learned and pious, have written, that we ought not to dispute of Predestination now under the Gospel, but onely preach upon the universall promises of grace. But these good men observe not, that by writing thus, they contradict the holy Ghost, who, in the Gospel, hath delivered the doctrine of Predestination ; as above, *cothurn. 2.* in the alledged places may be seen. These unwise men seem, under this pretext, either to overthrow the foundations of our faith and comfort ; or else, not to take notice, that they are overthrowne by others : therefore that religious speech, whether of Ambrose or Prosper, is to be held concerning Predestination, *These things are not to be searched into, what God will have concealed ; and what are manifest, are not to be denied : lest in them we be found unlawfully curious ; and in these, damnably ingratefull.* As it is then

Lib. 1. de vocat.
Gent. 6.7.

then unlawfull curiositie, to search into the mysteries of Predestination, not revealed in the Gospel; so it is damnable ingratitude to deny, or suppress what God hath revealed concerning Predestination in the Gospel. But to the Quere thus we answer:

For *Sufficiencie*, you may as well aske in the Church, If the doctrine of the Catechisme be sufficient to salvation, concerning mans miserie, and deliverance by Christ, and concerning gratitude: Why then should we reade the Bible, or higher points of divinitie? In Logick is it not sufficient to hold, that there are so many Figures of Syllogisms, and so many Moods? then what need is there of *Aristotles Organum* in the Schooles? In the Politicks, is not the popular knowledge of right and equitie sufficient to gaide a State? what need is there then of such a number of lawes, and so great toile, as the studie of the law requires? In the Mathematicks, is it not sufficient to know, that a triangle hath three angles equall to two? &c. that the diameter, to the circumference, is in a subtriple proportion, &c? what need is there then of *Euclid's* hard and intricate demonstrations?

To these any man may answer with facilitie, that to some the first rudiments of these sciences, or the knowledge of the *quid sit*, is sufficient; but not to all.

To the *Catechumens*, or Novices in the Church, the catechetick Rudiments of salvation may suffice; as milk is sufficient nutriment for infants: but to those that are adult in faith, who require more solid meat, this is not sufficient: Not to School-Doctors, nor to the Pastors of the Church, whose office and conscience require of necessitie a fuller measure of Theologicall knowledge. To young Logicians, the knowledge of so many Moods & Figures is enough for their syllogizing; but Philosophers must have the science *propter quid*, delivered in *Aristotles Organum*: to wit, whence, and why there are so many, and why there can be no more. To an inferior or pedant Judge, the elements of law and justice are sufficient; but to a Doctor of the law, to an Advocate or Chancellour, the fountains of the law must necessarily be knowne. For a Mechanick, the *uti* of a triangle and circle is sufficient to work by; but a Mathematick Doctor, who is studious of demonstrations, requires the science of *utrum*.

After the same manner we may say, that this Article (putting now aside all equivocations) is sufficient for salvation to the *Catechumens* and private vulgar men, which are not capable of sublimer mysteries; and this *utrum utrum* is enough, what they must be, and what meanes they must use to attain salvation: to wit, that they must beleve in Christ, that they must persevere in faith, and obedience of faith to the end; by the ministerie of the Word and Sacraments, and by grace, co-operating with these: But to those that are more adult in faith, especially to the Doctors of Schooles & Churches, who so will say, that there is nothing besides this needfull, his judgement will be accounted very weak and jejune: yea, rather it is necessarie, that they should search the Scriptures, and more exactly know the very *utrum* of the fore-said doctrine; that is, the fountaine and prime cause revealed in the Scriptures, whence these qualities and meanes of salvation, with grace and salvation it selfe, may originally descend on us; from whence also may proceed that difference, which wee see, of people, and particular persons, which are to be saved from the multitude of those that perish: lest, perhaps (which by ignorance, or by forsaking the fountain, must needs come to passe) we digge to our selves broken cisternes, which *Jerem. 2. 13.* will hold no water; that is, lest we ascribe vocation, faith, perseverance, and our salvation, either to the wit, strength, or merit of men: or else to grace, which is indifferent, and to our owne free-will in part, or in whole, not without dishonour to God, and destruction to our selves.

Now, this fountaine, this prime and supreme cause, is Gods eternall predestination; that is, his eternall counsell, in saving us before others: for, from this fountaine flowes the outward calling, and inward also to faith in Christ, of all those who shall be saved. Hence flow faith and repentance, justification, obedience, and perseverance in faith; yea, our whole salvation and glorification: which the Scripture perspicuously teacheth, and confirms in these and such like sayings, *Whom he*

Rom. 8.30.
Rom. 11.7.
Act. 13.46.
Eph. 1.3. &c.

De bono persv.
c. 14. Prafat. ad
Rom.

predestinated, them he called; whom he called, them he justified; whom he justified, them also he glorified. Also, Election hath obtained, the rest waxed hard. Also, So many as were ordained to salvation, believed. Also, He elected us in Christ, before the foundations of the world, that we might be holy and blamelesse before him in love: whom he hath predestinated into adoption by Jesus Christ, to the praise of his glorious grace, &c. Austin confirms the same, saying, This predestination of the Saints is nothing else, but a preparation of Gods bounties, by which they are most assuredly freed, who are freed. Luther also very emphatically confirms the same, in these words, Both flow, and have their originall from Gods eternall predestination; to wit, who shall believe, who shall not believe: who shall be absolved from sin, who not: that all this may be out of our power, and onely in the hand of God, that we are justified.

That this fountaine therefore must chiefly be knowne by Divines, and by all, who will be strengthened in faith and comfort, and that it is to be perspicuously and soberly taught in Schooles and Churches, who will doubt? and that specially for two causes: 1. For the glory of God; that, knowing the meanes and causes of salvation, and the qualities of those that are to be saved, and salvation it self not to depend from us, but from Gods good pleasure alone; we may ascribe our salvation not to our selves, but wholly to Gods mercie. 2. For our consolation; that being assured, that our faith, perseverance, and salvation depend not from our owne strength, or free-will, but that they are grounded on Gods eternall and immutable counsell, we may be confident, that the same is certaine and immoveable: and, in this confidence, we may studie to make our election and vocation sure to us, by continuall prayers and good works, ordained by God for this end.

But this Article doth altogether foule and obstruct this most cleere fountaine, with the dirt of equivocation: for it denieth (see the Conference) that our faith and perseverance proceed from the fountain of eternall election, as the effect from the first cause: and it ascribeth both these in shew to Gods grace; but, indeed, to mans will; because it makes mans will the mistresse of Gods resistible grace, it makes mans free-will stronger, and more powerfull then Gods grace, which can be resisted; and makes the whole difference of those that are to be damned and saved, depend on mens wills: by which meanes it is plain, that the glory of mans salvation cannot be wholly ascribed to God, but he is of necessitie robbed of it.

Hence it utterly overthrowes both the certaintie of faith, grace, justification, perseverance, and, indeed, of our whole salvation; and consequently, of our onely comfort in life and death: For, who doth not understand, that the assurance of grace, justification, perseverance, salvation, and our whole comfort in life and death, can no waies consist with resistible grace, and with mans will resisting, or able to resist: as it were with two principles, either repugnant to each other, or changing every houre?

Hence it is apparent, what we are to judge of tolerance: for, who can say, that an Article so equivocall, and so captious with dangerous high tragicall straines, is tolerable? Who wittingly and willingly would buy or eat sugar mixt with poyson? Who will account that a benefite, to have the apple of contentions flung into our Churches, which will afford matter of perpetuall strife? Will Physicians endure in their Schooles, that Empericks adulterate or deny their doctrine of diseases? Can Mathematicians endure the false delineations of Mechanicks, introducing (for example) into a quadrangle, a false line for a true one, and so overthrowing the grounds of their science.

Much lesse should equivocall doctrines be tolerated in the Church, which, using the pretext of grace, deny grace; by which, the originall of salvation is placed in man: mans will is preferred to Gods will: & therefore one is helped, because he wills it; but doth not will, because he is helped. Men are made believe, that they, who are originally evill, receive the beginning of their goodnesse, not from God, but from themselves: and 'tis taught, that God is pleased by other means, then by those which he himself hath given. And so much of the equivocations of the first Article: but how that is rightly to be understood, filled up, and formed, is explained * above.

ARTIC.

2 Pet. 1.9.

unus est.

Prosper. Epist.
ad August.

* Catechismo 2.

ARTICLE II.

Therefore Jesus Christ, the Saviour of the world, dyed for all and singular, and so far, that he hath obtained reconciliation and remission of sins for all by his death: but on this condition, that no man can really enjoy the said remission of sins, except the faithfull man; and this is according to the Gospel, John 3.16. *God so loved the world, that he gave his onely begotten Son; that whosoever beleeveth in him might not perish, but have life eternall.* And, 1 John 2.2. *And he is the propitiation for our sins; and not for ours alone, but for the sins of the whole world.*

The Examination.

THis is no new matter, which the Remonstrants handle in this Article: for, of old the Semipelagians in Marfile, and Syracusa held the same, in these words, *Our Lord Jesus Christ dyed for all mankind, and no man at all is exempted from the redemption of his blood, although his mind hath been quite averse all his life from him; because the mysterie of mercy belongs to all men: by which therefore many are not renewed, because they are fore-knownne, that they account it needlesse to be renewed: Therefore, so far as concerns God, life eternall is prepared for all; but, as for mans liberty of will, it is received by them, who, of their owne accord, shall beleve God, and shall receive the help of grace, by the merit of their faith.* Prosper Episc. ad August.

By this Article, although in shew they amplified Gods grace, and mans redemption; yet, in effect, they minced both: giving to God an indifferent grace, to Christ the merit of redemption, but to free-will the efficacy of both. And while they would overthrow the doctrine of Predestination, which *Austin* did maintaine out of the Apostle, they did, indeed, shake the whole Gospel, in ascribing the cause of faith and perseverance; and consequently, of mans salvation, to God and Christ indifferently, but to mans wit and free-will determinately: which, what it is, they that are taught by God doe understand: For, where is that of the Apostle? *Who hath separated thee? What hast thou, which thou hast not received? But, if thou hast received, why dost thou brag, as if thou hadst not received it? Cursed is he that maketh flesh his arme.* 1 Cor. 4.7. Jerem. 17.5.

So they in this Article, concerning a generall obtaining of reconciliation of all men with God by Christs death, make shew of enlarging the grace of Christs death; indeed, they doe the very same that the former did. And while they think to overthrow the Apostolicall Predestination, which discriminates those that shall be saved, from them that shall not be saved; they go about to bring in their own eventuell predestination, of those that spontaneously beleve and persevere, or who determine themselves to faith and perseverance, after faith and perseverance; which, indeed, is rather to be called Postdestination, then Predestination. And while they endeavour to make mens will the mistress of resistible grace, and expose to mans will reconciliation by Christs death, they evacuate the faith of grace, and weaken that comfort which we have by Christs death.

Now they think, as the former did, that Predestination is hence everted, thus: If God gave his Son to the world, and would have him dye not onely for some, but equally for all men; and Christ, according to his Fathers will, did dye for all men alike: God therefore hath not by his predestination elected some onely to life eternall, and rejected others: neither can Christ be said to dye onely for some, or for the elect alone. But eternall Predestination is not hence prejudiced: for, notwithstanding it, God would have his Son dye, whom he gave to the world; and Christ did dye, according to his Fathers counsell: otherwise indeed, or in another sense, for all men alike, whether they be elected and faithfull, or reprobate and infidels; but otherwise, or in another sense, for the elect onely and faithfull.

That this may be the better understood and demonstrated, the Article is to be examined more accurately; and it hath foure parts: 1. A proposition, that Christ

dyled for all and singular, which is ambiguous. 2. A *Glosse*, that hee hath obtained for all reconciliation and remission of sins, which is equivocall, and false. 3. A *Condition*, that none but the faithfull enjoy really this reconciliation, which is true: it limiteth the Proposition, and overthrowes the *Glosse*. 4. A *Prooffe*, by the two alledged places of Scripture, which directly doe not concerne the Proposition: for, in neither of the alledged places is there any mention made of Christs death for all and singular; so that I wonder how the Authours could not call to mind fitter places: yea, the later member of the first compells them to limit the Proposition, and refells their *Glosse*; therefore some true passages are mixed with ambiguities and falsehoods. I say, 'tis true, That no man really enjoyes the remission of sins, but the faithfull man: For, *he that beleeveeth not, the wrath of God abides on him*, not remission or reconciliation; except that under these words, *really enjoy*, there seemes to lyē hid the buskin of the two-fold fruition of remission of sins, or reconciliation: The one reall by faith, proper onely to the faithfull, which onely is true: The other not reall, without faith, common to all, even to Infidels, which is fictitious, and nothing. Hence is gathered, that Christ properly dyed for all, and onely the faithfull, for none of the unfaithfull; and so he dyed not absolutely for all and singular: for, to dye for one, is properly by death to free one from death, or, to dye in the stead of another, that he may live; as is plaine, 2 Sam. 18. 33. *Would to God I had dyed for thee*; that is, in thy stead, that thou mightst live. And of Christ, Rom. 5. 6, 8. *He dyed for us, when we were wicked, and sinners*; that is, in our stead, that we, being delivered from sin and death, may live to righteousness, or, may have life eternall. So 1 Cor. 5. 15. 1 John 3. 16. and 4. 9. John 15. 13. &c.

The Proposition is ambiguous, because imperfect: *Our Saviour Jesus Christ dyed for all and singular*. If you adde, *For beleevers*, the Proposition will be cleere and true. If, *For men*, it will remaine ambiguous: for, it may be understood, either of the greatnesse of the merit of Christs death, sufficient to all men for reconciliation; or, of the efficacie thereof, in reconciling all men. In the former sense, the Proposition is true: for, Christs death, in respect of its greatnesse and power, is a most sufficient remedy, to exiate the sins of all and of every one; neither is any thing wanting for a reall reconciliation to all, and every one that receives it by faith. In this sense Christ may be said to dye for all and every one: as (for example) the Physician, when the whole Citie is infected, preparing a sufficient antidote for all the sick, may be said to prepare it for all; and in this sense, these sayings in Scripture, where Christ is said to dye for all, *To have tasted death for all, To be a propitiation for the sins of all the world*, are commonly not unfitly understood, although they may be taken more strictly.

In the later sense, concerning the fruit or efficacie of that most sufficient remedy, which is a reall reconciliation with God, and a restitution from death to life, the Proposition is false: for, to say, that Christ dyed so for all and singular, that he hath reconciled to God all and singular promiscuously, faithfull and faithlesse, who either know not Christ, or oppose him, is to contradict the Gospel; which, with great consent, challengeth the efficacie of Christs death for all beleevers only: For proving of which, that one saying of our Saviour Christ alledged in the Article, John 3. 16. *That all, &c.* is sufficient: for, he saith not, that all and singular men may have life eternall; but, *That all who beleeve in him may not perish, but may have life eternall*, according as the reall fruition of the remission of sins is limited in the Article. Whence, in the fore-alledged sayings, 1 Tim. 2. 6. Hebr. 2. 9. 1 John 2. 2. &c. when they are understood of the efficacie of Christs death, the universall *All* is necessarily to be restrained to the universallitie of beleevers, and of the elect; of which universality, Prosper writes finely: *In the elect (saith he) and in them that are separated out of the generality of all men, there is accounted a speciall kind of universality, that, out of all the world, all the world may seem to be delivered: and, out of all mankind, all men may seem to be assumed.*

With these two truths the Remonstrants are evidently held: 1. That Christ, in respect of the sufficiencie of his price and merit, dyed for all and singular, and would dye,

1 Tim. 2. 6.
Hebr. 2. 2.
1 John 2. 2.

Lib. 1. de vocat.
Gent. c. 3.

dye, and according to his Fathers counsell should dye. 2. In respect of the fruit and efficacy of his death; that is, of a reall reconciliation and restitution with God, that he did not dye for all and singular, but for all and only the belevers he would and should dye, as his Father had decreed. The first truth they are not found anywhere in the conference plainly to prove, nor openly to deny; nor can they deny it, unlesse they will make his merit insufficient. The later truth they grant, in respect of the event: that all men are not really renewed in Christ, nor restored into the state of grace; but they deny it in respect of our Saviours intention, or the counsell of his Father, then which, what can be more absurd and false? For, whom God, by the death of his Son, doth not indeed restore in time, them he never intended or decreed from eternitie really to restore: For, surely, our God hath done *whatsoever hee pleased.* What then hee hath not done, nor doth in time, neither did he will it from eternitie: And whom Christ, by his death, hath not really restored, them he did not will to restore, nor by his Fathers counsell should he. But, by their own confession, Christ did not really restore all men into the state of grace; therefore they must needs confesse, that Christ hath not really willed their restitution, nor should hee, according to his Fathers counsell: Otherwise they must say, that Christ did not something, which every way he was willing to doe, and so let them deny his omnipotencie; or, what by his Fathers counsell hee should have done, so let them deny his obedience. If they object, that Christ would have gathered the sons of Jerusalem, but that he did not; let them also say, that God by all means would have gathered them; not onely by outward calling, and invitation to repentance, by his Prophets, his owne, and his Apostles preaching; but also by the drawing of his inward grace and power: and that for all that he prevailed not. Now let them see how they doe not accuse Gods omnipotent Son of impotencie, and attach themselves of blasphemy.

Being then, nill they, will they, forced by both these truths, they must needs give their ingenuous consent with the orthodoxall Church, or not: If they acknowledge a consent, how do they not condemne themselves of perfidionsnesse, for tearing the united Churches with vain verball digladiations, and disturb the quietnesse of the Common-wealth? If they deny a consent in the former, how doe they not blaspheme the death of the Son of God, as an insufficient ransom? If in the later, how do they not entangle themselves in a contradiction? For, if they deny, that Christ, in respect of the efficacy and fruit of his death, did not dye for all and singular, but onely for the belevers; they must needs affirme to the contrary, that Christ, in respect of the fruit and efficacy of his death, dyed for all and every man, and not for the belevers alone; that is, that he hath reconciled all, and every one to God, and not the belevers alone: or, which is all one, that he hath made all and every particular man enjoy really remission of sins; but they plainly deny this affirmation, in the limitation of their Article, when they say, *That no man doth really enjoy remission of sins, except the faithfull man.* And more plainly in the conference, *That all men are not really renewed by Christ, and restored into the state of grace.* They are held fast then by this contradiction, That all are really restored and reconciled; and, That all are not really reconciled.

But here they will retreat to the glosse of their Proposition, *That Christ dyed for all and singular so, that he hath impetrated by his death to all men, reconciliation and remission of sins:* As if this were the third sense, in which Christ may be said to dye for all, besides the respect of the sufficiencie and efficacy of his death: and so the former distinction is made void; because he hath impetrated for all men reconciliation by his death. But I desire, that they would tell us, what the meaning of this high-strained phrase is; by which they have eluded above ten times the answers of their brethren at the conference. The Scripture speaks no-where thus, *That Christ impetrated for all men reconciliation;* but speaks openly, *That God in Christ did reconcile to himselfe all things in heaven and in earth: That hee reconciled the world to himselfe: That Christ reconciled all things by his blood;* signifying, that Christ really did restore into the state of grace the world, synecdochically; that is, all belevers in the world:

John 12.47.
John 17.21.

world : as in these words, *I came not to condemn the world, but to save it. That the world may know that I am sent by thee* : where the world cannot be understood, but of the world of the Elect. Again, *all things* ; that is, all that are justified by faith, as is plaine, *Rom. 5. 11.*

If in this sense they will, that *Christ impetrated reconciliation for all*, for, that he really reconciled all ; why doe not they speake plainly ? and why doe they not expresse to which all he impetrated this ? If to all beleevers, what need they wrangle ? If to all men promiscuously, let them tell how he impetrated : whether by the greatnesse of his merit, or also by its efficacy ? If by the greatnesse of his merit, againe why do they wrangle ? If by efficacy also, let them speake, whether absolutely and without faith, or under condition of faith ? If absolutely to all, even without faith, how doe they not againe intangle themselves in a contradiction, by their limited condition, *That no man really doth enjoy reconciliation, except the faithfull man* ? If under condition of faith, how are they not tied with another knot of contradiction ? for, if he hath obtained to all under condition of faith ; therefore, the condition of faith failing, he hath not obtained : but many are destitute of this condition of faith ; that is, many are Infidels : therefore to these many he hath not obtained. But, againe, are not these contradictory sayings, He hath impetrated for all, He hath not impetrated for many ? Which way soever then they turne their cothurne, they will be found either disturbers of peace by their Logomachie, or else intangled in a contradiction.

But this their cothurne or buskin must be somewhat more exactly discussed, that it may appeare, how fit it is for both feete ; that is, that it may appeare out of the signification of the words, how it hides the true and false meaning. *Reconciliation* is a restitution or rendring of disagreeing parties into favour : *actively* it is attributed to God and Christ ; *passively* to us. The word *impetrates* is equivocall, signifying divers things ; sometimes to intreat, sometime to prepare, procure, merit, acquire, obtaine, conferre, &c. therefore this phrase, *Christ obtained reconciliation for all*, must needs be very equivocall : but, to play with equivocations is not for Divines, but for Sophisters, who would deceive. Yet, this phrase cannot have above three meanings ; Either that Christ by his death obtained reconciliation for all, by a certaine *Metalepsis*, by meriting or pro-meriting matter sufficient enough of reconciliation to all men : as for example, The Physician (of whom before) preparing a most sufficient cure for all sick people, or obtaining it else-where, may be said to have prepared or obtained health for all : Or, that he hath properly obtained reconciliation for all, conferring the same upon all ; that is, hath really reconciled all : and that, either absolutely without condition ; as for example, *Joab*, by the intercession of the woman of Tekoa, did absolutely obtaine reconciliation from *David* for the paricide *Absalom* ; that, without any condition, he should be brought into the Kings sight, and that the father should kisse his son : As also *Esther* is said to have obtained for the Jews security, absolutely without condition : Or under condition of faith to be required in all, that if all beleeve in the Son, they may indeed be reconciled ; if they beleeve not, they may be debarred from reconciliation : as for example, Impunity was obtained from *Salomon* to seditious *Adoniah* upon condition of his innocency, *If he be a worthy man, a haire shall not fall from his head, but if evil be found in him, he shall die.*

2 Sam. 14. 21,
33
Esther 7. 2, 13.

1 King. 1. 52.

I will speake more briefly ; Christ hath procured reconciliation for all men, either in respect of the amplitude of his merit, being most sufficient for the reconciliation of all ; or over and above, in respect of the efficacy of reconciling all men ; and that either absolutely, whether they beleeve or not ; or conditionally, if all beleeve. Neither can there be a fourth sense given of this phrase ; which, when the Remonstrants alledge in their Conference, *That Christ hath procured reconciliation for all ; that is, hath caused, that God should open againe the gate of his grace to sinfull men, although no man shall enter into that communion of his grace, but by faith* ; either this is a new buskin, or an equivocall Scheme or Livery-cloak, by a limitation taking that

that away, which before it had set downe: (for, how hath he really obtained reconciliation, who hath caused the Prince to open the gate of his Castle to seditious people, through which, notwithstanding, no man must passe, but by paying of a thousand Crownes, then which, the condition of faith is farre better?) or, if it is to be called the obtaining of reconciliation, it belongs to the third conditionall way of impetration. There remains then onely three wayes of obtained reconciliation, with one of which they must say, that Christ obtained reconciliation for all.

If the first way, they agree with the orthodox Church: what then doe they trouble the Church and State? If the second way, they contradict themselves; affirming, that Christ did obtaine for all absolute reconciliation; that is, that he did restore all men really into the state of grace; as, *Joab* did absolutely reconcile *Ab-salom* to his Father; that is, restored him to his Fathers favour. But, contrarily, they plainly deny, in limiting of the Article in their Conference, That all are really repaired in Christ, and restored to the state of grace; which contradiction is no lesse apparent, then if they should say, That *Joab* made *Ab-salom* absolutely obtaine his Fathers favour, and not absolutely; or, he restored him really into his Fathers favour, and did not absolutely restore him. If the third way, they are againe dashed upon the rock of contradiction: for, if Christ by his intention obtained reconciliation for all men, upon condition of faith to be required in all men; then he obtained it to none without the condition of faith, or to none that want faith; or, Infidels, in whom it ought not to be: nor is it put casually, either by God, who doth not give faith to all men, but to whom he pleaseth; nor by free-will, which is dead in sin, till God quicken it. Now, there have beene alwayes faithlesse men, and yet are many; is not here then a manifest conflict? He hath procured for all, and he hath not procured for all. Which way soever then they use this buskin, either they meane the same thing with their equivocations, which orthodoxall men do; and so by their verbosity, they disturb the Church and State: or else, they are entangled with manifest contradictions: or, lastly, (how strange soever they seeme to make the matter) they are forced to betake themselves unto the tents of the Massilian Semi-pelagians, maintaining an universall reconciliation, even of those that live and die without the faith and knowledge of Christ: which Heresie was lately renewed in Germany, by *Huberus*.

And hither, truly, do almost all their Arguments, borrowed from the *Huberians*, Coll. pag. 141, 142, 143. 213. aime. Hence they call Christ the reconciler, not onely of the faithfull, but also of the whole world; that is, of Infidels too. From this Hypothesis, are their Classicall absurdities, which they cast upon the orthodox Protestants; That otherwise, the unbelievers, if Christ did not obtaine for them reconciliation, should have nothing to beleve: or, if they did beleve, they should beleve a lye; which are most false: for, though Christ died not for all, in respect of the efficacy of his death; yet, he died for all, in respect of the sufficiency of his merit. This all Infidels have, which they may beleve in the Gospel, that Christ suffered sufficiently for the sins of all the world, and paid a full ransom, and reconciled all to God that beleve in him; and therefore, shall be partakers of this merit and reconciliation, if of faithlesse they will become belevers: Now, in affirming and beleiving this, they do no wayes beleve a lye. But Infidels should beleve a lye, if they should conclude, or were taught, that while they remaine in infidelity, reconciliation is obtained for them in Christ. For this is a lye, and not truth, that Christ hath obtained reconciliation for all, even for Infidels as they are, and remaine such.

They suppose also, that many for whom Christ died, are damned; but the Apostle cries out against this as false, *Who shall condemne? it is Christ that is dead:* for, Rom. 8. 34. this Apostolicall consolation were in vaibe, if this universall were not supposed; to wit, That no man is condemned, for whom Christ died. For, to this godly minds may firmly subsume; Christ died for me, and conclude; I shall not then be condemned. This is the Christians comfort, from Christs death. But they destroy this, putting a particular instead of an universall; *Some for whom Christ died shall not be condemned:* for, what consequence can arise of pure particulars? or what comfort?

Coll. p. 172.

fort? And, in vaine do they alledge the words of the Catechisme to cover their buskin and Massilianisme, saying, *If one will have obtaining to be altogether the same that restoring to the state of grace, what will be done to the Catechisme, which* ANSW. 37. *useth the same word?* But, 1. this is false, that the Catechisme useth the same words; for, it doth not say, *That he might obtaine the grace of God, justice, and life eternall; but that he might acquire it.* Then, if it should use the same word obtained, this would helpe nothing the cothurne: for, it doth not say, *for all; but, that so as;* to wit, beleivers; of whom the question is, *What beleevest thou when thou sayest, he suffered? Grace &c. he might acquire:* But the Catechisme evidently tieth them with a contradiction. For, it speaks of the reall acquisition of grace, or restitution into the state of grace, with which Christ is said, *to have purchased the Church of God with his owne blood;* that is, to have restored her into the state of grace. If then, he purchased, be all one with he obtained; it follows, that to obtaine, is all one with, to restore into the state of grace, which they deny: and, to obtaine reconciliation for all, is the same that, to restore into the state of grace; by denying of which in the Conference, they tye themselves againe with the knot of contradiction.

Acts 20. 28.

Coll. p. 497.

Nor can they free themselves of this knot, by objecting that in the same Answer, *Christ is said to have sustained the wrath of God against the sins of all mankind:* for, these words will not suffer themselves to be thus glossed upon and wrested, That Christ by his death hath reconciled all mankind, or hath impetrated reconciliation and remission of sins to all mankind: for, to whom he purchased this, or, as they speake, hath impetrated, the subsequent words teach, *that by his passion, &c.* But they declare and amplifie the cause and matter of his passion to have beene this; to wit, The sense and induring of Gods wrath, kindled against the sins, not of some men, but of all mankind; from whence is made an universality of sin, and of Gods wrath suffered by Christ against sin: but no wayes an universality of reconciliation obtained or restored to all; for, the impetration or restitution of reconciliation declares the end and fruit of the passion; but these words speake not of the end and fruit, but of the efficiency and matter of the passion. The knot then remaines, and in vaine do they seeke a pretext for their buskin in the Catechisme.

Coll. p. 171.

Lastly, I finde in the Conference one cunning trick, devised to elude the contradiction; where they write, *That the passion and death of Christ doth in order precede both faith and infidelity; and therefore, the Remonstrants thinke it an absurdity, that Christ died for the faithfull and Infidels, as Infidels; and that they assented he did die for all men, of whom afterward some became Infidels, some beleivers: for they discerned betweene the state of a sinner before his infidelity, and in it; and so they thinke they have sufficiently salved this contradiction; Christ died for all and singular; and, Christ died not for Infidels, whereof there be many: but indeed, they loose not the knot with these subtleties, and new tragicall phrases; but they lay open the hidden ulcer of their mindes, and the mystery of the new prophecies:* Therefore let us examine the particulars.

Rom. 5. 6, 8, 9.

1. Though we grant that Christs death and passion do in order precede faith, yet 'tis false that it goeth before infidelity in order; for, infidelity in order goeth before mans sin and his enmity against God, as in order the cause precedes the effect: but sin and mans enmity against God in order precede the passion and death of Christ, as the Apostle witnesseth, *For Christ, when as yet we were without strength, in his owne time he died for the wicked: also, When as yet we were sinners and enemies, we were reconciled by the death of his Son;* therefore, infidelity in order precedes the passion and death of Christ.

Again, there is no consequence: Christs death in order precedes faith and infidelity; therefore, it is absurd to say, that Christ died for the faithfull, and unfaithfull, as they were such: for, they delude us under the fallacy of *non causas*; for, whatsoever becomes of the order of faith, and infidelity to Christs death, it is most true that Christ died for beleivers and unbeleivers as they were such, removing the hidden equivocations.

Of unbeleivers, we have shewed out of the Apostle testimonie: for, if it be most true, that Christ died for sinners and enemies, *as they were such;* to wit, antecedently;

cedently; that is, who in order were sinners and enemies before Christs death; then it is most true, that Christ died for Infidels *as they were such*; to wit, antecedently; that is, who in order before Christs death were Infidels, after ceased to be wicked, unbelievers, enemies, by reason of their faith: The same is also most true of believers, and that whether Christs death be absolutely considered in it selfe, or in relation to Christs intention, and the Fathers counsell.

If we absolutely consider Christs death, as in order it goeth before faith, we conclude, that it is absurd to say, that Christ died for the faithfull *as such* antecedently; that is, whose faith in order went before Christs death; for so believe must goe before the thing beleaved, which is absurd; whereas, in such relatives, believe is posterior to the thing beleaved, as knowledge to the thing knowne; the sensitive act, to the sensible object, according to *Aristotle*. But, it is no absurdity if we say, that Christ died for the faithfull *as such* consequently; that is, whose faith, looking on Christs death, and applying it to themselves, might attaine the fruit and efficacy thereof; for, in this sense our Saviour Christ plainly saith, that he prayeth and sanctifieth himselfe for those that should believe in him: that he layeth downe his life for his friends, and sheepe; to wit consequently, who in order after the believe of Christs death, should be believers, friends, and sheepe. In Caty. c.8.
Joh. 17. 19, 20.
John 15. 13.
John 10. 31.

But relatively to our Saviours intention, and his Fathers counsell, if we speake of Christs death, as in this Question we ought to speake, and understand the phrase, *to die for another*, is the most proper signification, as was said above: it is most true that Christ died, and that he would and should die, onely for the faithfull *as they are such*; that is, for such as should make his death by faith their owne: not for Infidels *as they are such*; that is, for such as by infidelity should neglect and contemne his death. On the contrary, it is absurd to say, that Christ *in that most proper sense* did not die, nor would, nor should die onely for the faithfull; but also, that he died, and that he should, and would have died for Infidels, *as they are such*: For, that this is not onely repugnant to holy Writ, and to the event (by which we ought to judge what our Saviours will, and his Fathers counsell was) but that it implies also a manifest contradiction, the Remonstrants owne conscience will tell them.

3. In that they assent, that Christ died for all men, it is well, if they meane of the greatnesse of the price of Christs death, which was most sufficient for all men; but if they meane the fruit and efficacy impetrated or purchased for all men, although both in life and death they be strangers to Christ, they do not assent to Scripture, and to the event, but to the Massilian Semi-pelagianisme.

4. It is true, that of all men, some in order after Christs death become faithfull: but 'tis false, that in order after Christs death some become unfaithfull; for, Christ being to die in order found all men in impiety, sin, and enmity, *Rom. 5. v. 6, 8, 9.* therefore he found all in infidelity.

5. In that they know how to discriminate, betweene the state of a sinner in his infidelity, and before it; they doubtlesse had not this knowledge in Scripture, which knoweth not the state of sin or of sinners before infidelity, or without it, but testifieth, that all men are borne the sons of wrath, of infidelity, and of disobedience. This then is that corrupt lurking sort of mystery of the new Prophecie, and the first lye upon which the five Articles, and divers other, both manifest and occult, are built; to wit, that man is borne without infidelity, and that there is no infidelity, till man be growne up, and rejects the Gospel: and from hence, that originall sin, if any such be, is a punishment, not a fault; and hence is it, that the naturall man hath free-will to good and evill; otherwise, wrongfully is faith demanded of him, who hath not the faculty of beleiving: hence are predestination and election of fore-seene faith: hence an universall impetration of reconciliation by Christs death: hence is resistible grace or indifferent: hence is the apostacy of the Saints, uncertain perseverance, doubtful faith, & other hid matters which time wil reveale. Rom. 11. 37.
Ephes. 2. 1. &
5. 6.
Col. 3. 6.

Out of all this, two things we have to observe: One is, that by this cunning shift, of the order of faith to Christs death, the contradiction is not unfolded or avoided, by which they are forced to entangle themselves in this Article: That Christ died absolutely

absolutely for all and singular, and obtained reconciliation for all; and yet that he died not for Infidels, whereof there be many; nor obtained reconciliation for them, which is an evident argument of an evill cause: For, when the Adversary is driven to admit of contradictions, he is gone. The other, because this Article troubles the Church with contradictions and equivocations, and overthrowes it selfe, that it is not to be suffered in the Church.

ARTICLE III.

Man hath not saving faith from himselfe, nor by force of his free-will; seeing that in the state of defection and sin, he cannot of himself either thinke or do any good, which is good indeed, such as saving faith is; but, it is necessary that he be borne over againe by God in Christ through his holy Spirit, and that he be renewed in his minde, will, affections, and all his faculties; that he might think, understand, will, and performe that which is good, according to that of Christ, *John 15.5. Without me yee can do nothing.*

ARTICLE IV.

This grace of God is the beginning, progresse, and perfection of all goodnesse, and that so far, that the regenerate man himselfe, without this first, or adventitious exciting, consequent, and co-operating grace, can neither will, thinke, or do any good, nor resist any evill temptation; so that all the good workes which we can imagine, are to be ascribed to the grace of God in Christ. As for the true manner how that grace worketh, that is not irresistible; for, it is said of many, *They resisted the holy Ghost, A.C. 7.* and else-where in many other places.

The Examination.

Although these two Articles in some sort differ; for the third is, concerning the operating cause of faith and conversion in an unregenerate man: the fourth in the former part is, concerning the operating cause of the progresse, increment, and perfection of all good in the regenerate man; the other part is, concerning the manner by which that cause produceth both faith and conversion in the unregenerate, and the progresse, increment, and perfection in the regenerate; notwithstanding, they do altogether cohere; and therefore, in the Conference, were conjoynd by the parties that conferred; yea, and the fifth, which is concerning the perseverance of the Saints, is knit to the fourth, because the way of operating grace hath relation as well to that perfection which is obtained by perseverance, as to its beginning and progresse.

The third needs not much examination: if we follow the naturall sense of the words, in both parts it is consentaneous to holy Writ. 1. That the procreating cause of saving faith in man, is not man himselfe, or his free-will; because, in the state of sin, man is not fit to think or doe any good thing of himselfe, according to Scripture, *Ephes. 2.9. 2 Cor. 3.5. &c.* 2. That man necessarily must be by God in Christ, through the grace of the holy Ghost, regenerated or illuminated in his minde, renewed in his will, affections, &c. to understand, think, will, and perfect that which is good, according to the place alledged, *John 15.6.*

The fourth also in the former part, if you looke upon the words, is true, and gives glory to God, because it ascribes the beginning, progresse, and perfection of all goodnesse in the regenerate man, to God, or to grace, according to these sayings, *Jam. 1.7. Ephes. 2.9. Phil. 1.6. &c.* Neither would the orthodox men in the Conference, reprehend any of these, if they be understood according to the meaning of holy Scripture. But there is poyson in the taile. The closure, concerning the way of the operation of that grace, takes away what before was granted. They deny this way of operation to be irresistible; in the Conference they call it resistible: These words, in their very sound are horrid and barbarous, and not without a Solecisme: they

they are barbarous, because not knowne to Latine Writers, for ought I know, nor to the holy Scriptures; unheard also in the Schooles of orthodox Protestants, and perhaps of the Jesuites too. I have not read all the Jesuites, but *Bellarmino*, the chiefest of them, an exact Disputer of generall and speciall assistance, of indifferent, and not indifferent motion and grace, in his Books of Grace & Free-will, hath it no where, as I remember. It seems, that *Arminius* his party hath devised this high buskin of irresistible grace, to the great benefit of their cause, to make the truth the more envied: As if, forsooth, the orthodoxall party did teach, that grace were irresistible, that is, coactive, or coaction.

Even in sense and signification the termes are barbarous: for, that is *irresistible*, which cannot be resisted; *resistible*, which may be resisted. By what Authour will they prove this to be spoken passively? Why may not rather actively *irresistible* signifie that which cannot resist; *resistible*, which can resist? Many verbals, indeed, in *his*, drawn from actives, signifie passively: as, *amabilis*, *placabilis*, &c. but not a few also descending from neutralls, are not of the passive, but of the neuter signification: as, *rationabilis*, *risibilis*, &c. for him who can reason and laugh, &c. So the word *Stabilis*, which (doubleless) the word *Resistibilis* doth follow, from *resisto*; that is, *gradum sisto*, to stand, or else, to resist. As then *stabilis*, so *instabilis*, *repugnabilis*, are not passives, as if they signified to be stood, to be unstood, to be resisted; but neutralls, which signifie to stand long, not to stand, and able to resist: So hee is called *resistible*, not who can be resisted, but who can resist: So contrarily, *resistible* will be very resisting: as, *Echo resonabilis* in *Sabinus*, is an Echo much resounding; which meaning, when the clause wanted in both Articles, this was not according to the Remonstrants mind: therefore they should have first consulted with Grammarians about the use of such a barbarous word, before they had troubled the Church with it.

But let this barbarous word be Latine, and of the passive signification; let, I say, the operation of *resistible* and *irresistible* grace be that which may be resisted by mans will, or may not, or which may be hindered or not hindered by free-will: the question is, what must be determined of this? Whether this grace, which produceth all these things, ascribed to it in both Articles, be resistible, or irresistible?

The Remonstrants affirme the former, but deny the later. Our orthodox men, in the Conference, acknowledge not this barbarous and ambiguous terme; but as for the matter it selfe, the former they denie, the later they affirme: If, (say they) *Col.p.217,238, 239.* by this word Resist, be understood to hinder altogether, and to master Gods working, wee confesse, that in mans conversion, such a working of grace is placed by us, which in this sense is irresistible; that is, which cannot be hindered nor mastered by mans resisting will: the reason is, because the grace of God in Christ doth overcome, hinder, and take away this opposition. And this their opinion they prove strongly by ten Arguments out of Scripture. On the contrary, the Remonstrants endeavour to shew by nine Reasons, that their grace is resistible, the most of them being equivocall, because of the ambiguity of the word *Grace*, upon which chiefly depends the whole companie, of their sayings and arguments. To unfold therefore this ambiguity, and the better to perceive the state of the question, we must use the direction of a three-fold state of mans will. *Col.p.218. Col.p.226.*

For we must consider what mans will can doe, or doth, before its conversion; what in conversion it selfe, and what after it. So there is a three-fold grace: the first is, *calling grace*, or, that of vocation externall, answering the first state of the will: the other is *operating grace*, or, that of inward motion, answering the second state: the third is *co-operating*, or, of internall motion too, fit for the third state.

Calling grace, or, of externall vocation, is that, by which God is pleased outwardly to call, or invite to faith, obedience, and salvation, by the voice of the Law, men not yet regenerate. *Mat.11.28. Mar.1.5.* Hear, O Israel, &c. Walk in my precepts, &c. Doe this, &c. And by Evangelicall Sermons, Come to mee all, &c. Repent, and believe the Gospel. This grace (which is usually called preventing, precedaneous, exciting, inviting, perswading) God did not bestow, in the Old Testament upon every nation, but on Israel only, according to that, He hath declared his statutes to Israel, he hath not done so to any other

Col. p. 217.
Rom. 8.6.

Jer. 7. 13.
Psal. 80. 14.
Mat. 23. 37.
Ag. 7. 51.

other nation. So in the New Testament, God confers not this grace on all people, but on Christians alone. Now, concerning this grace, we answer to the Question, that it is not *irresistible*, but too much *resistible*: yea, that the will before conversion can doe nothing, but resist this calling grace; seeing the wisdom of the flesh is enemy against God, and is not subject to the Law of God, neither, indeed, can be. Hence are those complaints of God, of Christ, of the Prophets and Apostles in both Testaments, concerning the resistance and contumacie of those who are called: *I spake to you, rising early in the morning, and calling, and you heard not; I called you, and you did not answer. O, if my people had hearkened to mee! If Israel had walked in my waies. How often would I have gathered thee, and thou wouldst not? You alwaies resist the holy Ghost, &c.* The Remonstrants in their second, third, fourth, fifth, sixth, seventh & eighth Arguments, prove onely this, and no other resistibilitie of grace. What doe they then with all these paines, but thresh huskes, as they say? For, of the resistibilitie of this grace, there is no doubt, or question.

Psal. 123. 6.
Jer. 32. 40.
Psal. 143. 10.
1 Cor. 1. 8.
2 Thes. 3. 18.

Co-operating grace (for, of this we will speak first) or subsequent, by them called consequent, is that, by which God inwardly co-operates with the good will of the regenerate man; and, by which, the regenerate man is corroborated in the state of grace. Of this it is said, *The mercy of the Lord shall follow me all the daies of my life. I will put my fear in their hearts, that they shal not depart from me. Thy right Spirit shal lead me in the way of righteousness. God will strengthen you unblameable, even to the end.* This is it wch Paul wilheth to all Churches in the end of all his Epistles. And of this also there is no question: For, though God doth never totally nor finally withdraw this from the regenerate (according to his own promises, and their prayers;) yet in his wisdom he so moderates it, that now & then he leaves a wrestling of the spirit & flesh in them; either to free, or humble, or excite, or chastise them. In which sometimes the spirit is mastered by the flesh, sometime the flesh by the spirit: as the fallings, and groanings, and complaints of the Saints witnesse, and the Apostle confirms, *The flesh covets against the spirit, and the spirit against the flesh.* This also we are content should be called *resistible*; yet not simply, but in some respect: For this *resistibilitie* or *resistance* is not (as the former) between grace & the will, but between sensuality, or that remainder of the flesh in the Saints, & between grace, as the Apostle witnesseth, *That which I would, I doe not; but what I would not, that I doe: For, I do not the good, which I would; but the evill, which I would not, that do I.* And so, that the flesh at last is overcome by the spirit, sensuality by the regenerate will, & concupiscence by grace.

Gal. 5. 17.

Rom. 7. 15, 19.

Col. p. 273.

Luk. 8. 13.
John 6. 66.
1 Tim. 1. 19.
and 4. 1.
2 Pet. 2. 1, 21.

Lastly, *Operating grace* (which by them is confounded with the two former) is the motion of Gods mercie (as *Austin* calls it) by which hee worketh inwardly in the minds, wills, and hearts of the unregenerate these things which belong to mans conversion. This grace or motion is Gods peculiar work, and this is questioned, but not all: for, Scripture and experience witnesse, that there are three distinct degrees of this grace: For, some God pities so much, that he bestowes the gift of illumination and historicall faith on them; on others, the gift of temporarie faith, and some measure of joy: Lastly, on some, the gift of saving faith and regeneration. This first degree the Remonstrants themselves denie not to be irresistible: For, when (say they) God reveales his will, we acknowledge the irresistible vertue of the holy Spirit in our mind; because our mind cannot avoid ipsum scire, or the knowledge it selfe, and in our soule, when he knocketh: because, nill we, will we, we are forced to feel it. Concerning the resistibilitie of the second degree, we will not trouble our selves: for, they denie not the illumination of them to be irresistible also. But for the motion to assent, and some measure of joy, they may, for us, think what they please. If they say it is *resistible*, because the motion doth not so effectually work upon the will, this is nothing to the question. But, for a final resistance, both Scripture and example prove, *They receive the word with joy; but have no root, who beleeve for a while, and in time of temptation faile. After that, many of his disciples departed from him. Some have made shipwrack of their faith. Some depart from the faith, denying the Lord that bought them; they forsake the holy doctrine delivered to them.*

The whole question is, concerning the operation of the third degree (which is called

called inward vocation;) that this is the irresistible motion of God, the orthodox Doctors have firmly proved.

1. Because, as God doth irresistibly illuminate those, whom he doth effectually intend to convert; so likewise he doth irresistibly bestow on them, not onely the power, but the act also of beleeving, *Phil. 1. 29.* and *2. 13.* therefore, by his effectual moving, he doth not onely take away resistance, but resistibilitie also from them. Whereas they object, *To you it is given to suffer for Christ:* this belongs not to the co-operating, but to the co-operating grace. Of which wrestling we said already: therefore 'tis nothing to the purpose. 2. Because God, by converting us, gives us a new heart, and a new spirit: he removes the heart of stone, and gives flesh, and makes us walk in his waies. But it is absurd, to imagine a new heart, a new spirit, and the act of walking in Gods lawes, with resistance or resistibilitie, *Jer. 31. 18. Dent. 29. 4. Ezek. 36. 26.* against which no solid thing is alledged, though much is said. 3. Because the quickning, regeneration, conversion, new creation of the naturall man, dead in sin, with resistibilitie, is no lesse an absurditie, then to feign or imagine such a resistance in mans first creation, or daily generation, or last resurrection, *John 3. 3.* and *5. 25. Ephes. 2. 5. &c.* which reason will never be refuted with verbosity. 4. Because grace, working conversion with resistibilitie, differs not from Rhetoricall perswasion, or a morall enticing to faith; such an one as is impossible for man to be quickned, who is dead in sin. What are alledged to the contrarie, are nothing to the purpose. 5. Because grace, working faith and conversion, by its efficacie, overcomes all the strength of men, or other creatures: and therefore cannot be mastered by mans corrupted will, *Ephes. 1. 18, 19. Col. 2. 12, 13. 2 Thes. 1. 11. 2 Pet. 1. 3.* The Major of which reason is not weak, as they say: for that power, which is insuperable by mans depraved will, is also irresistible to the same. 6. Because, if the grace of regeneration were resistible, it were common to many unregenerate men; but the Scripture makes it peculiar to Gods sons only, *Rom. 8. 14, 30. 1 Cor. 1. 23, 24. Job. 14. 17. and 6. 36, 45. 1 Job. 4. 17.* which reason doth not conclude only for irresistence, as is pretended, but also for irresistibilitie. 7. Because the Fathers drawing, without which none can come to Christ, *Job. 6. 44.* supposeth an irresistibilitie of grace; otherwise, no man would come, being drawn: and yet for all this, we are not drawn against our will by the Father (which is objected) no more then against our will we are illuminated. 8. Because the gift of faith and repentance is said to be given by Gods Spirit, not onely, because it is offered to the will irresistibly, but because it is put into the heart, or infused irresistibly, *Job. 6. 63. Eph. 2. 8. Phil. 1. 19. 2 Tim. 2. 25. Rom. 5. 5.* The contrarie cavills are altogether Atheological, or inconsistent with Divinitie. 9. Because the resistibilitie of grace, if there ought to be a conversion, supposeth in the unregenerate will, a power of resisting; but this the Scripture generally denieth. The Remonstrants will at length consider, whether this reason concludeth not against them: 10. Because, if we yeeld a resistibilitie of grace, the work chiefly necessary for our salvation; to wit, faith and repentance, should be placed in mans arbitrement, as in the proximate cause. And the reason of this difference, why of two unregenerate, the one in hearing the Gospel beleeve, the other beleeve not, should proceed from man: because one would resist grace, the other would not; against that place, *Who separated thee? What hast thou that thou hast not received?* Which is spoken, not only in respect of Infidels (as they think) but likewise in respect of grace: For, if in two Infidels we put grace equally resistible, surely, he that resisteth not grace, but receives it, and beleeves, he may answer not onely to him that resisteth and beleeve not, but even to grace, and God himself, *I separated my self:* which lye is approved by the Remonstrants blasphemously. 11. To these adde another reason out of *Job. 15. 5. Without me you can do nothing.* For, if converting grace be resistible, he that doth not resist grace, may refuse Christ, and say, *Behold without thee I have not resisted grace.* Neither can he say, *It is by thee that I have not resisted:* But whereas, by supposition, the same grace is placed in the resistant, he ought also to say, *It is by thee that he hath resisted;* which is blasphemous. 12. Let *Austins* reason be added, *He that hath a most omnipotent power over mens hearts,*

De corrup. & grat. s. 14.

De grat. Christ.
cap. 24.

hearts, so encline them which way he will (and he doth with the very wills of men what he pleaseth; and he hath a greater power over mens wills, then they have over their own) and who, by an internall and occult, miraculous and ineffable power, worketh in mens hearts, not onely new revelations, but also good wills; and this he doth not, but by the wills of men themselves. He, by his grace, worketh faith and conversion in mens hearts, not by a resistible operation, but altogether irresistibly, and yet not by coercion. But God hath a most omnipotent power over mens wills, &c. and he worketh upon the same, as he said: *Ergo, &c.* The Major hath a most evident truth, out of the knitting of the proper cause with its effect, that it cannot be any wise denied. The Assumption *Austin* teacheth by two examples: the first is out of 1 Sam. 10. 26. concerning Saul, to whom, when God would give the kingdom, and the Israelites had power either to resist him, or to submit themselves to him, God touched their hearts, that they neither could, nor would resist: and this he did, by working on their wills. The other is out of 1 Chro. 11. and 12. of David, whom, when God decreed to settle him in the kingdom with better success, the Spirit of the Lord came upon Abisai, a prince among thirty, that he said, *We are thine, O David, and will be with thee, thou son of Jesse. Can he (saith Austin) resist the will of God, and not rather doe his will, who in his heart did worke by his Spirit, which came upon him, that he should will, say, and do this? And by them Almighty God, who was with him brought them to make him king. What? did he bind him with any corporeall bands? He wrought within, he held the heart, he moved the heart, and drew them by their wills, which wills he wrought in them.*

At length he premies the Conclusion, in these words, *No mans free-will resisteth God, when he is willing to save a man: for, to will and nill is so in the power of the willer and niller, that, as it cannot hinder the divine will, so it cannot hinder the divine power.* But, lest any should except, that God takes away resistance, but not resistibility, he addes further, *It is therefore out of doubt, that mens wills cannot resist the will of God, who hath done in heaven and earth whatsoever he pleased, and who hath also done these things that are to come; he cannot, I say, resist or hinder him from doing that which he pleaseth, seeing that even upon mens wills he worketh what he pleaseth.* It is therefore most cleere, that this holy Father doth strongly assever the irresistibly operation of divine grace, not only in mans conversion and salvation, but also in directing of other difficult actions: such as is the election of Kings, and this for the glory of God. And that he also refutes the vain pretexts of resistibility and coercion. 13. If the grace, that worketh faith and conversion, is not irresistibly, after the maner we speak of, but resistibly, that it may, or may not be hindered by mens wills; it followes, that all is vaine verball smoke, what they ascribe so magnifically to Gods grace in the third and fourth Article: and, that these effects, which they speak of, are not to be attributed to Gods grace only indifferently and remotely, but to mens unresisting wills specifically and proximately, which appears thus:

The effect of that cause, which works resistibly; that is, so that its production or inhibition, may depend from another resisting, or not resisting cause: if it be produced, the production thereof is to be ascribed indifferently and remotely to the worker, specifically and proximately to him who resisteth not, but admits it: On the contrary, if it be hindered, the inhibition thereof is to be attributed specifically and proximately to the resister, or him that will not admit it: For example, A Prince proposeth a reward to many of his subjects resistibly, that he who will fight may have it, he that will not, may not have it: The Princes action is indifferent to these many: he that will fight, doth well specificate the Princes action, because he is to receive the reward; but he that will not fight, doth not specificate it well; because he is to want the reward. Who seeth not, that as well the one as the other action is specifically and proximately to be ascribed to him that will fight, or not fight; but to the Prince indifferently, and remotely? I will adde another, by which, in my hearing once resistible grace was declared: A father sets down on the table a dish of meat equally to his children, but resistibly, that he who will may have meat, who will not, may not have it. Here the fathers operation is indifferent to all: they that will take the meat, doe specificate it well; but they that will not, specificate it ill.

Who

Who now againe doth not see, that the meat is to be ascribed specifically and proximately to the takers, but to the father indifferently and remotely? Such is the resistibility of grace, which these men teach.

But if this be so, all the effects of grace must needs be deluding and false, which they rehearse: deluding or false, because man hath not faith from himself, or by force of his free-will: but he shal have from himself the specification of the working of grace, because, by being unwilling to resist grace, he hath severed himself from others; because of himself he cannot think, will, or do good: for, of ones self to specificate well, a resistible, indifferent operation is a good thing; because God, by his holy Spirit, doth regenerate and renew us, &c. For, God doth not by his Spirit repew and regenerate us, but indifferently, remotely, resistibly, and therefore improperly: but we regenerate and renew our selves specifically, proximately, and properly; because this grace is the beginning (for of the progresse and perfection of this grace, the question is not) of all good: for, the beginning of a good specification of a resistible and indifferent operation of grace, is good, from our not resisting, &c.

What besides? We must aske of God only such an operation of grace as is resistible and indifferent: and onely for this grace must we thank God; the not resistance and good specification of grace, shall be in our will and power. Is not God here robbed of his glory? Hath not man reason to sacrifice to his owne net, that he may be puffed up with pride against God, and that he may say, *I have separated my self*? This is to be cast headlong with Saran into hell fire: but, if of our selves we do not resist resistible grace, if we receive that grace which is offered, & specificate that which is indifferent (which, with the closure of the fourth Article, doe necessarily cohere) is not this to establish the idoll of free-will? Originall sin is by this denied, and the naturall mans native impotencie, corruption, and pravitie, of which God so often complains in Scripture; and so do the Prophets, and Apostles, and the Saints themselves. What will become of our Catechisme, which saith, *That by nature we are propense to hate God and our neighbour, that we are so corrupt, that to doe well we are altogether unapt*. This sure is it which resistible grace goeth about to abolish.

Out of all this it is manifest, that the Remonstrants in both Articles, especially in the closure of the fourth, either abuse the equivocation of the word *grace* explained above, affirming, that the operation of calling, perswading, exciting grace (which they call adventitious and predeceant) is resistible, which orthodoxall men deny not; and so, with vain debates, they trouble the Church and State: or, by understanding the operation of grace, producing faith and conversion, they dangerously corrupt the doctrine of grace with *Pelagius*: or lastly, they do entangle themselves again with the knot of contradiction, in ascribing to operating grace alone faith and conversion, and making the same resistible; that is, indifferently depending from the will of man. Again, while they professe, that faith is the meer gift of God, and yet make the same to depend resistibly from the assent of mans will, they fall into such contradictions, that no Sophistry can reconcile. But, when the Adversary (as we said before) is forced to contradict himselfe, it is knowne, that he is subdued. Art. 1. col. 7.
Col. p. 501.

They deny, that grace (whether resistible, or not) proceeds from Gods absolute decree; for this they hate worse then dog or snake. But it is sufficient, that the Apostle witnesseth this, where he conjoynes vocation, not externall onely, but most properly internall justification, the producer of faith, immediately with predestination, as the effect with the first cause. But what-ever this is, it will no wise help their turn. Suppose there were no predestination in heaven, no election; yet this most firm principle of Scripture remains asserted by *Austin* in the fore-alleged places, *That Almighty God hath a most omnipotent power over the wills of men; and, that he can, according to his pleasure, either leave the wills themselves in their sins, or incline them to good: i.e. make them irresistibly to his grace*. With which principle, if resistibility of grace could stand, which they feign; i.e. the imbecillitie and indifferencie for effecting of faith, and that power of mens wills in rebelling against grace, and God himself, working in man; I say, if these could stand, God could not be Almighty, nor would there ever be any conversion of man to God, nor regeneration; which is so evident, that no Sophistry can elude it. And this is sufficient concerning the 3^d. & 4th. Article. And how tolerable these are, every man may see. Col. p. 126.
Rom. 8. 30.

ARTICLE V.

Who are by true faith ingrafted into Jesus Christ, and therefore partakers of his quickning Spirit; they have power sufficient to fight against Satan, sin, the world, and their owne flesh, and to obtain the victory: but, by the help of the grace of the holy Spirit. So Jesus Christ is present by his spirit to them in all tentations, stretching out his hand, and confirming them, if they be ready for the combate, if they require his help, nor be wanting to themselves; and this so much, that by no cunning of Satan, or strength, can they be seduced, or taken out of Christs hands, according to that of *John 10. No man can take them out of mine hand.* But whether these same may nor, by their negligence, desert their beginning in Christ, and embrace again this present world; and, whether they may not fall off from the holy doctrine, once delivered to them, make shipwrack of their consciences, and fall away from grace, ought to be weighed fully out of holy Scriptures, before they can be taught with full tranquillitie of mind, and plenitude of confidence.

Hebr. 3. 6;
14.
2 Pet. 1. 10.
Jude 3.
1 Tim. 1.
14.
Heb. 11. 15.

The Examination.

Whereas the Remonstrants in this Article professe, that they deliver in their Conference the doctrine of the Saints perseverance in faith, wee may justly wonder why they are so wary, in expressing the word *perseverance*, or *persevering*: and much more, why they are afraid once to name God; except it be, because they betray in the adverbative clause, that they would have both the name and the thing quite extermined out of the Church. But their consciences did so dictate to them, that God would never blesse so wicked a designe, that they cannot endure perseverance should be called the gift of God: and are not ashamed to write, that it is ill done to call it so. But, if we must speak the truth, by this means they do too much bewray their perversnesse and ignorance: For, is it not perversnesse to say, that is not rightly called the gift of God, which God hath so often in Scripture promised to bestow upon the faithfull; and which the Saints so earnestly desire God to bestow on them? Is it not ignorance to deny perseverance to be a gift, and that infused; and not to think, that perseverance is nothing else, but faith it selfe persevering to the end? But, is not faith the gift of God infused? Do not they themselves confesse, that it is the meer gift of God?

Col. p. 407.

Col. p. 502.

But they cannot be ignorant, that *Austin*, in a book by it selfe, asserted the gift of perseverance against the remainders of the Pelagians, to which book he gave the title, *Of the good of perseverance*: the argument thereof is nothing else but the same; to wit, *That perseverance in faith to the end, is the gift of God, is to be sought of God, and is given truly to all that are called and predestinate, according to the purpose of God.* This is *Austins* opinion. These men, throughout all their Conference, as appeares, can well enough endure the perseverance of the Saints: but no waies that it should proceed from predestination, as the effect from the cause; or, that it should be held certaine, seeing all the engines of these five Articles are devised and directed, to overthrow the counsell of Gods discretive predestination: And, on the contrary, to erect the idoll of self-power in us. But let us weigh the words of this fifth Article.

The fifth answereth the fourth: For, whereas the fourth, with the third, is very bountifull, in extolling of grace; but what it gave, in the last clause it took away: so this very carefully provides for the means and security of salvation in the faithfull, in the three former parts; for, it is quadripartite, as it seems: 1. *That they have means sufficient to resist Satan and sin, by the help of grace.* 2. *That Jesus Christ in all tentations is present with them, and reacheth out his hands to them.* 3. *That he so confirms them, that they cannot be seduced, or taken out of Christs hands by any deceit or violence of Satan.* With such large priviledges they have sufficiently provided for perseverance.

But, as before, so here, there is poyson in the taile: for, what they granted in the adverbative appendix, they call it in question: in their Conference they plainly take it away; yet, not without buskin-phrases, but such as bring in the same inconveniencies, which before they did: so that either they betray themselves to be equivocating disturbers,

stirbers, or entangle themselves with contradictions; which thus appeare.

In the appendix or addition they say, *But whether they, who by true faith are inserted into Jesus Christ, and therefore partakers of his quickning Spirit, may not forsake the beginning of their being in Christ, fall away from faith, lose grace, is to be more exactly considered out of Scripture, before they can teach it with confidence; that is, they doubt whether it be true.* But, if before they speak the truth, they cannot doubt of this: For, if they, who by true faith are inserted into Christ, have sufficient strength to obtaine the victory over sin, Satan, &c. and Christ in all tentations is present with them, and reacheth out his hand, that they cannot be seduced or taken out of Christ's hand, by any cunning or strength of Satan; how, I pray, can it be doubted, but that such, by reason of the helps given to them by Christ, and by reason of his assistance, and of his confirming and aiding of them in all tentations; but chiefly of defection, can never forsake the beginning of their being in Christ, can never fall away from faith, and can never be robbed of their grace? In questioning then that which before they asserted, and that, indeed, most truly, doe not they fight against themselves?

They except, that their assertion is not categoricall, but conditionall, that Christ, by his Spirit, is present with them, that hee stretcheth out his hand to them, and confirmes them that are inserted into him by true faith, if so be they are ready for the fight, and beg his help, nor be wanting in performance of their duty, &c. But that this condition is not placed or performed by many, and that therefore no conflict follows. But, I pray, what kind of God doe they feigne here, (whom secretly they exclude?) What kind of Christ? What kind of Spirit? To wit, such an one, who, indeed, furnisheth those who by true faith are engrafted into Christ, with the means of resistible grace; but doth not fit them for the combate in their tentations, suffers them so to short, that they seek not for his help, that they are wanting in the performance of their dutie; but Gods promises and asseverations doe teach far otherwise: for, albeit the condition of the combate, of prayers and vigilancie, which they require, be altogether necessary for perseverance; yet, that this is not so much proposed by the faithfull (which is all these men would have) as effected by the Spirit of God in the faithfull, is cleere by these and such like testimonies: *The Lord thy God shall circumcise thine heart, and the heart of thy seed, that thou maist love the Lord thy God with all thine heart. I will put my feare in their hearts, that they shall not depart from mee.* Which words Austin citing, for the good of perseverance, thus explaines. *So great shall my feare be, which I will put in their hearts, that they shall adhere to me continually. I will put my Spirit in the midst of you, and I will make, that you shall walke in my precepts, and keep my judgements, and doe them. This shall be my covenant with them, saith the Lord: My Spirit, which is in thee, and my words, which I have put in thee, shall not depart from thy mouth. I will poure upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look on mee whom they have pierced &c. God will strengthen you even to the end. He that hath begun in you a good worke, will perfect it, untill the day of the Lord Jesus, who, by the power of God, are kept by faith to salvation. &c.* Either these are vaine promises, which God forbid, or the assumption is false, that the condition is not proposed or performed by many, who are not engrafted into Christ by true faith.

- Cavilling to the contrary will not availle, *That these promises are not absolute, but to be understood with a condition, to be performed by the faithfull: that being strictly understood, they exclude the least offences of the Saints: that a condition is commanded, not promised, &c.* which are vaine shifts: For, the promises speak plainly concerning the very condition of faith, prayers, perseverance in the faithfull to be wrought by the holy Ghost. Nor will it follow, that the working of perseverance is not promised, because it is commanded, and required of the faithfull: For, it is commanded also, that they feare God, that they walke in the commandments of God, &c. and yet God promisseth, *I will put my feare, &c. I will make them to walk in my precepts.* Now, this is commanded, not because they can, but because they should do what is required; and, by acknowledging their owne weaknesse, may know what they should beg of God. *For this cause* (saith Austin) *God commands some things, which we cannot doe, that we may know what to beg of him.* Hearing then the command, they aske for that which is commanded, saying with Austin, *Give me what thou commandest, and command what thou wilt.*

words

Deut. 30. 6.
Jer. 32. 40.
De bona per-
sev. 2.
Ezech. 36.
27.
Iia. 59. 21.
Zach. 13.
10.
1 Cor. 1. 8.
Phil. 1. 6.
1 Pet. 1. 5.
De grat. &
lib. 2. c. 16.
De decup. par-
tibus. c. 10.

words of mine (saith he) Pelagius at Rome could not endure, when they were rehearsed by a certaine brother, a fellow Bishop of mine, in his presence, and in an angry way contradicting him, he had almost fallen foule with him that did repeat them: The orthodox men at this day are in the like condition with them; and yet these promises do not exclude the failings of the Saints, whether their finnes be great or small, but they lift up those that are fallen from their fall: for these promises are sometimes also directed to just men that fall: *If the righteous fall, he shall not be bruised, because the Lord supporteth him. If his sons shall forsake my Law, &c. I will visit with the rod their transgressions, but my mercy I will not take from him.*

If then this Article in the three former members is true and certaine, as it is most true and certaine, it cannot by the condition inserted be excused from this manifest conflict, and contradiction of the adverbative addition, thus: All ingrafted into Christ by true faith, and therefore partakers of his quickning Spirit, are so confirmed by Christ, that by no deceit of Satan, or by any force can they be seduced, or taken out of Christs hand: this is true and certaine: and, All ingrafted into Christ by true faith are so confirmed, that they cannot be seduced nor taken from Christ: this is not true and certaine, but doubtfull and uncertaine, and more exactly to be weighed according to Scripture. This conflict againe is a manifest argument of an evill cause, and a bad conscience; neither doe they elude the conflict, but tye the knot, while they say, *That they question not the doctrinall point of perseverance, but desire onely to be further instructed:* But they dispute so through all their Conference of the perseverance of the Saints, and they desire to be instructed, that among their divers tergiversations, they may prove the very same to be plainly false and impious, which in the former members of the Article they did assever to be true and certaine.

Furthermore, in the same Conference every-where, whether it be to avoid this conflict, or to draw envy upon orthodox men, sophistically changing the subject of the Article, they write, that our orthodox Divines teach, *That they who once beleaved, can never againe fall, nor shall fall; but are perswaded, that, let them sin as often as they will, they can never lose their faith, nor fall from grace, but inevitably shall persevere, and shall be saved:* And it is but only this opinion of perseverance (as they say), or manner of it, which they call in question, or dislike: For the refuting then, and overthrowing of which, the engines of seven Arguments are properly directed to overthrow the orthodox doctrine: 1. Because of it self it is repugnant to true piety and good works; or, because the preaching of it is scandalous, and the believe of it licentious. 2. Because it takes away the meanes of exhortations, promises, and threatnings, &c. 3. Because it makes the warnings and caveats which the holy Ghost gives us against Satans trecheries ineffectuall. 4. Because examples testifie, that many who have beleaved, have totally and finally fallen from the faith. 5. Because many faithfull men are recorded to have fallen grievously, and that they have committed the workes of the flesh, and hainous wickednesse, with which filthy deeds faith could not consist. 6. Because, this being granted, all baptised Infants, that are borne of faithfull Parents, should be saved. 7. Because many faithfull men do so defile themselves with wickednesse, that they are to be excommunicated, and are excommunicated by the Ministers of the Church.

But truly, if this be all, and onely this, which they question and oppose, they shew themselves to be vaine wranglers; I will not say, rash disturbers of the Church and State, who make such stirre about an opinion, which the orthodox, no lesse then themselves, would have, not onely to be examined according to Scripture; but also, as a scandalous doctrine, and manifestly false, they oppose it, reprove it, and judge it fitting to be thrust out of the Church: or surely, they fasten a notable calumny upon orthodox men, fathering an opinion upon them, which they do no wayes acknowledge to be theirs. And therefore these seven engines of Arguments beate upon that false opinion onely, and no wayes hurt the orthodoxall Tenet, as is shewed in the Conference.

Now the Calumnies appeare thus:

Coll. p. 368.
to, 398.

The first is in the Subject, *who once beleave:* For the Orthodox do not affirme, that all such persevere, whereas, hypocrites also, and temporary beleivers, not perseverers are said equivocally to beleave: but of these onely they speake, who by true faith are ingrafted into Christ, and are partakers of his quickning spirit.

Coll. p. 341.

The

The other Calumny is in the first Attribute, *That they can never, nor ever shall fall*; for, both Scripture and experience testifie, and the Orthodox think and teach, that the Saints, or such as are ingrafted into Christ, being they are men, and subject to humane infirmities, may not onely fall, but have oftentimes fallen through the infirmities of their flesh, into small and great sins. The third is in the other Attribute, *Let faithfull men sin never so much, yet they may and ought to be perswaded of their perseverance*; and this is that absurd doctrine of the Saints perseverance. But this is as foolish and plaine a piece of Sophistry or fallacy of the accident, as if they had said, Because sound men may and ought to run and labour; so sick men, who are in a Fever, or in a fit of the Gout, may and should run and labour: but as sickly dispositions accidentally hinder the vitall action of the body, so the infirmities of the flesh accidentally hinder the spirituall operations of faith and of the Spirit.

The fourth Calumnie is in the third Attribute, *The faithfull can never lose their faith, nor fall from grace*. This sounds to them as an absolute impossibility; but the Orthodox use a limitation thus; *The faithfull cannot fall, if you looke upon Gods gracious promises: for, the holy Ghost is a faithfull keeper, and the counsell of God, concerning the salvation of such as are predestinated is unchangeable; and that out of the mouth of our Saviour, Mat. 24. 24. John 10. 28.* But if we looke upon the treacheries and strength of Satan, and the infirmities of the faithfull, when they are left to themselves, then they are too apt, and that every moment to be supplanted by Satan and their owne flesh: and they openly professe, that in that respect they may fall away and perish. *Coll. p. 365.*

The fifth is in the same Attribute; *To lose faith, to fall from grace*: which these men understand absolutely; but the Orthodox understand a limitation; That they cannot lose faith, nor fall from grace altogether or totally; to wit so, as to become of faithfull men Infidels, and enemies to God, as they that sin before regeneration: which is false, both by testimonie of Scripture and experience.

The sixth is in the fourth Attribute, *But shall persevere inevitably*. They think that we meane any sort of men, even such as are carnally secure, as if they should persevere, till they will they: which is farre from the minde and candor of orthodox Divines. And so, having unfolded their buskins, and removed the calumnies, that the orthodox-all doctrine, concerning the perseverance of the Saints in faith, is true and sound, is shewed by ten Arguments, taken out of the Scripture in the Conference.

1. Because God in his word hath promised to the faithfull in Christ, a totall and firm perseverance, *Jer. 32. 40. Psal. 125. 1. John 10. 28. &c.* Therefore he performes it, because he cannot lye. This is *Austines* first Argument for the good of perseverance. *De bono per- serv. c. 2.*
2. Because the Apostles witnesse, that God doth, and will faithfully performe his promises, concerning their preservation in the faith. *1 Cor. 1. 8. & 10. 13. Phil. 1. 6. 1 Thes. 5. 23. &c.*
3. Because, out of the Apostles doctrine, *Rom. 8. 30.* the perseverance of those that are called according to Gods Decree, is the proper effect of predestination; so that *Bellarmino* himself, a great Patron of indifferent or resistible grace, doth plainly confesse, That perseverance is the most proper effect of predestination, so that without perseverance, predestination cannot be fulfilled. *Coll. p. 344.*
4. Because Christ prayed, and doth pray for the perseverance not of *Peter* alone, but of all who were to beleve by the Apostles preaching; but the Father alwayes heareth the Son, *Luke 22. 32. Job. 17. 20. John 11. 42. &c.*
5. Because they that are ingrafted into Christ by true faith, pray incessantly for their owne perseverance; but whatsoever they aske of God by faith, they obtaine it. And this was *Austines* second Argument, for the good of perseverance. *Coll. p. 345.*
6. Because they that are ingrafted by faith into Christ truly, are by the power of God faithfully preserved in faith persevering to the end, *1 Pet. 1. 5.*
7. Because they that are by true faith ingrafted into Christ, have their salvation sealed in their hearts by the earnest of the holy Ghost, and consequently, their faith and perseverance are sealed too, *2 Cor. 1. 21. Ephes. 1. 13. &c.*
8. Because true beleivers are like a tree that doth not wither, the wise man that built upon the rock, the seed cast into the good ground, &c. according to Scripture. *Coll. p. 346.*
9. Because true beleivers are distinguished from temporary back-sliders by reason the faith of those is rooted in their hearts, but the faith of these hath no roote. *Coll. p. 347.*
10. Because the Scripture expressly confirms, that the true beleivers can or shall never utterly fall away. *Rom. 6. 2, 8, 9, 10, 11. 1 John 3. 9. 1 John 5. 4.*

Against

Against these points, all that with much verbosity are handled by the Novelists in the Conference, from page 414. to page 459. come to this one point of the condition required in the faithfull, which exception wee have already shewed both to be weake, and also to be overthrowne by the promises themselves; now all are reduced to this one solid and unanswerable demonstration, from the position of sufficient causes, to the position of the effect, thus:

To whom God hath promised to give certainly perseverance in faith, and who are kept by the power of God in faith to the end, and for whose perseverance Christ hath prayed, and doth pray; and who pray themselves incessantly for the same; and whose perseverance is grounded in Gods eternall predestination: their perseverance in true faith unto the end is not doubtfull, but sure, according to the Scripture: All ingrafted into Christ by true faith are such, to whom God hath promised to give perseverance, *Jer. 32. 40. Psal. 25. 1. &c.* and who by the power of God are preserved by faith unto salvation, *1 Pet. 1. 5.* and for whose perseverance Christ did and doth pray, *John 17. 20. Rom. 8. 34.* and who daylie in the Lords Prayer call upon God for the same: whose perseverance at length is founded in Gods eternall predestination, *Mat. 24. 24. Rom. 8. 30. Ephes. 1. 11, 14. 1 Thes. 2. 13, 14. &c.* Therefore the perseverance of all those who are inserted by true faith into Christ, is not doubtfull, but certaine, according to Scripture.

No lesse firme a demonstration doth the proximate cause yeeld which begets true faith, alwayes remaining in the Elect, out of two sayings in Scripture joyned together, *1 Pet. 1. 23. You are renewed not of mortall seed, but of immortall, by the word of God which abideth for ever:* And, *1 John 3. 9. He that is borne of God sinneth not, because the seed of God remaineth in him: nor can he sin, because he is borne of God.* Hence we reason thus:

They who are borne of the immortall seed of Gods word, and in whom this immortall seed (notwithstanding their infirmities) doth remaine, in them also faith abides; nor doth it finally faile, and consequently perseverance, which is faith it selfe not failing, but remaining and persevering: the reason of this, is the individuall knitting of the cause and the effect, because the immortall seed of Gods word remaineth not (in whom it doth remaine) but by faith: All that are ingrafted into Christ by true faith, are borne againe of the immortall seed of Gods word, as *Peter* the Apostle witnesseth; and in them abideth this immortall seed (notwithstanding their infirmities) witnesseth *John* the Apostle: In all then that are by true faith ingrafted into Christ, faith remaines, neither doth it ever utterly faile, and consequently perseverance, &c.

What need many words; If the perseverance of the Saints be doubtfull, then is it not given certainly by God to all them that aske it daylie, praying with all their heart, *Hallowed be thy Name, thy Kingdome come, thy will be done on earth, as it is in heaven: Leade us not into temptation, but deliver us from evil, &c.* In which Petitions, *Cyprian* and *Austine* learnedly and religiously teach, that perseverance is begged of God: then 2. this promise of God, besides others, will be vaine, *Hear, O house of Jacob, who have bene carried by me from the wombe, even to your old age I am with you, and till you be hairy I will carry you: I have made, I will beare, I will also carry, and will deliver.* 3. In vaine will the Apostles most hearty perswasion, confidence and promise be, *I am perswaded that he who hath begun a good worke in you will perfect it, untill the day of Jesus Christ. For I am perswaded, that neither life nor death, &c. can separate us from the love of God in Christ Jesus. God will confirme you to the end unblamable, untill the day of our Lord Jesus Christ.* 4. In vaine will be the prayer and confidence of the Saints, praying with *David*, *O God, forsake me not in mine old age, and when my head groweth gray. Thou hast shewed me many and great afflictions, but thou hast returned and quickned me.* 5. Justifying faith will be in vaine, or the assurance of the remission of sins for the time present: for, he that doubteth of Gods promise for the time to come, feignes that he beleeves the promise of the time present; for, these are conjoynded, *I did beare you, I will beare you till your old age. I, I am he who blot out thine iniquities, &c. and will not remember thy sins any more.* 6. In vaine, finally, is the faith of eternall life and salvation: because, he that doubts of his perseverance in faith, without which life eternall is not obtained, how can he be confident of life eternall? for, he that doubts if he shall live till the morrow, how can he be assured he shall live eternally? so, instead of faith, a fallacious opinion shall take place; in mens consciences,

Cyp. de Orat.

Aug. de bo-

no persev.

c. 1. 3. 6.

Isaiah 46. 3.

Phil. 1. 6.

Rom. 8. 33.

1 Cor. 1. 8.

Isai. 46. 3.

Isai. 43. 25.

conscience, hesitation, doubting, feare, anxiety, undermining and overthrowing all Christian comfort and confidence, will domineere. These are the fruits which the deniall of perseverance will bring forth; all which are false, impious, blasphemous; against which the perseverance of the Saints stands as a strong bulwarke.

Now, the cavill about the condition annexed to the promises, doth nothing hinder our Arguments, as was shewed. Neither is the perseverance of the Saints prejudiced by that calumny of scandalous preaching, and licentious beliefe of perseverance. For, otherwise the Apostles preaching of this doctrine had beene scandalous, and the Churches beleiving thereof at that time had beene licentious. I (saith *Austine*) will not *De bono per-* exaggerate this matter with my words, but will rather leave it to them to consider, that they *sev. c. 18.* may see what this is which they have perswaded themselves, to wit, that the preaching of perseverance doth rather wrong the hearers by desperation, then helps them by exhortation: for, this were as much as if you would say, that then man despaires of his owne salvation, when he hath learned to put his trust, not in himselfe, but in God. Neither doth the *Paralogisme non causa*, concerning the neglect or nullifying of the meanes, and fore-warnings, &c. hinder us; for, by these same meanes the holy Ghost doth worke and support the certainty of perseverance in the hearts of the Saints, nor are we moved with the examples of hypocrites and Apostates in their fourth Engine, of whom also the five marginals of the Article speake. For, these men had nothing common with the true faithfull, but the bare name onely of faith, of all which it is therefore said, *They went out* 1 Joh. 2. 19. *from us, because they were not of us; for, if they had beene of us, they had remained with us, but that it might be knowne they were not of us, therefore they went out.* See *Austine, De bono perseverantia, c. 8.* The great and grievous falls of *Moses, Aaron, David, Salomon, Peter, Judas*, and of others, trouble not us; for, if they did any thing prejudice perseverance, it was in the totality, not in the finality thereof: for, it may be easily proved, that all those, whom the enemies of perseverance do object, either were not true beleivers, but hypocrites, or repented in the end. But neither can their totall perseverance be overthrowne from hence, except withall Gods promises be overthrowne too, which is impossible should be overthrowne by the exception of a pretended condition.

But the failings of the Saints (that I may speake this by the way) must not too peevishly be canvassed by those who will be accounted among the number of Saints: but prudently, according to the rule of Charity, are to be deplored, rather than censured; considering, God is a Father, who is to judge his owne sons when they offend; and the Saints are his children, who are to give an account of their actions to their Father.

Oftentimes, in a family, the son and the servant commit the same offence, and the son offends more hainously then the servant; yet an earthly father thrusts the servant out of doores, whereas, he will not dis-inherit the son, but chastise him onely for his good: therefore, the offence of a Son, committed in the folly of his youth, as it doth not induce him to hate his father, so it doth not extinguish the fathers affection to his son. *David* treacherously killed *Uriah, Joab, Amasa*: *Peter* three times perfidiously denied his Master, *Judas* once betrayed him; put aside the event, and *Peters* sin will seeme greater then that of *Judas*; yet *Christ* looked with pity upon him, not upon this. Now let our Censors come and prove, that *Peter* utterly lost that faith for which *Christ* prayed that it might not fail.

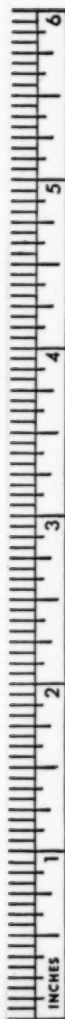
Now for their faults: As in sharpe diseases mans life is endangered, till the Physicians helpe come, yet it is not presently extinguished; even so, in great sinnes the Saints faith is shaken and weakened, but it is not therefore presently lost or dead, because the heavenly Physician, by his unspeakable grace, sustaines in their hearts that immortall seed of God from which their faith proceeds, and supports them with his hand, that, when they fall, they may not be bruised, 1 Joh. 3. 9. *Psal. 37. 24.* This doctrine humane equity, not to speake of Christian charity, cannot upon any pretence subvert.

Lastly, the two last foolish Paralogismes do not hurt the Saints perseverance, if they be even scholastically examined; for, though both of them should directly conclude, (as they ought to do) the contradictory to perseverance, to wit, *That some truly and actually believing and regenerate, do lose their faith and spirit of regeneration*; they must necessarily

namely conclude (lest either of the Premises be false) out of pure partiality, and the first of them thus: *Some baptised children of faithfull parents, do utterly lose faith, and the Spirit of regeneration;* the reason is, because otherwise all, without exception, should be saved; which to them seemes an absurdity; but by us is to be wished in charity. *But some baptised children of faithfull parents do truly and actually beleve and are regenerate.* Therefore *some truly and actually beleieving and regenerate, do utterly lose faith and the Spirit of regeneration;* but the latter concludes thus, *Some excommunicate for their wickednesse, do utterly lose their faith:* *Some excommunicate for their wickednesse, are truly faithfull and regenerate;* Ergo, *Some truly faithfull and regenerate do utterly lose their faith, or else of necessity,* (seeing these are childish & foolish) that the consequences may be mended, the former Paralogisme most assume the *Minor* universally false, and the latter must suppose the *Major* universally false also: so that the former must be thus made in *Dissimilis* (otherwise they cannot conclude, except they had rather have a *Major* universally false;) *Some baptised children of faithfull parents, utterly lose their faith and regeneration;* *All the baptised children of faithfull parents, truly and actually beleve and are regenerate;* Therefore, *some truly and actually beleieving and regenerate, utterly lose their faith and regeneration.* Here the Remonstrants themselves cannot deny, but that the universall Assumption is false, except they understand it sacramentally; and so againe, the consequence should be faulty. For, *Austines* doctrine (which the orthodox Churches follow) is this, *As in Isaac, who was circumcised the eighth day, the signe of the righteousness of faith went before;* and because he imitated his fathers faith, there followed in him, as he grew in years, the righteousness itself, the seale whereof went before in the Infant: even so, in baptised Infants, the Sacrament of regeneration goeth before, and if they have Christian piety, conversion followes after; the mystery whereof goeth before in the body. Neither doe the words of the Catechisme, page 74. any thing avale to the prooffe of the Assumption universally false.

The latter from an universall *Major* in *Dissimilis*, or a *Minor* converted in *Dissimilis*, (otherwise they cannot conclude) will be thus, *All excommunicate for wickednesse, do utterly lose true faith, and the holy Ghost:* *Some excommunicate for their wickednesse are truly faithfull and regenerate;* Ergo, *Some truly faithfull and regenerate, do utterly lose faith and the holy Ghost.* That here the *Major* is universally false, was rightly answered by the Orthodox in the Conference, and not refuted by the others: For, they may be excluded out of the Church and kingdom of Christ, who never were truly in the state of grace, but were alwayes hypocrites, being destitute of true faith, and Gods Spirit. And so we have demonstrated, that the orthodox truth, concerning the perseverance of the Saints in faith, doth subsist altogether unhurt by their Engines; and let these suffice concerning the fifth Article.

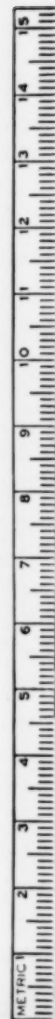
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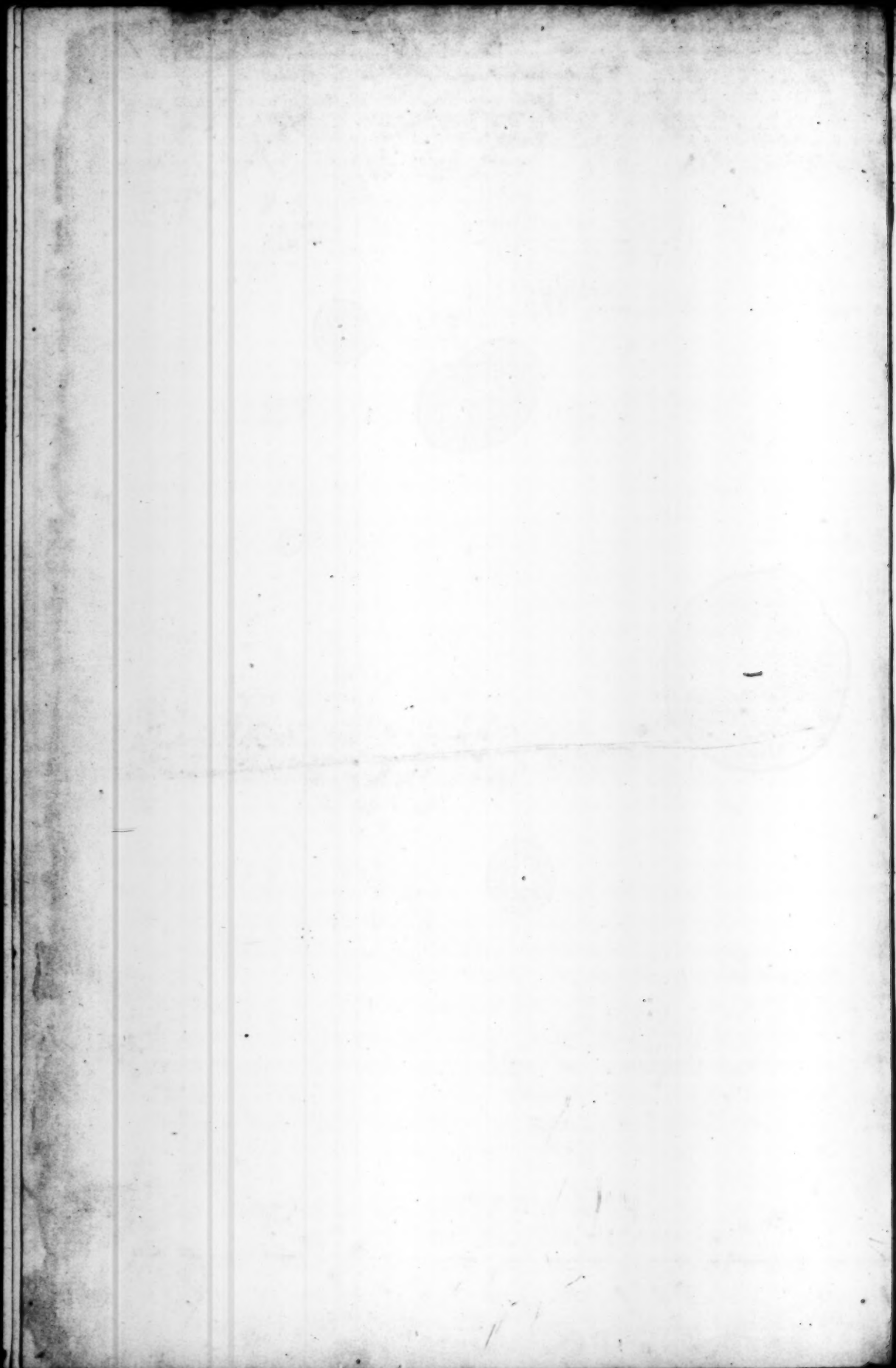
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and the contrary Errours of the Papists, Ubiquitaries,
Antitrinitaries, Eutychians, Socinians, and
Arminians fully refuted;

And now translated into English out of the original
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TO THE CHRISTIAN READERS, HENRY PARRY

wissheth grace and peace through
Jesus Christ our Lord.



Hereas but a small and short remnant of daies is allotted unto every of us, to try the hazzard and adventure of this world in Christs holy merchandize (yet forty yeeres, and the youngest may, the oldest must depart) I being subject to this common case and most certain uncertainty of our life, neither knowing, if perhaps at this present my staffe standeth next the doore; have bin, and am desirous and earnest in this behalfe, so to bestow all my possible endeavours in this my Lord and Masters traffique, as that I may not return unto him with a talent in a Napkin, and withall may leave behinde mee some ~~poore~~ *remnant* of my love and duty towards him and his blessed Spouse, with future posterity. Which my desire and earnest deliberation, struggling and striving so long within mee, untill it had gotten the conquest of such shamefast and fearefull motions, wherewith men are well acquainted, who are at all acquainted with their own infirmities: I was thereby at length drawn to this bold and hardy resolution, as to commit something to the presse, and so to the eyes of them, whose great and sharp censures I have ever with trembling thought of heretofore, and even now would fly them with all willingnesse.

Gen. Par. Baldwin 34 35 Baldwin

Wherefore also in respect hereof, and of the greennesse of my age, so hath the flame and heat of my desire been slacked and cooled with the water as it were of feare, wherewith I shake in mine owne conceit; as I have not presumed to draw any shaft out of mine own quiver, or to present the world with an untimely fruit of so young a tree: but rather have made choice of a shaft out of the Lords Armory, framed by the hand and skill of the Lords workman, fit to make the man blessed who hath his quiver full of them.

* 3

If

To the Christian READER S.

If yet in this I have been presumptuous, if bold, if indiscreet, if foolish; my Brethren, for your sakes have I been so, for your sakes have I been presumptuous, bold, indiscreet, and foolish, even for you and for your children. The greater is my hope and trust, that these, whatsoever my paines and labours, shall finde favour and grace in your sights, and receive good entertainment at your hands; because for you they have been undertaken, and the gaines and commodities that shall arise thereof (if by the blessed will of God any shall arise) shall redound unto you and yours for ever.

It is a case lamentable, deserving the bowels of all Christian pity and compassion, and able to cause the teares of sorrow to gush out and stream downe the face of a man, who is not frozen too hard in security, and in uncharitable carelesse, when he shall but lift up his eyes, and see the waste and desolation of so many distressed soules, who in so many places of this our land and country have been, and are daily either pined away and consumed to the bone for lacke of Gods sustenance, the Bread of life, the Word of God, the only preservative of the soule: or, through the deceitfull payson of that old Soreceresse and Witches children, infected and baned irrecoverably. Alas! poore soules, faine would they have somewhat to keep life within them: and therefore, as famished and starved creatures, which have been for a space pounded up and pin folded in a ground of barrennesse, debarred of all succour and reliefe, whenever they may light of any thing that may goe downe the throat, be it as bitter as gall, and as deadly as payson, they swallow bitternesse as Sugar, and lick up death as sweet honey. And yet (true to speak it) such is the hard heartednesse and brutish unnaturallnesse of many mercilesse men, if yet men, who have so flinted their fore-heads, seared and sealed up their minds and consciences in all impiety, as that they have entered as it were into a league and bond with themselves to forget Christ, never to know the man more, never to speak in the name of Jesus, never to feed the flock of Jesus, whose soules are even as great and deare to him, as the price they cost him: For, had not these men sworn, like * sons of the earth, to possesse the earth for ever, and to leave heaven, and the heires of heaven, even the chosen of God, to God himselfe to looke to: it were incredible, nay, impossible were it, that after so many threats and warnings from heaven, from earth, from God, from men, from their foes abroad, and their friends at home, they should not yet once, not once descend into a dutifull consideration of this their heavie trespasse, and so with a speedy industry and assiduity re-enter and recover those their forsaken Charges, which a long while have languished, and worne away for want of pasture, and lye now (the deare Lambs of Christ Jesus) stretching on the ground

* Of Valentinus the Cardinals religion, who (gracelesse man) abused his Ecclesiastical vocation, to be lifted up to a temporall Dukedome. See Emend. 10. lib. 9.

To the Christian READERS.

ground for faintnesse, fetching their groans deep, and their pants thick, as ready to give over, and to yeeld up the ghost: O Lord, are not thine eyes upon the truth? thou hast stricken these men, but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have refused to return. Not the losses and insupportable calamities of Christs people, not the miserable Apostasie and grievous falling away (wee to us therefore) of multitudes of the ignorant and undeterred men from the Apostolike Faith, and the Church of Christ, not the certain dangers and hazards of their own persons, Wives, Children and Kins-folke (with all which rods of his fatherly chastisement God hath lately, in his justice, tempered with surpassing mercy, visited them) can awake or rouse them out of that dead and deadly slumber, whereby they have, as much as in them lieth, betrayed to the powers and forces of Sathan Gods sacred inheritance, and laid open the precious flock of Christ to the mouthes and teeth of Wolves.

Jerem. 5. 31

But would God the burthen of this sin rested onely on the necks of these wretchlesse persons, whose extreme barbarity yet in letting, through their profane absence, their harmlesse sheep to drop away by famine of the Word, hath raised a louder cry and clamour against them in the eares of God, than any we are able to make by our most just complaint in the eares of men. Another swarm of Caterpillers there are, the very trash and rif-rasse of our Nation: who deeming it a more easie life to say Service in the Church, than doe service in the house, and to stand at the altar of Gods; than to follow the plough of their Master, have, like men of idle and dissolute quality, only moved thereto in a lazie speculation, laid their wicked and sacrilegious hands on the Lords Arke, unwerevently entered with shooes and all into his Temple, taken his undefiled testimonies in their defiled mouthes, disgraced, defaced, and defamed the glory and majesty of Divine rites and mysteries, through their beggarly entring into, and base demeaning themselves in so high an office. Gape not these men, trowe you, for new miracles to raine out of heaven: as if Christ must needs for their sakes lay the foundation of his Church againe, and call againe from the Net, and the receipt of Custome, and other Trades of this world, such as he would despatch abroad for his holy Message, that so these Artisans might be invested with Apostle-ships, Doctor-ships, and the roomes of Prophets, as ready men after a nights sleep, or an houres transe, to turne the Book of God, and maniage the Keyes of heaven. But, my friend, be not deceived; awake out of sleep, and dream no more: Thou art no Prophet; thou art an husband-man, and taught to be an heard-man from thy youth

Zach. 13. 4.

up

To the Christian READERS.

up. Get away therefore with speed from the Lords house: if thou be a cleaver, to thy wedge and axe; if an hinde, to thy Masters plough; but meddle not with Gods affaires, lest he break out upon thee, and destroy thee.

Jerem. 9. 9.

But in vaine spend I words to brasse and iron, who, though the Lord have held in his hand for a long time the viall of his wrath, and is now weary with holding it any longer, and about to powre it out upon them for this their horrible transgression, yet stagger they not a whit at it, but run out, like hungry companions, with an eye only to the flesh-pots, and so sell both themselves and their people for a morsell of Bread, and a messe of pottage, to the Divell. Shall not I visit for these things, saith the Lord? Or shall not my soul be avenged on such a Nation as this? Yes doubtlesse: He who is able to muster the clouds and winds, and to fight with heavenly powers against us, shall and will, if we leave not off to make havocke of his children, be avenged on us: hee shall raise up the standard, and make the trumpet blow, neither shall suffer the sight of the one to passe our eyes, nor the sound of the other to forsake our eares, untill destruction come upon destruction, death upon death, plague upon famine, and sword upon both, to the utter overthrow both of our selves and country perpetually. Nay rather, O God, if there be any place for mercy (and why should we doubt of mercy with thee the God of mercy?) lookt not upon this drosse and filth, wherewith thine holy house hath been polluted, but sweep them out: but look, O Lord, with thy tender eyes of compassion upon thy silly people (for what have they done?) and stir them up daily, for Pastors and Prophets, wise and skilfull men, whose lips may keep knowledge, and whose hands may break unto them the bread of life.

Now, that this may have a more mature and happy successe, I am humbly to beseech and sollicite (if so this my simple work come unto their hands) the reverend Fathers of this Land, to whom I acknowledge all duty and submission in the Lord, and whom with all reverence I sollicite in this the Lords cause, that, if their authority be not able to stretch so far as to the throwing out of these dumb, deafe, and blind watch-men, out of Gods Tabernacle, into which they have shuffled (against many of their Honours wils) by those accursed Simoniacall Patrons, who have sodored and simoned the wals of their houses, with the very bloud of soules: yet it may please their wisdomes to constraine and compell these, wheresoever they shall finde them in any of their Diocesses, to the reading and diligent studying of those Bookes, which their owne Country-men, moved with more pity towards them and their flocks, have painfully delivered unto them in a tongue familiar and common to them all.

And

To the Christian READERS.

And if it shall seem so good and expedient to their Honours, to adjoyne these my labours unto the pains and travels of many the servants of God, who have with great praise endeavoured in the like matter, on the like respect heretofore; I make no doubt, but that out of this short, yet full Summe of Christian Religion, God adding his blessing thereunto, they may in short time receive such furniture and instruction, as they shall save both themselves and others, who both else are in case to perish everlastingly. But if their feet will walk on in the way of blindness, and themselves refuse to come out of the darkness of ignorance, into the bright light of Gods knowledge: yet will I not faint in hope for Israel, but will yet look when once againe God himselfe shall smite on rocks, and water shall flow out of them, that his people in this time of drought may drink.

Even so, O God, for thy promise sake, and for thy troth of old plighted in thy beloved Son unto thy Chosen, open the rock of stone againe, let againe the waters, the living waters of thy Word flow out, and let the saving rivers of thy Gospel run, and stop not, through all drie places of our Land, that men and Angels may see the felicitie of thy Chosen, and rejoyce in the gladnesse of thy people, and give thanks, and praise, and glory, and honour, with thine inheritance, unto thy blessed Name for ever.



URSINE'S HORTATORY ORATION TO THE STUDY

of Divinity, together with the manifold use of Catechisme.



Hereas, by the advice of them that have the charge of your studies, I was appointed to publish an abridgment of those heads of Christian religion, as were of you to be learned: I seriously acknowledge and confesse such a businesse was required of mee, as to which nothing can be lesse answerable than are my defects: For, this is a doctrine which I say not only is still unknowne to the wisest, and most sharp-witted of men, unlessse they be taught by the voice of the Church, and efficacy of the Spirit, but also in a great part was unknown to the Angels themselves before it was disclosed by the Son, from the secret bosome of his eternall Father. Which to unfold and praise, if men and Angels should bend all the strength of wit and eloquence, yet were they never able to speak of it, according to the due compass and worth of the thing. Whiles therefore I think with my self how much I might sinke under this charge, I had rather it were committed to another, who, at least, might somewhat better, and more successively undergoe the same: But when I well weigh the nature of mine office, I perceiv I ought with all cheerefulness both to help forward your salvation, and obey God that calls me to so honourable an employment; especially he promising mee assistance; with which whosoever are assisted, may despaire in nothing: for God will be effectuell by weak and abject meanes; according to that of the Psalmist, *Out of the mouthes of babes and sucklings hast thou ordained strength.* The word there used, signifieth a child which beginneth to understand and speak. There are that are commonly called children, not onely in regard of age, but also in regard of ability of understanding, or performance of any action. Infants, though such in age, are sufficient witnesses of the divine goodnesse and providence, being cleare evidences of Gods presence, in the wonderfull propagation, conservation and education of humane offspring; abundantly confuting Divels, and all Atheists that deny either God to be God, or to be such a God as hee hath said himselfe to be. Our Saviour interpreteth that saying of the Psalmist, of confession. In which kind it agreeth unto us all who do meditate or speak any thing concerning God.

For

Angels in part ignorant of the Gospel, till they were informed by the word of Christ. 1 Pet. 1. 12.

Psalm. 8.

Two sorts of children.

Humane offspring an argument against Atheists denying God. Acts 17. 29. Mat. 21. 16.

An Oration Hortatory of Ursinus.

In some kind For we are all infants in understanding and utterance, touching all mat-
ters divine. In this life we attain but some small beginnings of those things,
as the Emperour *Gratian*, in his confession to *Ambrose*, piously and truly
writes: We speak (saith hee) of God, not what we ought, but what we are
able; yea, the Prophets and the Apostles themselves confesse the same
thing: *1 Cor. 13. 9. For we know in part, and we prophesie in part; but when that
which is perfect is come, then that which is in part shall be done away.* And in *v. 12.*
Now we see through a glasse darkely, but then face to face.

No hope of
life to come,
but by know-
ing the things
revealed con-
cerning God.

1 Pet. 1. 1, 2.

These things
which are
written in the
Scriptures
are the
foundations
of the king-
dom of Christ.

The founda-
tion of Christs
kingdome is
Christ, and
how many
waies.

Phil. 3. 1.

These things
which are
written in the
Scriptures
are the
foundations
of the king-
dom of Christ.

But, notwithstanding the beginnings wee learne are small, and also the
voice of the ministry be proportioned to our capacity, therein God him-
self speaking with us, as with babes, and permitteth us, like babes to speak
to him; yet so would the Lord have the doctrine touching himselfe to be
known, as that he gives us no hope of another life, by any other means.
Yea, those beginnings, whatsoever they are, doe with so great a distance
surpasse all humane wisdom, that there is no comparison between it and
them; for these rudiments, which to reason are hidden wisdom, are both
necessary and sufficient to everlasting salvation. Let us therefore, not onely
acknowledge our infancy, but desire also to be of the number of sucking
babes. For as the babe growes not to ripenesse of man-hood, unlesse he be
fed with the mothers milk, or convenient food: so we likewise, that we may
not fail of our hoped perfection, ought not to refuse the *milk of the Word*,
whereby we are nourished and suckled to eternall life. This is that spiritu-
all infancy well pleasing to the Lord, as Christ witnesseth, rebuking the
Pharisees disdain of the childrens cry in the Temple, *Hosanna to the Son of Da-
vid.* These are those infants, in whose voice the Lord will be effectual:
By whose mouths (as the Psalmist addeth) *hee perfecteth strength*; or (as they
translate who weigh the original) *foundeth a kingdome.* Hee speaketh of the
strength or kingdome, which is seen in this life, called the kingdome of
Christ: which is, the Son of God instituting and preserving of a ministe-
ry, thereby gathering a Church, quickning beleevers by the sound of the
Gospel, and sanctifying them by the holy Spirit to eternall life, defending
the Church in this life against the kingdome of the Divell, and after this
life raising them up holy to eternall life, that in them may reign the God-
head evidently, and not covertly by the ministry:

That which is the foundation of this kingdome, *St. Paul* declares, *1 Cor.*
3. 11. Other foundation can no man lay, than that is laid, which is Jesus Christ.
Christ is the foundation, first in his proper person: Because all the mem-
bers of his kingdom, namely the Saints, being conjoynd and inserted into
him, doth he carry about him, keeping and holding them together, as the
foundation doth the other parts of the building, as the vine doth its bran-
ches. Then again by his doctrine: For, as good laws are the sinews of a poli-
tical kingdome: so this kingdom is gathered, kept, and governed, by the
doctrine concerning Christ. And as without a foundation the building
cannot consist: so unlesse we hold to Christ, and what he is, and what he
hath done for us, whatsoever else may seem to be piety or comfort, it's fa-
ding, it's feigned, it's nothing.

This foundation is laid in the mouths of infants, when they, beleeving this
same doctrine upon their hearing of it, do by the incitement of the holy Spi-
rit

rit learne and imbrace the same, and thereby are ingrafted and grow into one with Christ.

In this businesse of maine importance, God useth our infancy to illustrate his glory; The greatnes of the work, and weaknes of the instrument plainly proving, that so great a matter is not effected or dependent by and on our, but Gods effectuall power. Also to the end it might blunt the insolencie of his adversaries, when as their lofty power is subdued under our weaknes, and our seeming folly evinceth, that nothing is more foolish than their wisdom: As it is said, In silence and hope shall be your strength. For the Son of God destroyeth the works of the Divil, snatching from him them that beleve, remitting their sin, and taking it away, and beginning in them eternall life, defending the Church, accusing and laying open the malice of the enemies, represseing and punishing them both in this present life, and at the full deliverance of the Church from all evils. And these (though hell repines) doth he work and witnes, by the miserable cryes of men: As it is said 2 Cor. 10. 4. *The weapons of our warfare are not carnall, but mighty through God to the pulling down of the strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And having in a readinesse to revenge all disobedience, when your obedience is fulfilled.*

As therefore the basenes of the vessell detracts nothing from the worth of the wares it containeth; so our meane and infant expression of the doctrine, may not so far be slighted, as that it should derogate one whit from the weight of those motives which invite you to an ardent study of Divinity. But whiles I meditate with my self, that I am to take a view of some of those motives in this rehearfall Preface, I am sensibly so overwhelmed with an infinite masse of matter of main importance, that scarcely can I resolve whence to make an entrance. But seeing that some of them must come into consideration, we will put that foremost which ought to rule all our actions and indeavours; namely, the serious will of God, expressed in apparent commands. For now, we which are citizens of the Church have conference together, and know for certain, that the books of the Prophets and Apostles are most infallible declarations of the mind and will of God. And in them, here and there, are certain precepts delivered and rehearsed, which injoyn men a diligent search and knowledge of the doctrine contained in those books. Such is the precept of the Decalogue touching the Sabbath. Such is that speech of our Saviour, Luke 10. 41. *One thing is necessary.* The knowledge of this wisdom (saith he) is eternall life. This David commendeth, as frequently in other places, so in the first Psalm (which he writeth as an Epitomie of it) for that it is a companion of true blessednes. But these have not satisfied our man-loving heavenly Father, that is solicitous of our salvation. He addeth further peculiar precepts touching that summe of doctrine that is to be published to all, especially the youth, namely, the doctrine of Catechismall instruction. Deut. 4. 9. *Teach them thy sons.* Deut. 6. 6, 7. *These words shall be in thine heart. Thou shalt teach them diligently unto thy children, &c. And thou shalt binde them for a signe upon thine hand, and they shall be as frontlets between thine eyes.* Here doe we heare Parents, and those to whom the charge of Parents is committed, commanded that they care

Why God useth weak means for the conversion of them.

The necessity of Catechismall instruction; is pressed from these motives, 1. Gods command.

An Oration Hortatory of Ursinus.

to teach, or see taught the youth; the youth commanded that they learne: and both are commanded that they daily inculcate, rehearse, and meditate on this doctrine. This doctrine would the Lord have both to be delivered unto children, and also to be in our view continually. And its apparent, that brevity and plainnes are required, which what else they, but a Catechisme or summe of doctrine, neither prolix, nor obscure. So Saint Paul, *2.Tim. 1.13. Hold fast the forme of sound words, which thou hast heard of mee, in faith, and love which is in Christ Jesus.* In this precept of using and holding his Catechisme, we heare the definition of ours.

The forme of
sound words,
or Catechisme,
instruction, de-
scribed:
1 More large-
ly.

2 More briefly,
two wayes.

The Apostle meaning a draught or plat-forme of sound positions, concerning each point of doctrine, methodically and briefly comprised, as if it were painted before the eye, together with a kinde and maner of teaching and expreſſion, as is both proper, plain, and agreeable with the stile of the Prophets and Apostles. Therefore doth he name *sound words* delivered by him, concerning faith and love in Christ: (*i.e.*) in the knowledge of Christ; as in sundry places he reduceth all piety to faith and love. A Catechisme then, is a summe of doctrine, delivered by the Prophets and Apostles, concerning faith and love in Christ. Or, is a summe of doctrine of Christianity, briefly, methodically, and plainly couched together. For it is not for us to invent opinions: but of necessity we must referre our selves, as it is, *Esay 8.20. to the Law and the Testimony.* And there must be added an exposition, which may be both a manifestation of the parts and method, and an interpretation of words and phrases.

2 Motive, our
salvation.

This reason, if there were no more, is of efficacy to them that are not of prophane minds, to excite them to the study of this sacred doctrine. For to such the command of God is a cause of all causes, though nothing more be added. But when as God is so indulgent to our weaknes, as to declare unto us the causes of this command, needs must we weigh them with reverence. Now God avoucheth, that therefore must we learn this doctrine, because by the knowledge thereof, and not any other way, will he convert and save all that by age are of understanding, and are to be made heires of eternall life. Marvelous confidently is that spoken of Saint Paul, *Rom. 1.16. The Gospel is the power of God to salvation, &c.* And, *1 Cor. 1.18. The preaching of the Crosse, is to them that perish foolishnesse; but unto us which are saved, it is the power of God.* And *Ver. 21. It pleased God, by the foolishnesse of preaching, to save them that beleve.*

Against the
Zwenckfieldi-
ans, touching
the point of
the efficacy of
the Spirit, by
the ministry of
the word.
Gaulula pu-
bertum.

But this opinion, howsoever it be delivered, and confirmed by divers and weighty testimonies of the holy Spirit, is oppugned by the utmost endeavours of Sathan. For the Father of lyes, seeing how the Paradox of the foolishnesse of preaching the Crosse of Christ, doth not a little pierce the minds of men, snatcheth an occasion of suborning fanaticall minded men, who cry out, that the worke of the ministry is nothing lesse than the means of converting men; but that God communicates himself to us immediately, and that wee Ministers make our voice an Idoll. They babble forth many wonderfull words, carrying with them indeed a shew of special illumination; but heare and consider, I pray, upon what foundation they relye, and how they oppose their wisdome to the divine. The omnipotent God, say they, doth not at all need that voice, ministry, reading, medita-

meditation; to convert men: Therefore he useth not this instrument, neither is a necessity of labour in learning it to be imposed upon those that are to be saved. Now say I to you young men, is there any one among you so weak and childish in judgment, that doth not perceive for him one to be selected at, that would, for aingle 2. God can by his omnipotency easily bring to passe, that one without booke, teachers, study, should become skilfull in all learning and doctrine as the Apostles, and others of the Primitive Church, spake with tongues which they never learned. He can make the earth fruitful, and bring forth fruit without the help of husbandmen. He can sustain the nature of man without food: as Moses and Christ forty dayes: Therefore is not a necessary labour that is undertaken, for any cause of the thing we hope and expect, whiles Schollars ply their booke and studies, Teachers goe to their schooles, Husbandmen to their ploughes, sowing their shares, harrowes, and engines into the ground, and each man spends his life time to maintain life. You see upon what rockes of blinde madness the Divell doth spie unhappy men, which having neither learned the grounds of Piety, nor the more excellent Arts, nor list to take the paines of learning them, are forward nor withstanding to seeme what they least of all be; and dare exalt themselves against the knowledge of God, and bring the eternall wisdom under their censure. And they have as little wit as modesty, when as, for their opinion, they alledge the example of them that were converted by miracle; as Paul; or those endued with extraordinary gifts; as the Apostles, at the Pentecost; or the multitude of them that heard the Gospel, and did not believe; or the Scriptures, which speake of the office of the holy Ghost. We know and acknowledge, that, by the blessing of God, God can, without the labour of teaching or learning, convert those that he will: And this to be the end of miracles, that it may appeare, that the order, whereby God is effectual in nature, is made and freely preserved by him. We so certainly know, that conversion is the gift of God alone, as that by how much it is a greater and more wonderfull worke, to restore lost man to salvation, than to make him, not having any being, by so much the more were it impudenty and madness, to attribute this conversion, more than that creation, to the efficacy of mans voice, But withall, we know this too for a certain, that it pleaseth God, by the foolishnes of preaching, to save them that beleeve. Why it pleaseth God so to do, there is no necessity he should give us an account, yet he lets us understand some reasons of that his counsell: but he propounds not the same reasons to the godly and godlesse. To the godlesse he gives this reason: Because by this meanes hee would before the whole Church, and their consciences also being witness, more manifest his justice in condemning the mallice of those that oppugne the word revealed. But other kinde of reasons take place in our consideration; namely, such as make for our instruction and consolation: viz. Whereas the voice of the ministry, and all our thoughts of God are darksome, through which we now see God and his will; the Lord admonisheth us of the greatness of our fall, whereby it cometh to passe, that wee no longer now enjoy the very sight of God, but he speaketh to us at a distance, and as by an Interpreter, and so exhorting us, that we aspire to that celestiall Schoole, in which we shall immediately see

The end of miracles.

Conversion greater than Creation.

Reasons why God converts by mans ministry:
1. In regard of godlesse.
2. In regard of godly.

An Oration Flortatory of Ursinus

2 God, who shall be all in all. Besides, the Lord would not have the searching, meditation, and profession of the doctrine concerning him and his will, even in this life, to lye secret onely in the mindes of men; but would have it audibly to sound, and to be set forth in the assemblies. And therefore tyed us with all possible necessity unto this doctrine, promising thereby to recover us againe to salvation. And so, when God would make men
3 to be co-workers with him in the most excellent divine work, giving us to his only begotten Sonne for that purpose, how could he have more manifested his great esteem of our miserable nature? We averre therefore, that the reading, hearing, knowing of this doctrine, is a necessary meanes of our conversion: Necessary, not in regard of God, but in regard of us; not as if God could not any other way convert; as a Carpenter cannot build an house without his tooles; but because God will not convert any other way. It is true; it is true indeed, that true faith is none but Gods gift and worke alone; but such a gift and worke as the holy Spirit workes in us by hearing of the Word. Paul planteth, Apollo watereth; but God giveth the increase. To the same effect also Paul calleth the Gospel by him preached, the power of God to salvation. Ephes. 4. 11. the Apostle saith, He hath given some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the gathering together of the Saints, for the worke of the Ministry, and the edification of the body of Christ. Can a more glorious speech be uttered touching the office of teaching? Let us not therefore take upon us to be wiser than God, neither let us so much regard the pride, contumacy, and mischief of those that contemne the voice of the Gospel, as thereby the lesse to love and respect the fruit and efficacy of the divine ordination in the meanes of mercy. Nor let the sluggishnesse and obstinacy of some Schoolemen prove impediments of all good proceedings and goodnes, who perswade others that instruction, study, and doctrines, to get or increase vertue, are unnecessary things: but rather with obedient & thankfull mindes let us enjoy that sweetest consolation, whereby we are assured, that neither our endeavours are unpleasing to God, nor undertaken in vaine; according to that, Eccles. 11. 1. Cast thy bread upon the waters: for after many daies thou shalt finde it. And, 1 Cor. 15. 58. Your labour is not in vaine in the Lord. Matthew 18. 20. Where two or three are gathered together in my Name, I am in the midst of them. Unlessse these promises were known to be certain, amidst so great outrages of Sathan, and miseries of mankinde (of which its too truly spoken: The most are naughty) the best teacher, or the greatest lover of the common good, should be in the unhappiest condition, hardly sitting fast in his own place. For mine owne part, I feele my selfe to be so affected, that (mee thinkes) my sorrow permits me not to stand in this Pulpit, but shuts up my speech within my bowels and jawes; but that I know for certain, that in this our assembly there are, whose hearts entertaine the true and saving doctrine, & are inflamed with the holy Spirit, in a due manner knowing, & calling upon God, being lively temples of him, & shall hereafter praise him in the celestial Quire. We speak not this to that end, as if we did expect equal knowledge & understanding, or the same gifts of the holy Spirit in all men: For the Apostle commands us, Rom. 12. 3. To think soberly of our selves, according as God hath dealt to every man the measure of faith. But all
500 them

1 Cor. 3. 6.

Rom. 1. 16.

Οι αλλοτρις
κακοι.

them that will be saved, must of necessity hold the same foundation, that is, that they know and beleve what a one Christ is, and what he hath done for each of them: as it is said, *John 17. 3. This is life eternall, that they know thee the only true God, and Jesus Christ whom thou hast sent.* And *John 3. 36. He that beleeveth in the Son, hath eternall life.* By these and the like sayings we perceive that to be a truth, which Dionysius (which is falsely named the Arcopagite, but is thought rather to be a Corinthian) ascribes to Bartholomew the Apostle: That the Gospel is brief and large. Its brevity is apparently more curt than the Law of Moses, & ought to be, and is fixed in the minds and hearts of men; and therefore is the summe of the Gospel so oft delivered, and repeated in the Scriptures of the Prophets and Apostles and comprised in the Creed. But much lesse can ever the wisdom of the Gospel be exhausted, than that of the Law. But forasmuch as its certain, that in this mortall life, that which is eternall is but begun: *For we shall be clothed upon with that, if so be we are not found naked:* This is the nature of true conversion, that it suffers not those that are converted unto God to stay in their race, but kindles in them a perpetuall study and desire of further profiting: Therefore is it commanded, *2. Pet. 3. 18. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* And, *Eph. 2. 19, 20 & 21. it is said, Ye are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, In whom all the building stably framed together, groweth unto an holy temple in the Lord: And, Mark 9. 24. The man prayed, Lord, I beleve, help mine unbelieve.* And, *Luke 17. 5. The Disciples cried, Lord increase our faith:* Saints then are commanded, and commended, and are petitioners to be such as goe forward: Therefore they are not of the number of them that have no minde of proceeding onward. Yet let none be out of heart, because they, finding in themselves lesse life and vigour, and acknowledging their weaknesse and corruptions, doe with a true sorrow of minde bewail the same. For thus saith the everlastig Father concerning his Son, *Esay 42. 3. A bruised reed shall he not breake, and the smoking flax shall he not quench.* Againe, the Son saith of the Father, *Mat. 18. 14. It is not the will of your Father which is in heaven, that one of these little ones should perish.* And the Son saith of himself, *John 6. 37. All that the Father giveth me shall come unto me: And him that cometh unto me, I will in no wise cast out:* Wherefoever piety is not dissembled, it is, and is cherished of God; and, together with it, all the everlasting and unchangeable benefits of the Gospel are tyed with the indissoluble bond of divine truth: For, unlesse the certainty of our faith and salvation did depend upon the alone free mercy of God (whereby he receiveth all that beleve) and not upon the degrees of our renovation, there would be no stability at all in our comfort. Hence therefore may be drawn three things, which may be 3 grounds to judge of a Christian: 1. The laying hold of the foundation. 2. An earnest endeavour of increasing (which two include each godly man within the general promise of eternal salvation) and, 3. A comfort, that, notwithstanding our inequality of gifts and degrees to some others, we shall not perish: which consolation is to be opposed against the cogitation of our owne unworthinesse. These three, as inseparables, hath Saint Paul

The Gospel is a briefe largenesse. Briefe.

Large. A true godly man grows in godlinesse.

Comforts and promises for a tender heart and wounded conscience.

Beneficia. Aquila.

Keilias, i. e. the critical makes to discern a true godly man.

An Oration Hortatory of Ursinus

comprised in those words, 1 Cor. 3. 11. *Other foundation can no man lay than that is laid, which is Iesus Christ.* Now, if any one build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every ones worke shall be made manifest; for the day shall declare, &c. but hee himselfe shall be saved, so as by fire. By that therefore which hitherto hath been said, it's apparent, that both the Lords injunction and our own salvation doe exhort and bind all men, and among these the youth, being, to wit, a great part, and also the Nursery of the Church, to learne, as soone as by age they are capable, the grounds of Christian Religion: Therefore doth this most earnestly and seriously admonish them, to whom the charge of nurturing the younger in yeares doth belong, to be carefull of this their dutie.

3. Motive, the preservation and propagation of the Gospel.

Horat. *Quo semel est imbuta recens servabit odorem Testa diu.*

4. Motive, the weak capacity of youth, & the more ignorant.

For, we that are teachers and learners ought to have a diligent and earnest care of godlines, not only for our own sakes, but for their sakes also that are ours, and our succeeding posterity: For we finde, by experience, how easily in proceesse of time an oblivion, and manifold depravation of that doctrine creeps in, the summe whereof is not concisely and perspicuously couched together and known, repeated, inculcated, and divulged abroad. Besides we know, that of what liquor a new vessell is first seasoned with, be it good or bad, it longest savours. There is none in his right minde but will confesse, seeing the evil that we learn doth so constantly stick by us, that when the youth is not instructed in, and inured to religion, it doth threaten the leaving to the ensuing times an age of monsters, contemning God and all religion: and that, being we are hardly by the greatest endeavours and longest care made pliable to that which is good, the groundwork of the most difficult businesse should be laid in the first age.

Catechetical instruction therefore is necessary, not only for the preservation of the purity and soundness of religion, to us and our posterity, but also for the capacities of younger age, to whom we have shewed this doctrine must be taught: For, if it be said of the teaching youth the other arts,

*Quicquid precipies, esto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles:*

Short precepts shalt thou give, which being briefly told,
Apt wits may soon conceive, and faithfull long may hold:

5. Motive, that alwaies in the Church, there hath bin such a summe of doctrine,

how much more in this heavenly wisdom, which is a stranger to humane wit, should we seek out for, and apply our selves to briefness and plainness, especially seeing divine testimony approves our experience in this: as Heb. 5. 13. *Every one that useth milk, is unskilfull in the word of righteousness, for he is a babe: but strong meat is of those that are of full age.* And therefore when Saint Paul speaketh of his manner of teaching, 1 Cor. 3. 2. thus he saith, *I have fed you with milk, and not with meat: for hitherto ye were not able to beare it, nor yet now are ye able: for ye are yet carnall.* From the first beginning of the Church, there hath bin extant in it some such ground of doctrine, well known publikely, and, for it's briefness and plainness, easie to be understood, reserved for posterity. As, together with the increase of mankind, God himself proceeded on with his own mouth to deliver more summary doctrines,

doctrines, either of the law, as he began, in these words, *If thou dost well, Gen. 47.*
shalt thou not be accepted. Or of the Gospel, as at first, in these words, *The*
seed of the woman shall bruise the Serpents head. Likewise after both the pro- Gen. 3. 15.
 mise and the Decalogue was repeated to Abraham. At last the Gospels,
 and such summary doctrines as were dispersed here and there in the writ-
 ings of the Apostles, were fitted into a meet form of Confession, to be di-
 vine informations for all degrees of age. And indeed, this our accustomed
 manner of instructing, which we call Catechisme, hath bin anciently used
 both in the Jewish, and in the Apostolicall Church, as doth appear by the
 Apostle Paul, Rom. 2. 18. where he calleth the Jewes those that from their
 tender yeares had bin instructed or catechised out of the law. And Gal. 6. 6.
Let him that is taught in the word, or catechised in the word, communicate to him
that instructeth or catechiseth in all good things. So Luke 1. 4. *That thou mightest*
know the certainty of those things wherein thou hast bin instructed or catechised.
 Because these testimonies are to be preferred before all other, I do not re-
 cite the example of the Church that was in the ensuing times next after
 the Apostles, being a thing publicly known by histories. I rather adde this,
 That, if the now present Church surviving hath till now kept this forme
 of instruction, brought into the world, with so long continuance, not by
 mans device, but by the divine providence, then, in this doting old age of
 the world, wherein the Church doth daily more and more languish, & thicke-
 er darknes day by day over-cloudeth it, we had need for to sharpen all our
 diligence, of preserving and propagating this doctrine, rather than any whit
 to grow remisse: For this is the age of which our Saviour speaketh, Mat.
 24. 23. *Then if any man shall say unto you, Lo here is Christ, or there, beleever it not:*
for there shall arise false Christs, and false Prophets, and shall shew great signes and
wonders, insomuch, as if it were possible, they shall deceive the very Elect. And
 largely doth Saint Paul speak of this matter, 1 Tim. 4. and 2 Tim. 3. These
 predictions of the calamities of these last times were written, not only for
 our consolation and confirmation, but also for exhortation, of us to arme
 our selves to watch against and prevent errors: for so our Saviour begins
 that his prophecie: *Take heed that no man deceive you.* We thinke it necessary
 therefore, that not only they that come into the place of teaching, but al-
 so all that love their owne salvation, should have fixed in their hearts the
 sound positions concerning every part of christian religion: and on the o-
 ther side, to the utmost that every man is able to be well fenced against
 the contrary errors: and that all they to whom the office of instructing
 and governing is committed, should with great care teach or cause to be
 taught, those that are committed to their charge, unless they, as curats neg-
 ligent & unfaithfull in their duty, had rather answer for their perdition. And
 indeed, the desire of your parents, in this respect, is to be commended, that
 they will have the summe of godlines to be propounded to, and inculcated
 into you, not only at home, and in the Church, but also in the schools. For
 they well perceived what great ignorance ensued, and how great an hint &
 opportunity was given to the Diuel, of detaining men in that ignorance,
 when once the primitive custome of the Church, of hearing and teaching
 the Catechists, was lost, and in the room thereof succeeded that silly and
 foolish dumb shew of Popish confirmation. And they now see that the
 same

Κατὰ γὰρ τὸν
 νόμον τοῦ
 Θεοῦ, ὅτι
 ὁ μαθητὴς
 τοῦ λόγου
 τοῦ Θεοῦ
 ἐκτρέφεται
 ἐν τῷ νόμῳ
 τοῦ Θεοῦ,
 καὶ ὁ διδάσκων
 αὐτὸν ἐκτρέφεται
 ἐν τῷ νόμῳ
 τοῦ Θεοῦ.

Παρεστὶν ὁ
 Χριστὸς ἀπὸ
 τῆς ἐκείνης
 ἐποχῆς, καὶ
 οἱ ἄλλοι
 ἄνθρωποι
 οὐκ ἐκτρέφονται
 ἐν τῷ νόμῳ
 τοῦ Θεοῦ.

6. Moure, the
 danger and
 heretics of the
 last times.

Mat. 24. 3.

An Oration Hortatory of Ursinus

250/201
Rom. 1.31.

7 Motive, the benefit if we do, the punishment if we do not study this doctrine.

Mat. 25.29.

Englands Marian persecution.

same things, or worse than these, are now to be feared, unlesse God out of his singular mercy, looke upon us: than the which danger, as scarce any thing can bring greater heaviness to all godly persons; so contrariwise, it is not easie to finde out any thing that may be more desirable and pleasant unto all pious Parents, than if they can certainly promise themselves that their children and nephewes shall a while live after them in the same light of divine truth, which now is lighted up amongst us. Wherefore if we are not without naturall affection, and cruell against those which love us more than themselves, let us endeavour to our power, that by our negligence we do not destroy their hope, nor crosse their prayers: But that, together with them, we may shew our selves thankfull unto God, who, collecting to himself a perpetual Church out of the dregs of this world, hath, by the bringing back againe of the sunne of heavenly doctrine, so dispelled the darkness of the kingdom of Antichrist, that any man that will not willfully shut his eyes and eares, and oppose the known truth, may behold and discern them stripped naked of those diuel-deceits, which were those faire outsidings of which they vauntingly bragged. If we doe these things the Sonne of God will conserve and augment those gifts that he hath bestowed upon us according to his promise. *To him that hath, (i.) to him that desireth to goe on forward, shall be given.* If we doe contrariwise, then will follow upon us that which is threatned in the contrary sentence following, *from him that hath not shall be taken that which he hath.* And indeed, how the Lord will not endure the contempt of the Gospel revealed, both the divine word of God, and the continuall history of the world doth proclaim. Isa. 5.24. *Because they have cast away the law of the Lord of hosts, & despised the word of the holy One of Israel, therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them.* And Amos. 5.11. He threatens, *Behold the daies come saith the Lord God, that I will send a famine in the Land; not a famine of bread, nor a thirst for water, but of hearing the word of God. And they shall wander from sea to sea, and from the North even to the East; they shall runne so and fro to seek the word of the Lord, and shall not finde it.* We now see the nation of the Jewes, which the Lord honoured with so many excellent titles and priviledges, with so great successe and miracles, & exalted it far above all other mortall men, now to be more abject than the meanest of all men, and so grossly & strangely grown blind amidst the noone-day-light of the Prophets preaching, that the example thereof duly considered may (not to say, move laughter or anger) strike a terrors into us. The cause of this so great an evill we heare the words of the Prophets, and of Christ himself to averre, to have bin their contempt and neglect of the sound doctrine concerning God & our salvation. Joh. 5.43. *I come in my Fathers name, and yet receive me not. If another shall come in his own name, him will ye receive.* I forbear the recitall of other examples, only one will I touch, which is of the kingdom of England, which a little before was most flourishing and happy, and that not only because it is a very sad example, but also because there is not one in this our assembly that is such a youth, but that it fell out in his daies. For, in this our age, the knowledge of the divine truth was given to England, and in the reigne of Edward the sixth the Church and Schooles were excellently constituted in a flourishing estate.

estate. And when the King was seventeen years old, hee was beautified with piety, vertue, and learning far above the modell of that age, so that nothing in the most glorious kingdome was more glorious than the King, so that this kingdome came behind no part of the whole world in happiness. But on a suddain, this Edward, a Prince of great hope, being taken out of this life, the Papal tyranny soon again surprised his kingdome, the most glorious Churches were cruelly wasted with imprisonments, banishments, fire, sword, and men of eminent learning & holines, without any respect of age, sexe or dignity, some of them haled to the fire, and other most cruell punishments, and others cast out into all corners of the world. It was now onward in the fift yeare, whiles these calamities continued there. But I rather acknowledge and bewaile our owne sins, than take upon me the judging of others. The cries of the English banished, which I heard with these cares, are not out of my hearing, wherewith they complained of the unthankfulness, security, and surfeit of the Gospel, that had seized upon their Nation. But doe wee looke to it better to manage our condition & would God we did. When Pilate mingled the blood of the Galileans with their sacrifices, saith Christ, Luke 13.13. *Unless ye repent, ye shall all likewise perish.* The tumults and ruines of Empires, by which the Church is shaken, are before our eyes threatening us: the theevish Turkes gape after us, endeavouring with might and main to take Christ from us, and to obtrude upon us their Mahomet: and we heare that daily they prey upon our neer blood, drawing away Christian youths to their filthy and blasphemous society, and to make a breach in upon us. The abomination of the kingdome of Antichrist curseth us, and crieth out, that we are to be destroyed. And there are more heresies and depravations of the truth hatched and increased within & without the Church (like Hydraes heads) than can be numbred. And now verily is that fulfilled, that *unless the Lord preserve unto us a seed, we shall be like to Sodom & Gomorrah, nothing of us remaining.* Let us not be now so stupid, or such haters of our selvs, as not to be moved with these things. *Let us seek the Lord while he may be found.* Let every one enter into a serious consideration of his own salvation, & to hold fast in our hearts those things which we collect, and are fitted pertinently unto the same, that if the world broken to peeces should fail, yet the ruines thereof should not affright us. These things we have spoken of do concern all men, but chiefly our order of Scholars. For, all that ever instructed or governed schooles, or have bin employed in those things, or would have others to be employed, have agreed upon this; That they that are brought up in the schools should be not only more learned, but also more godly. Which being so, let men acknowledge, that a school is a company according to Gods ordinance, teaching and learning the doctrine necessary for mankind, concerning God and other good things; that the knowledge of God among men may not be extinguished, but the Church may be preserved, many may be made heirs of eternall life, discipline may be upheld, and men may have other honest benefits by the arts.

Therefore we swerve far from, too far from our scope or marke, unless we be settled in this purpose, that we ought to be busily employed in these Ant-hills and Bee-hives of Christ, not only to be more skilled in learning, but.

Scholars should have learned godliness, or godly learning. 8. Moreove, that doctrine may be the mark of the Church, & chiefly of the Schooles.

An Oration Hortatory of Mr. Serius

John 5.35.
2 Tim. 2.15.
ἐξολογείν.

but also more adorned with a good and holy conversation, that we may be more acceptable to God and men. And it is apparent in the Church, that all instruction, without the doctrine of godlines, is nothing else but an erring, and a withdrawing from God, from true good, true righteousness, true salvation: For whatsoever we do not to the glory of God, whatsoever we do not in the name of Christ Jesus, whatsoever we do not of faith, the holy spirit pronounceth as full, vile, and condemned of God. When therefore this doctrine is put out of the Schooles of the Church, then not only nothing can be taught concerning true perfect virtue, such as God requires, but also those other few and obscure doctrines left behind of bad, would make us far worse: not by reason of their being amongst us, but the want of those things, without which nothing is holy and sound. And although the consent of all men of sound judgement should satisfy us in this matter, yet the divine Commandment, commanding us to search the Scriptures, to attend to reading, and rightly to divide the Word of God, should be of more weight unto us. And because none can orderly and plainly distinguish, and lay open the speeches of the Prophets, and Apostles, and the parts of Religion, without the instructions and exercises of the Schooles, who doth not see, with how nere a tie the study of godlines is knit unto the Schooles? That therefore which is the chiefe work amongst men, and cannot be performed of us without the help of the Schooles, we judge to be chief in the Schooles: namely, the understanding & interpretation of the Prophets & Apostles. And seeing there is afforded unto us Scholars more ability, and opportunity of more exact knowledge of Religion, than to other men, if indeed we neglect it, we both make our Religion to be suspected, & shall undergo greater punishment for our negligence & ignorance. Neither would the Lord have the care & keeping of the doctrine of Religion committed to us Scholars chiefly, only for our own cause, but others. For the Learned themselves, understanding the termes and method of the doctrine of Religion, it is expected they should instruct, and interpret unto others.

ἀναλογίαν.

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Seeing therefore Religion is to be taught in the Schooles, as unto children; to the end, that it may be rightly taught, Catechisme is necessary. Neither indeed can this age learne, unlesse brevity be used. Nor can the parts of a discipline be dextrously, and with due proportion of agreement between them be handled, either by teachers or learners, unlesse they first conceive in their mindes some short summe of the same. For both these respects is it, that we read such oft repetitions in the holy Scriptures of brief summies of things: As, *Repent, and believe the Gospel. He that shall believe, and be baptized, shall be saved. Warre you a good warfare, keeping faith and a good conscience.* And seeing that it is said, *Colos. 3.16. Let the word of Christ dwell in you plentifully in all wisdom;* Explications must be added agreeable to the speeches of the Prophets and the Apostles. Neither is a Catechisme any thing else, but a briefe explication of such speeches. But because the little book, called *Melanchthons Examen*, is of that nature, which I propound to you, and the Authour hath comprised, with great fidelity & dexterity, the heads of Christian Religion, under an apt and perspicuous stile of words: as also it is of no small consequence, that a like form of Catechisme should be extant in sundry Churches; stir up your selves to learn, and conceive, that

To the study of Divinity, &c.

that these wretched papers of ours are swadling-bands, wherein Christ will be found swaddled up. You see many are the things which doe commend these Swathels unto you, and seriously exhort you to the imbracing of them; by which, I humbly beseech you, to delight in them, as the commandment of God, your own salvation, the duty we owe to posterity, the example of the more reformed Church, your condition of life, your present age, your desires and hope, imminent dangers, and the rewards and punishments to be expected from God. But however our admonitions may be necessary, yet of none effect, we well know, without the suggestions of the holy Spirit. Therefore turning our selves unto God, let us give thanks to him, that his will was we should be born in this light of the Gospel, and pray that wee may be taught and governed of him.





CERTAIN PREAMBLES

on that Catechisme of Christian Religion, which
is delivered and taught in the Churches and Schooles
throughout the Dominions of the Countie Palatine.

THe Preambles or preparatory Prefaces to this Catechisme are partly *Generall*,
concerning the whole Doctrine of the Church; and partly *Speciall*, concerning
Catechisme alone.

The Generall Prefaces touching the Doctrine of the
Church are seven.

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|---|---|
| <p>1 What, and what manner of doctrine, the doctrine of the Church is.</p> <p>2 What are the parts thereof, and what the differences of each part.</p> <p>3 Wherein it differeth from the doctrine of other Sects, and from Philosophie also, and why these differences are to be retained.</p> | <p>4 Whence it may appeare that it alone came from God.</p> <p>5 By what testimonies the certainty thereof is confirmed.</p> <p>6 For what cause no other doctrine besides is to be received in the Church.</p> <p>7 How manifold is the course of teaching and learning this doctrine.</p> |
|---|---|

I What, and what manner of doctrine, the doctrine of the Church is.



THE doctrine of the Church, is the entire and uncorrupt doctrine of the Law and Gospel, touching the true God, and his will, workes, and worship; which doctrine is revealed by God himselfe, comprised in the writings of the Prophets and Apostles, and confirmed by sundry miracles, and divine testimonies, by which the Holy-Ghost worketh powerfully in the hearts of Gods chosen, and collecteth unto himselfe out of mankind an everlasting Church, in which he may be glorified both in this life, and in the life to come.

The definition of the doctrine of the Church.

This doctrine is the chiefe and speciall note of the true Church, which God will have eminent in the world, and severed from the rest of mankind, according unto these sayings of Scripture; *Ely Idols. Come out from amongst them, and separate your selves. If there come any unto you, and bring not THIS DOCTRINE, bid him not God speed. Be yee holy, touch no uncleane thing yee that beare the vessels of the Lord. Goe out of her my people, that yee receive not of her plagues.* Now God will have this separation made, 1. For his owne glory. For as hee will not have himselfe coupled with Idols and Divels: So hee will have his truth severed from falshood and lyes, and his household separated from the enemies of the Church, that is, from the children of Sathan. It were contumelious so to thinke of God, as that he will have such children as persecute him. It were blasphemy to make God the author of intempious doctrine, and patron of the blasphemous: For, *What concord hath Christ with Belial?*

1 John 9. 27.
2 Cor. 6. 17.
2 John 10.
Ely 52. 12.
Rev. 18. 4.

2. Reasons why God will have his Church distinguished from other Sects.

1. His glory.
2 Cor 6. 15.

B

2. The

2. The salvation of his Elect.

2. *The consolation and salvation of his Elect.* For it is necessary that the Church be visibly beheld in this world, that the Elect dispersed throughout all mankind may know to what society they are to joine themselves, and, being gathered unto the Church, may lay hold on this sound comfort, *That they are of that company which is acceptable and pleasing unto God, and hath the promises of everlasting life.* For, God will that all which are to be saved, be gathered unto the Church in this life, because, *without the Church there is no salvation.*

3. Notes whereby the Church is distinguished from other Sects.

- 1.
- 2.
- 3.

How the Church is knowne, and what are her badges and markes whereby shee is distinguished from other Sects, is at large discoursed of in the tract of the Church.

The notes are three: 1. *Purity of doctrine.* 2. *The right use of the Sacraments.* 3. *Obedience towards God in every point of doctrine, whether of faith or of manners.* Object. *Yea but oftentimes great vices abound in the Church also.* Answ. I confesse indeed many times great vices over-grow the whole body of the Church, but they are not patronised or maintained, as falleth out in other Sects: nay, the true Church is the first her selfe that reprehendeth and condemneth them before any other. In the Church faults are committed, but with present reproofe, and speedy reformation. As long as this remaineth, so long remaineth the Church.

2. *What are the parts of the doctrine of the Church, and what the differences of each part.*

That the Law and Gospel are the two onely parts of Christian doctrine, proved by 4. reasons,

THE parts of the doctrine of the Church are two; *the Law, and the Gospel*: in both which the summe of the whole Scriptures is contained. The Law is tearmed the Decalogue, and the Gospel is the doctrine touching Christ our Mediatour, and the free remission of sinnes through faith. This division of *Church doctrine* is clearly demonstrated to be sufficient, by these evident arguments: 1. All doctrine comprised in sacred writ, concerneth either the nature of God, or his will, or his workes, or sinne, which is the proper worke of men and divels: But of all these we are taught either in the Law, or in the Gospel, or in both: Wherefore the Law and the Gospel are the chiefe generall heads which comprehend all the doctrine of the Scripture. 2. Christ himselfe maketh this division of that doctrine which he commandeth to be preached in his name, saying; *So it is written, and so it behooved Christ to suffer, and to rise from the dead the third day, and that in his name should be preached repentance and remission of sins.* Now the whole summe of all this is delivered in the Law and the Gospel. 3. The writings of the Prophets and Apostles doe containe in them the old and new Testament, or covenants between God and man: Therefore it must needs be that in them is declared *what God promiseth, and what hee doth unto us*; to wit, his favour, remission of sinnes, his holy Spirit, righteousness, and life everlasting: as also *what he requireth of us*; that is to say, Faith and Obedience. And these are the things which are taught in the Law and Gospel. 4. Christ is the foundation and ground of the whole Scripture; and the doctrine of the Law and Gospel is necessary to conduct us to the knowledge of Christ and of his benefits. For, *the Law is our School-master unto Christ*, constraining us to flee unto him, and shewing us what that justice is which Christ hath recovered, and restored unto us. The Gospel of purpose amply treateth of the person of Christ, his office and benefits: Therefore, all Scripture and heavenly doctrine is comprehended in the Law and the Gospel.

Gal. 3.24.

3. Differences of the Law & Gospel
1. In the matter it selfe.

2. In the manner of revealing.
3. In their promises.

1. The maine differences of these two parts of Christian doctrine consist in three things: 1. *In the subject* or matter and kind of doctrine which they deliver, because the Law is a doctrine prescribing unto men what is to be done, and prohibiting whatsoever ought to be left undone; whereas the Gospel is a preaching of free remission of sinnes by and through Christ. 2. *In the manner of their revealing*; because the Law is knowne by nature, the Gospel is revealed from above. 3. *In their promises*; because the Law promiseteth life *with condition of perfect obedience*, the Gospel promiseteth the same life *on condition of our stedfast faith in Christ, and the inchoation or beginning of new obedience unto God.* But hereof more shall be spoken hereafter in his due place.

3. *Wherein*

3 Wherein the doctrine of the Church differeth from the doctrine of other Sects, and from Philosophy also, and why these differences are to be retained.

THE differences between the doctrine of Gods Church, and other Religions, are foure. 1. *GOD is the author of the doctrine of the Church*, from whom it was delivered by the ministry of the Prophets and Apostles: other Sects are sprung from men, and have been invented by men through the suggestion of Sathan. 2. *The doctrine of the Church alone hath divine testimonies, firme and infallible*, such as quiet consciences, and convince all other Sects of error. 3. *In the Church the entire and uncorrupt Law of GOD is perfectly retained and kept*: as for other Sects and Religions, they maime and corrupt the Law of GOD. For they utterly reject the doctrine of the first Table concerning the true knowledge and worship of GOD, either framing unto themselves another God besides that GOD who by his word and workes hath revealed himselfe unto his Church; or seeking to know God, but not by and in his Son; or worshipping GOD otherwise than hee hath commanded in his word. They are also altogether ignorant of the inward and spirituall obedience of the second Table. That little good and truth which they have, is a part of the commandments of the second Table concerning externall discipline, and civill duties towards men. 4. *The Gospel of Christ is wholly taught and rightly understood in the Church onely*; other Sects are either cleane ignorant of it, and despise it; as the Ethnickes, Philosophers, Jewes, and Turkes: or they doe patch some little part of it out of the doctrine of the Apostles unto their owne errors, of which part yet they neither know nor perceive the use; as the Arrians, Papists, Anabaptists, and all other Hereticks; of whom some maintaine errors concerning the person, others concerning the office of our Mediatour. These maine discords doe prove that the doctrine of the Church alone is zealously to be followed and kept, and the Religion and doctrine of other Sects repugnant to the truth, warily to be prevented and avoided; according as it is said in Scripture, *BEWARE of false Prophets*: and, *FLY Idols*.

The case holdeth not alike in Philosophy: For true Philosophy, howsoever it vary much from the doctrine of the Church, yet it impugneth it not; it is no lye, as are the false doctrines of other Sects, but it is absolute truth, and as it were a certaine bright-shining ray of Gods divine wisdom, fixed in mans understanding at the creation: For, it is a doctrine treating of God and his creatures; and other things good and profitable unto mankind, compiled by wise and grave men through the light of Nature, and grounded on principles in their own nature plaine and evident. Whence it followeth, that it is a thing not only lawfull, but profitable also for Christians to imploy their labour and travell in the studies of Philosophy: whereas contrariwise we may not busie our wits in the doctrine of other Sects, but deride them all as untruths and lies coined by the Devil. Notwithstanding, between Philosophy & the doctrine of the Church there is great difference, especially consisting in these points: 1. *They disagree in their principles*: For Philosophy in her principles, is meerly naturall, founded and built on things naturally knowne unto every man: but the doctrine of the Church, although it contain many things depending on nature; yet the chiefest part thereof, I meane the Gospel, so far surpasseth the reach and capacity of nature, that had not the Sonne of God revealed it unto us out of his Fathers bosome, no wic of men or Angels could have attained unto it. 2. *They vary in their subjects, and matter which they handle*: For the doctrine of the Church comprehendeth the full, perfect, and entire sense both of the Law and Gospel; but Philosophy is quite ignorant of the Gospel, and omitteth the principall parts of the Law, and rawly and obscurely propoundeth that small portion it retaineth concerning discipline, and externall duties, drawn but out of some few precepts of the Decalogue. It teacheth us also other arts and sciences meete and serviceable for mans life; as *Logick*, *Physick*, and the *Mathematickes*, all which are not delivered in Church doctrine, but have their proper necessary use in handling and learning the same. 3. *They concur not in their severall effects*:

4 Differences between Church doctrine and other Religions:
1 In their Authors.
2 In their testimonies of confirmation.
3 In teaching and not teaching 4 right the whole Law.

4 In preaching & not preaching a right the whole Gospel.

The nature of Philosophy, with the lawfull and fruitfull use thereof.

3 Differences between Philosophy and Church doctrine:
1 In their principles.

2 In their subjects.

3 In their effects.

Comforts common both to Philosophy and Divinity.

Comforts proper to Gods Church.

The use of these differences in doctrine.

1.

2.

3.

Rom. 1. 19.
Hab. 2. 4.

effects: For the doctrine of the Church alone sheweth us the originall of all evils, and mans misery; to wit, the fall, disobedience, or sin of our first parents. Moreover it ministreth true and lively comfort unto our consciences, pointing out the means by which wee may wade out of the danger of sin and death, and assuring us of life eternall through Christ. As for *Philosophy*, it knoweth not the cause of our evils, neither yeeldeth it us any sound comfort or consolation. Philosophy hath certain comforts common unto her with Divinity; such are 1. *The providence of God.* 2. *The necessity of obeying of God.* 3. *A good conscience.* 4. *The worthinesse of vertue.* 5. *The small causes or the ends which vertue proposeth.* 6. *The examples of others.* 7. *Hope of reward.* 8. *A comparing of events,* because a lesse evil compared unto a greater carrieth a shew and shadow of good: but true comforts against sinne and death are proper to the Church; such as are 1. *Free remission of sins by and for Christ.* 2. *The grace and presence of God in our very miseries.* 3. *Our small delivery, and life everlasting.* Wherefore Philosophy, though in respect of Divinity it be unperfect, and faile in these premisses; yet it never impugneth Divinity. Whatsoever erroneous opinions, contrary to the true doctrine of the Church, occur in the writings of Philosophers, or are cited out of Philosophy to overthrow Scripture; all these are *either no way Philosophicall*, but the vaine sleights of mans wit, and very biles and sores of true Philosophy; such as was the opinion of Aristotle concerning the *eternity of the world*, and of Epicurus touching the *mortality of the soules*; and such like: or else they are indeed *Philosophicall opinions, but unsafely applied to Divinity.*

These maine differences between Christian doctrine and other Religions, and Philosophy also, are very worthy observation, for these ends: 1. *That Gods glory be no way impaired of us*, but reserved wholly unto himselfe; which cannot be, unlesse wee acknowledge and confesse in the face and eye of the world, whatsoever he hath precisely commanded us to beleieve, either concerning himselfe, or his will; and that wee adde nothing of our owne braine unto that which hee hath revealed. For God cannot be mingled with Idols, nor his truth confounded with Satans forgeries without high dishonour to his name. 2. *That we hazard not, nor endanger our salvation*, which might happen, if erroneously we should imbrace for true Religion any Schismaticall doctrine, or heathenish Philosophy. 3. *That our faith and comfort in Christ Jesus might be strengthened and confirmed*, which falleth out, when wee discern the perfection of the doctrine of the Church before all other Religions: how many important and weighty matters are found in our Religion, which are wanting in others: What are the causes why they alone are saved who professe this doctrine, and other Religions with their Sectaries and adherents are damned, and of God rejected: Finally, that we separate our selves from Epicures and Academics, who either make a mockery of pietie and godlinesse, or so rack Religion, that they thinke every man in every Religion shall be saved; wresting in this sense that saying of the Apostle, *The just man shall live by HIS faith.* Now these Epicures are not worthy the answering: as for those Academics, they manifestly falsifie the sentence and meaning of the Apostle, and are easily refuted. For, the pronoun *HIS* in no sort signifieth *whatsoever faith* every man frameth unto himselfe, but *the true Catholike faith*, particularly appropriated unto every man; and this word *HIS* standeth in opposition against *any other mans faith*, though it be a true and good faith; and thwarteth and crosseth also the opinion of *justification by works.* So that the naturall sense of that Text is, *The just man is justified, not by the works of the Law, but by faith alone in Christ, and that by his owne private faith, not by the faith of another man.*

4. *Whence it may appeare that the doctrine of the Church alone was delivered of God.*

5. *By what testimonies the certainty of Christian Religion, or Church doctrine is confirmed.*

GOD in the very creation of the world put this bridle in the mouth of all reasonable creatures, that no man, without extreame and manifest impudency, such

as was the Divell in Paradise, durst say, that any thing, if it were once apparently known to have been spoken, or commanded by God, might be called into question, or that any man might refuse to obey it. Here-hence are those things so often inculcated in the Prophets, *Hearken, O heavens, and hearken, O earth, for the Lord hath spoken. Thus saith the Lord. The word of the Lord came to Esaias, Jeremiah, &c.* Sith therefore it appeareth, that the bookes of the Old and New Testament are the words of God, there is no place left of doubting, whether that be the true Religion and Doctrine which is contained in them: but whether these books were written by divine instinct, and by what proofes and testimonies we are certaine of so great a matter, this is a question not to be let passe of us. For except this above all other things remaine stedfast and immoveable, that whatsoever we read in the bookes of the Prophets and Apostles, doth as truly declare the will of God unto us, as if we did heare God openly speaking to us from heaven; it cannot chuse, but that the very foundation and whole certainty of Chrastian Religion must be weakened. Wherefore, it is a consideration worthy those who are desirous of the glory of God, and doe seek for sure comfort, to enquire whence it may appeare unto us, that the holy Scripture is the Word of God. To this question now long since answer hath been made by the Papiſts, that forsooth it is not otherwise certaine, then because the Church doth confirme it by her testimony. But we, as we neither reject nor contemne the testimony of the true Church; so we doubt not, but their opinion is pestilent and detestable, who do often say, that the holy Scriptures have not their authority else-where, then from the word of the Church.

Wherefore this question is necessary.

The first part. The authority of the Scripture doth depend on the Church.

For first, wicked is it and blasphemous to say, that the authority of Gods Word dependeth of the testimony of man. And if it be so, that the chiefest cause why we beleeve that the Scriptures were delivered from heaven be the witness of the Church, who seeth not, that hereby the authority of a mans voice is made greater then the voice of God? For he that yeeldeth his testimony unto another, so that he is the only, or the chiefe cause why credence is given unto the other, out of all doubt, greater credit is given unto him, then unto the other who receiveth his testimony. Wherefore it is a speech most unworthy the majesty of God, that the voice of God speaking in his holy Book is not acknowledged, except it be confirmed by the witness of men.

Reason. The reproach of God.

Secondarily, whereas the doctrine of the Prophets and Apostles doth preach of so great matters, as the certaine knowledge whereof is so greatly desired of all, who are well disposed, and the conflicts of doubtfulness in all mens minds are so great; what full assurance of our faith can there be, what sure consolation against assaults or temptations, if that that voice, on which our confidence relieth, be no otherwise knowne unto us to be indeed the voice of God, but because men say so, in whom we see so much ignorance; error; and vanity to be, that no man scarcely, especially in matters of some weight, doth attribute much unto their word, except other reason concur with it?

Reason. Our comfort. Faith is grounded on approved witness, therefore not on mans.

Thirdly, the truth of God and Christian Religion is plainly exposed unto the mocks and scoffes of the wicked, if we going about to stop their mouths, doe therefore only desire that we should be credited, that our Religion is from God, because our selves say so. For if they be by no other confutation repressed, they will with no lesse shew of truth deny it, then we affirme it.

Reason. The confutation of our enemies.

Last of all, the Scripture it selfe in many places is against this opinion, and doth challenge a far higher authority unto it selfe, then which hangeth upon mens words. For so saith Christ himselfe, *I receive not the record of man*: signifying thereby, that his doctrine stood not, no not on John Baptists testimony, although yet he did alledge it, but as of lesse account; that he might omit nothing, by which men might be moved to beleeve. Therefore he addeth, *But I say these things that you may beleeve. I have a greater witness, then the witness of John.* And if Christ now, being humbled, said these things of himselfe, then surely shall they be no lesse true of him being in glory, and sitting in his Throne. Paul saith, *My word and my preaching stood not in enticing speech of mans wisdom, but in plaine evidence of spirit, and of power, that your faith should*

Reason. Witnesses.

John 5.

1 Cor. 2.

Ephes. 2.

1 John 5.

1 Object.

That they are true, the Church alone doth witness.

Ans. The Minor is false.

2 Object. The discerning of books.

Ans. The Minor is false.

3 The working of the holy Ghost.

2 The certainty of Authors.

3 Object. The Church is more ancient then the Scripture.

Ans. The Minor is false.

The Scripture is first in nature as the cause.

Ans. The Minor is false.

should not be in the wisdom of men, but in the power of God. If so be then our faith must not rest, no not upon reasons wisely framed by men, much lesse shall it depend on the bare word of men. The Church her selfe is said to be built upon the foundation of the Prophets and Apostles: If then the confidence and confession of the Church stayeth on the doctrine of the Prophets and Apostles, as on the foundation; the certainty of Scripture cannot hang on the Churches witness: for so should not the Church be upheld by the testimony of the Prophets and Apostles, but by her owne. And it is said, If we receive the witness of men, the witness of God is greater: If it be greater, then the authority of it hangeth not on the record of man; but we are to give more credence unto God, witnessing the Prophets and Apostles writings to be indeed his voice, then unto the Church affirming the same.

Now that it is said of the contrary, That by the Churches record alone, it doth appeare unto us, that the sacred bookes which wee have, were written by the Prophets and Apostles, whose names they beare in their fore-head, and that even unto us they are come uncorrupt: this we grant not, For God far more certainly testifieth both in Scripture, and in the hearts of his Saints, that no feigned or forged thing is in these bookes, then it can be by the Church, and all the creatures of the world, confirmed. They therefore who stand upon the Churches testimony alone in this point, shew that themselves have not as yet felt or understood the chiefest testimony.

Furthermore they say, That the bookes authentick, or, as they terme them, Canonick, of both Testaments, are discerned from the Apocryphall by the Churches judgement: and therefore that the authority of holy Canon doth depend on the Churches wisdom. But that this difference of the bookes is not determined by the Churches judgement, but being imprinted into the bookes themselves by the Spirit of God, is onely acknowledged and approved by the Church; this is easily to be understood, if the causes of this difference be considered. For either in these which are called Apocryphall, the force and majesty of the heavenly Spirit doth lesse evidently appeare in the weight and vehemency of word and matter, then in others; of which it is cleere, that they are the heavenly Oracles, set down in writing by the divine instinct, that they might be the rule of our faith: or it cannot be determined, neither out of these bookes themselves, nor out of others which are Canonick, that they were written either by the Prophets or Apostles: because either they were not opened by those, whom God by certain testimonies hath warranted unto us to be endued with a Prophetick spirit; or themselves doe not shew any certain Authors of them; or by their form of speech, or other reasons it may be gathered, that they were not left of them whose names they beare. Now as touching either this evidence of spirit, or certainty of the authors, we build not our judgement on the testimony of the Church, but of the bookes themselves. And therefore not for the Churches judgement only do we judge some bookes to be Canonick, and the foundation and rule of our faith, and do therefore accept of the doctrine of other some, because they agree with the Canonick; but rather for the very cause of this difference which we find in the bookes themselves.

As for that which some men say, that the Church is ancientser then the Scriptures, and therefore of greater authority, it is too trifling. For the Word of God is the everlasting wisdom in God himselfe. Neither was the knowledge of it then first manifested unto the Church, when it was committed to writing, but the manifesting of it began together with the creation of mankind, and the first beginnings of the Church in Paradise: yea, the Word is that immortall seed, of which the Church was borne.

The Church therefore could not be, except the word were first delivered. Now when we name the holy Scripture, we mean not so much the characters of the letters, and the volumes; but rather the sentences which are contained in them, which they shall never be able to prove to be of lesse antiquity then the Church. For albeit they were repeated and declared often after the beginning of the gathering of the Church: yet the summe of the Law and Gospel was the same for ever.

To conclude, neither is that which they assume alwayes true, That the authority

of the *ancienter* witnesse is greater then of the *younger*: for such may be the condition and quality of the younger witnesse, that he may deserve greater credit then the *ancienter*. Christ, being man, bare witnesse of himselfe: Moses also and the Prophets had long time before borne witnesse of him; yet neither his, nor all other witnesses authority is therefore greater then Christs alone. In like sort the Church witnesseth, that the holy Scripture which wee have, is the Word of God. The Scripture it selfe also doth witnesse of it selfe the same, but with that kind of witnesse that is more certaine and sure then all the others of Angels and men.

There is alledged also to this purpose a place, where the Church is called the pillar and ground of the truth. But sith the Scripture doth teach other-where, and that not once, that the foundation of the Church is Christ and his word; it is manifest enough that the Church is the pillar of the truth: not a *fundamentall*, or upholding pillar, but a *ministeriall*, that is, a keeper and spreader of it abroad, and as it were a mansion place; or sure seat, which might carry the truth left with her, and committed unto her, in the open face of all mankind: even as the holy Apottle Paul was called an elect vessel, to beare the Name of God before the Gentiles and Kings: neither yet did Paul get credit unto the Gospel, but the Gospel unto Paul. So likewise are the Apostles termed pillars, not that the Church rested on their persons, but that they were the chiefe teachers of the Gospel, and as it were the Chieftaines and Masters of doctrine: for a man is not bound to beleeve those that teach, on their bare word, but for the proofes which they bring of their doctrine.

Furthermore, they alledge a sentence of Austine out of his book entituled, Against the Epistle of the foundation, I (saith Austine) would not beleeve the Gospel, except the authority of the Catholike Church did move mee thereunto. But first, if it were true, that either Austine, or some others did give credence unto the Gospel onely for the Churches authority, yet might there not be fashioned a rule hence of that which all men either did, or ought to doe. But that this is not the meaning of Austine, which these men would have, they doe easily perceive, who weigh both the whole course of this place, and the phraze of speech which is usuall unto Austine. For Austine going about to shew that the Manichees were destitute of all prooffe of their doctrine, first hee opposeth one, who as yet beleeveeth not the Gospel, and denieth that such a one is able any way to be convicted by the Manicheans; for he were to be convicted either by arguments drawne out of the doctrine it selfe, of which the Manicheans have none; or by the consent of the Catholike Church, from which themselves were departed: for example sake he proposeth himselfe, who should not have beleeved the Gospel, except the authority of the Catholike Church had moved him thereunto. Austine therefore speaketh this not of himselfe, as he was then when he writ these things against the Manicheans; but of himselfe, before he was yet converted, or not sufficiently confirmed. And that he speaketh not of the present, but of the time past, the words that follow doe manifestly declare: *Whom then I beleeved, when they said, Beleeve the Gospel: why should I not beleeve them; when they say, Beleeve not a Manichean?* For hence it appeareth, that when he saith, he was moved especially by the authority of the Church, hee meanes it of that time, at which he obeyed the Churches voice, that is, departed from the Manicheans unto the true Church. But after that once he was converted, and had perceived the truth of doctrine; that his faith was not now any more builded on the authority of the Church, but on a farre other foundation, himselfe is a most sufficient witnesse for us, whereas in the selfe same booke, hee saith on this wise: *Thou hast proposed nothing else, but to commend that thy selfe beleevest, and to laugh at that which I beleeve. And when as I of the other side shall commend that which my selfe beleeve, and laugh at that which thou beleevest; what dost thou thinke we must determine, or doe, but even to shake hands with them, who bid us to know certaine things, afterward will us to beleeve things that are uncertaine? and, Let us follow them, who bid us first to beleeve that, which as yet we are not able to perceive, that being more enabled by faith it selfe, we may discerne to understand that which wee beleeve now, but God himselfe, inwardly strengthening and enlightening our mind.* Wherefore they doe manifest injury unto Austine, who draw that which him-

A younger workman may be more skilfull then an elder.

4 Object. The pillar of truth. 1 Tim. 3.

Acts 9.
Galat. 2.
1 Thef. 3.
2 Thef. 1.
Titus 1.
Galat. 2.

5 Object. Chap. 9. A place of Austine. 1 Anf. An Example maketh no rule.

2 Anf. He speaketh of himselfe, as yet not converted, or not sufficiently confirmed.

Chap. 14. Therefore he did beleeve the Church especially, before he was able to perceive it.

selfe

The application
of the answer.

1 Kings 19.
That followeth
not which they
would:
1 Because there is
more in the con-
sequent, than in
the antecedent.
2 Because there is
a fallacy of the
Accident.
A declaration of
the like example.

4 The Samaritans.

2 The Emulation
of the Jewes.
Rom. 11.
3 The honesty of
wives.
Chap. 3.

Galat. 1.

The conclusion of
the first part.

The second part.
Arguments shew-
ing the certainty
of the Scripture.

selfe confesseth of himselfe, when he was not yet converted, or was but weake, unto that time, when he affirmeth farre otherwise, both of himselfe, and all the godly. For so reverent a regard ought wee to have of the word of God, and such also is the force and efficacy of the holy Spirit in confirming the hearts of beleivers, that we beleieve God, yea without any creatures testimonie, even as Elias forooke not God, no not when hee thought, *that himselfe was onely left alive of the true worshippers of God.* If therefore either Austine, or whosoever else being not as yet converted unto Religion, not as yet having experience of the certainty of it in his heart, was moved rather by humane than divine testimonies to embrace it: it cannot thereof be gathered that the certainty of the holy Scripture dependeth on no other testimonies, or that by no other we are assured of it: because that some are moved especially by humane voyces to reverence it, cometh not thereof to passe, for that the Scripture is not maintrained by any other authority; but it chanceth through the fault and weaknesse of them, who iticking upon humane records, doe not feelee as yet, or understand divine. An Image and example of these degrees of faith, is the story of the Samaritane woman. *For many of the Samaritans are said to have beleaved in Christ, because of the speech of the woman, who testified, that hee had told her whatsoever she had done.* But after that they had Christ with them for two daies, many more beleaved because of his owne speech; and they said unto the woman, *Now wee beleieve, not because of thy saying, for wee have heard him our selves, and know that this is indeed the Christ the Saviour of the world.* All men come not by the same occasions, nor have not the same beginnings unto faith. Paul faith, *that salvation was come unto the Gentiles, and that hee did magnifie his ministry, that the Jewes might be provoked to follow the Gentiles.* In the first of Peter, wives are willed to be subject unto their husbands, *that even they which obey not the word, may without the word be won by the conversation of the wives, while they behold their pure conversation which is with feare.* Even then as the Samaritans were moved, first by the speech of the woman, to beleieve in Christ, but after they had seen Christ, and heard him, they were so confirmed, that they said they would now beleieve though the woman held her peace: so also may it be, that they which are not as yet converted, or but weaklings, may be moved especially by the Churches testimony, (as which runneth more into their eies) to give credence unto the Scripture; who yet neverthelesse, after they are once illuminated with a more plentiful light of faith, do finde by experience, that they are confirmed by a farre superiour and more certaine testimonie, that the Scripture is the word of God, and do know by the force and evidence of it, that they must keep their faith, were all the Angels and men perswaders to the contrary: as it is said by the Apostle: *Though we, or an Angel from heaven, preach unto you otherwise then that which wee have preached unto you, let him be accursed.* By these things therefore it may be understood, that the voice and consent of the catholike Church may and ought, amongst other testimonies, to serve for our confirmation; and yet the authority of the holy Scripture not to hang upon it: but that out of the Scripture it selfe rather wee must learne by what arguments we may be brought to know that it was delivered from God; because that God himselfe doth witnesse it: and also such is the force and quality of that heavenly doctrine, that although all men should gainsay it, yet it should not be any otherwise more manifestly and certainly knowne to be the voice of God, than by it self.

But lest any man may thinke, that by any arguments, which even reason by a naturall light judgeth to be sound, without the singular grace of the spirit, this may be wrought in the mindes of the wicked, as either to obey the truth, or to leave off to reproach it: first, hee must remember that the arguments or testimonies are of two sorts, which shew the certainty of Christian Religion, and maintaine the authority of the Scripture. For there is but one onely testimonie, which is appropriated unto them alone who are regenerated by the spirit of Christ, and unto them alone is it knowne: the force of which testimonie is so great, that it doth not onely abundantly testifie and seale in our mindes the truth of the doctrine of the Prophets and Apostles, but it also inclineth and moveth our hearts to the embracing and following of it. Other testimonies, whatsoever may be brought, they are understood indeed both of the godly and

and the wicked, and doe compell their consciences to confesse, that this Religion rather then others is pleasing unto God, and that it came from him: but unlesse that one other come also, which is known of the godly alone, these testimonies will never bring to passe, that men shall imbrace the truth, although it be knowne unto them. The arguments therefore which shew the truth and certainty of the Scripture, or Church-doctrine, are these:

1 *The purity and perfectness of the Law therein contained:* For impossible it is, that that Religion should be true, and derived from God, which maketh Idols, or approveth open out-rages, flat against the expresse Law of God, and sound judgement of reason. Now all religions (that only excepted which is delivered in Scripture, and received of the Church) are manifestly convicted of this crime: For (as before hath been sufficiently declared) they either abrogate and cancell the first Table of Gods Law touching the true God, and his worship, or they shamefully defile and disgrace it with their feigned untruths; and of the second Table they reserve onely a part, touching outward decent demeanour, and civill duties. Only the Church, according to the prescript of Scripture, retaineth both Tables of the Law whole and sound. Wherefore the doctrine of the Church alone is true and divine.

1 The purity of doctrine.

2 *The Gospel, which sheweth us the onely way to escape, and find deliverance from out the power of sin and death:* For questionlesse that doctrine and religion is true and divine, which directeth us unto the meanes of avoiding sin and death, without violating Gods justice, and which yeeldeth effectuell and lively consolation to mens consciences concerning life everlasting. But it is the doctrine of the Church alone set downe in the Gospel, which openeth and proclaimeth unto us this freedome from misery, and sealet unto mens consciences these solid comforts: Therefore that doctrine alone is true and divine.

2 The Gospel, shewing our deliverance.

3 *The antiquity of this doctrine, which is found to be most ancient:* For the doctrine of the Church alone delivered in Scripture, deriveth her originall from God, and is able to prove her continuall descent from the beginning of the world. The conference of the histories of the whole world with divine history sheweth, that all other religions rose long time after it, and are Novices in respect thereof. Whereas then undoubtably the ancientest Religion is most true, (for men received the first Religion that ever was, immediately from God) it followeth, that the doctrine of the Church alone is true and divine.

3 Antiquity.

4 *The miracles, whereby God from the beginning of the world confirmed the truth of this doctrine,* such as the Divell is not able to imitate in deed, nay not to resemble in shew; I meane, *The raising of the dead the standing still or going backe of the Sun, the dividing of the sea and rivers, the making of the barren fruitfull, and such like;* which miracles, whereas they are the workes of God alone, wrought for the confirmation of the doctrine of the Prophets and Apostles (and God cannot give testimony unto a lye) do powerfully evince, that this doctrine is most true, and proceedeth from God.

4 Miracles.

For albeit mention is made also of some miracles of the Heathen, and it is said of Antichrist and false prophets, that they shall worke signes and great wonders, so that the very elest themselves, if it were possible, should be seduced: yet these neither in number, nor in greatnesse are equall unto the miracles of the Church; and by the end, for which they are done, it may easily be discerned, that they are not wrought by any divine power. Wherefore there is a double difference, especially by which true miracles are severed from false: For first, *Those miracles which are vaunted of by the enemies of the Church, are such, as without changing course and order of nature, may be done by the sleights and jugglings of men or Devils:* and seem therefore to others to be miracles, because they perceive not the causes of them, and the means wherby they are wrought. Furthermore, they have this as their chiefe end, that they confirme Idols, superstitions, manifest errors and mischiefs. But the miracles with which God hath set forth his Church, are workes either besides, or contrary unto the course of nature and second causes: and therefore not wrought but by the power of God. The which that it might be the more manifest, God hath wrought many miracles for the confirming of his truth, whose very shew the Divell is never able to imitate or resemble: as the aforesaid miracles; raising

Luke 9.
John. 10. 13.
1 Kin. 19.
Exod. 14.
2 Kin. 3.
Gen. 18.

1 Object. Others also have miracles. Ans. It is not true.

They differ. 1 In the substance.

2 In the ends.

of the dead, to stay or call backe the course of the Sunne, to make fruitlesse and barren women fruitful. But especially, the miracles of God are distinguished by their ends from the divellish and feigned. For, they confirme nothing, but that which is agreeing with those things which aforesaid were revealed by God, and that in respect of the glory of the true God, of godlinesse, and holinesse, and the salvation of men. And therefore it is said of the miracles of Antichrist, *That his coming shall be by the working of Sathan, with all power, and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse, among them that perish, &c.* Now, if any be so bold as to call in question, whether or no the miracles which are reported in the Scriptures, were done so indeed, he is out of all question of very great impudency. For hee may after the same manner give the lye to all both sacred and profane histories. But let us first understand, that as other parts of the holy story, so especially the miracles are recited, as things not wrought in a corner, but done in the publike face of the Church and mankind. In vaine should the Prophets and Apostles have endeavoured to get credit unto their doctrine by miracles, which men had never seen. Furthermore, the doctrine which they brought was strange unto the judgement of reason, and contrary to the affections of men: and therefore their miracles, except they had been most manifest, would never have found credit. Also it cleerly appeareth, both in the miracles themselves, and in the doctrine which is confirmed by them, that they who writ them, sought not their own glory, or other commodities of this life, but only the glory of God, and mens salvation. To these arguments agreeth not only the testimony of the Church, but the confession also of the very enemies of Christ, who surely, if by any means they could, would have denied and suppressed even those things that were true and knowne; much lesse would they have confirmed by their testimony ought that had been forged, or obscure.

2 Theſs.

2 Object. They are doubtfull.

Ans. The Antecedent is false.

3 Oracles.

5 *The Oracles and Prophecies of things to come verified by their events*, of which fort many are found in the books of either Testament, whose heavenly fountaine and head-spring is evidently demonstrated, in that it is the property of God alone to utter true Oracles.

4 Confess in the parts of doctrine

6 *The consent of each part of the doctrine of the Church*: For that doctrine which is contrary unto it selfe, is neither true, nor of God, sith that truth consorteth with truth, and God contradicteth not himselfe. But the doctrine of the Prophets and Apostles alone except, all other Religions manifoldly jarre, discord, and mutinize within themselves, even in their very foundation, and chiefe points. Wherefore the doctrine of the Church alone is true and divine.

7 Enemies confession. Luke 4.41.

7 *The confession of very enemies*: Because the Divell himselfe is enforced to cry out, *Thou art the Christ the Sonne of God*: and other enemies are constrained to confesse, that this our doctrine is true; for whatsoever goodnesse and truth they have in their Religions, the selfe-same hath our Religion, and that more cleerly and soundly deciphered; and they may easily be convicted to have stolen it from our Religion, and intermingled it with their owne forgeries, as indeed it is the custome of the Divell, through Apish imitation of God, to mingle some truth with his manifold falshoods, that thereby he may the more cunningly and easily deceive men. Whence it ariseth, that these things, which other Sects have agreeable with our doctrine, cannot therefore be refelled, because they have borrowed them of us; but those things which are contrary to our doctrine are at the first on-set overthrown, because they are the inventions of men.

8 Sathan and wicked mens hatred thereof.

John 8.44.

8 *The hatred of Satan and his instruments exercised against this doctrine*: For certainly that doctrine is true and divine, which all the wicked, yea and Satan himselfe with joynt conspiracy despise, and endeavour to abolish: For, *Truth hatcheth hatred*; and, *The Divell is a liar from the beginning, and abode not in the truth*. But Satan and the world oppugne not, nor hate more eagerly any doctrine then the doctrine of the Church, because (forsooth) it accuseth them more sharply, and handleth them more rigorously; it oftner calleth their cavils into tryall, sifteth and discovereth their fallacies, and condemneth their Idols, and other vices, then any other Sect, which rather either tolerate and winke at, or patronize and defend them.

The

The world hateth me, because I testifie of it, that the workes thereof are euill. If ye were of the world, the world would love her owne. John 3. 19.
John 15. 19.

9 The marvellous protection, and wonderfull preservation of this doctrine against the furies of Sathan, and other enemies of the Church. For whereas no Religion is more dangerously at all times without intermission assailed by Tyrants and Heretikes, then this of the Church, and God notwithstanding hath hitherto wonderfully protected it against the cankered rancour and malice of enemies, and the very gares of Hell (insomuch as it alone hath persisted invincible; whereas other Religions, either not at all, or slenderly assailed, have speedily perished, and suddenly fallen to the ground) hence we conclude, that the doctrine of the Church is approved of God, cared for, and secured by him.

10 The punishments of the enemies. For without doubt, that Religion is allowed and advanced by God, whose adversaries God punisheth for oppugning and withstanding it. But histories both old and new have registred and recorded the dreadful and heaue punishments inflicted by God on them who resisted the doctrine of the Prophets and Apostles: Therefore God countenanceth and authoriseth that doctrine. Now, although the wicked sometimes flourish in this world, and the Church lieth trodden under foot, yet the end and event testifieth, yea and Scripture teacheth, that this is a worke of Gods providence, and no casualty or accident, neither is God therefore more pleased with them, or displeased with his Church. For the Church is alwaies preserved even amidst her persecutions, and is at length delivered; whereas the short felicity of Tyrants and wicked Imps hath a most dolefull and eternall destruction following it. Neither is thereby the force of this prooffe weakned, because that all the persecutors of the Church are not in tragical manner punished in this life, as were Antiochus, Herod, and the rest. For, whiles God doth take vengeance on most of them in this life, he doth sufficiently shew what hee would have to be thought of the rest of their complices; verily, that they are his enemies, whom, without they repent, he will plunge into eternall plagues, the beginning and feeling of the which is desperation, in which all the enemies of Christian Religion end their dayes; yea they who are not oppressed with any other calamities of this life. To conclude, that it may be manifest, that they are not only for other transgressions punished of God, God doth so often denounce in his word, that such shall be the ends of his enemies, and that for this very cause, because they go about to extinguish the people, and true worship of God. Yea, furthermore they are not a few, from whom, while they lie in torments, their conscience wresteth out this confession, that they have drawne these miseries upon themselves, by persecuting the godly: as from Antiochus Epiphanes, and Julian the Apostata. And since that all the adversaries of the Church in their calamities and death are destitute of comfort, it is manifest, that they suffer as the enemies of God; and therefore are far from true Religion. Now that which the wicked alone doe, there is no doubt but that is in the number of their sins, for which they suffer punishment. Wherefore the overthrowes of the enemies of the Church are no obscure testimony of the wrath of God against them, even as God himselfe saith of Pharaoh, *To the same purpose have I stirred thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.* 10 Punishment of the enemies of it.
2 Object. Not for this cause.
Ans. Yea, for this cause.
Exod. 9.
Rom. 9.

11 The testimony and constancy of Martyrs, who sealing this doctrine with their blood, do shew in the very midst of most exquisite torments, that they do so think indeed, as they taught, and are firmly perswaded in their hearts of the truth of that doctrine which they have professed; and that they draw that comfort out of it which they did preach unto others: to wit, that for Christs sake they are truly the sons of God, and that God careth for them in the houre and point of death. God therefore sustaining them by this lively comfort, thereby witnesseth, that he affecteth the doctrine of the Church, for which they suffer.

12 The true piety and holiness of those who wrote the holy Scriptures, and made open profession of the doctrine comprised therein. For that Religion is most sacred & divine, which maketh men holy and acceptable unto God. But the Patriarchs, Prophets, Apostles,

and others, who heretofore have, and now doe earnestly imbrace this doctrine, farre exceed men of other Religions in true vertue and integrity, as by the conference and comparifon will appeare. Wherefore it accordeth with reason, that the doctrine of the Church, rather then of any other Religion whatsoever, is true and divine.

13 Their plaine dealing in detecting vices.
14 The testimony of the holy Ghost.

13 *Their ingenuity and plaine dealing in opening faults committed either by them or theirs, whom the holy Ghost hath used in committing this doctrine to writing.*

14 *The testimony of the holy Ghost*, by whose inspiration the Scriptures were written; the testimony, I say, of the holy Ghost in the hearts of them which beleeve, that is to say, a full faith and firm perswasion that the holy Scripture is the word of God; that God, according unto the tenour of this Scripture, will be mercifull and good unto us; which faith there followeth joyfulness, resting on God, and calling on his name with assured hope of obtaining both other good things, which according to the prescript of this word we beg of him, and even eternall life it selfe. For this assent and assurance, this lively consolation of the godly, resteth neither on the testimony of man, nor any other creature, but it is the proper effect of the holy Ghost; which effect how it is enflamed and strengthened by the same spirit, through the doctrine of the Prophets and Apostles read, heard, and meditated, all the godly in a lively and certain feeling of their hearts have experience. By this testimony of the holy Ghost, all that are converted unto Christ, have the certainty of heavenly doctrine mainly confirmed, and surely sealed up in their hearts. And this argument, as it is proper unto the regenerate, so it forceth their hearts alone, not onely to credit the truth and authority of the holy Scripture, but also perswadeth them to give an absolute assent thereunto, and rest settled thereon. All the other testimonies before alledged, are common to those that are not converted unto Christ, whom they also convict, and stop the mouths of them that contradict this doctrine. But of themselves, they neither perswade nor move the mind to assent, without the inward testimony of the holy Ghost. But the Spirit of God, when he once breedeth this most assured perswasion in our minds, that the doctrine which is contained in the holy Bible, is of a truth the will of God, and worketh that comfort and change of our minds and hearts, which is promised and taught in this book; by our experience and feeling it is so confirmed, that while this remaineth within us, though all Angels and men should say contrary, yet we would beleeve this to be the voice of God: but if that remaine not, or be not in us, though all should say it, yet we would not beleeve it. Neither doth not the Spirit therefore establish the authority of the Scripture, because *we are to examine what the Spirit speaketh within us by the rule of the Scripture*: for, before that this is done of us, the Spirit himselfe declareth unto us, that the Scripture is the word of God, and inspired by him; and that he will teach us nothing in our hearts, which is not agreeable unto that testimony before set down of him in the Scripture. And if this be not first most certainly perswaded us of the Spirit himselfe, we will never re-call our opinions of God and his worship to the Scripture, as the only rule to try them by. Now then after it is declared unto us by divine inspiration, that the Scripture is a sufficient witness of that divine revelation in our hearts, then at length do we find our selves to be confirmed, by the mutuall testimony of the same Spirit, in the Scripture and in our hearts, and we beleeve the Scripture affirming of it selfe, *That it was delivered by divine inspiration to the holy men of God.*

Object. The Scripture beareth witness of the Spirit; therefore the Spirit not of it.
Answer.

2 Tim. 3.
2 Pet. 1.

6 *For what cause no doctrine besides the holy Scripture is to be received in the Church.*

The Scripture is of God: therefore the rule of faith.

Whereas it appeareth unto us, that it is the word of God, which the Prophets and Apostles have left in writing: there is no man which doth not see, that the Scripture must be the rule & square, by which all things, which are taught & done in the Church, must be tried. Now all things, of which there useth to rise questions in the Christian Church, do appertain either unto doctrine, or unto discipline and ceremonies. That the word of God ought to be the rule unto both sorts, it is out of doubt. But in this place we speak of the doctrine of the Church, which consisteth in the sentences

rences and decrees, which we are bound by the commandment of God to beleeve or obey; and therefore they cannot be changed by the authority of any creature, and they are become obnoxious unto the wrath of God, whosoever submit not themselves in faith and obedience unto them. To these decrees and precepts the Papists adde many sentences, which not only are no where delivered in Scripture, but are repugnant unto it; and they contend, *That the Church or the Bishops have authority of decreeing, yea, contrary and besides the Scripture, what the Church must beleeve or doe: and that mens consciences are bound by those decrees, no lesse then by the words of the holy Scripture, to beleeve or obey.* Contrariwise, we beleeve and confesse, *That no doctrine is to be proposed unto the Church, not only if it be repugnant unto the holy Scripture; but if it be not contained in it.* And whatsoever either is not by the expresse testimony of the holy Scripture delivered, or doth not consequently follow out of the words of the Scripture rightly understood that we hold, may be without hurt of conscience beleeved or not beleeved changed, abrogated, and omitted. For, we must ever hold a necessary difference between the bookes of the Prophets and Apostles, and the writings and doctrine of others in the Church. 1. That the Scripture onely neither hath, nor can have any error in any matter; other teachers both may erre, and oftentimes also doe erre, when they depart from the written word of God. Againe, that the Scriptures are beleeved on their own word, because we know that God speaketh with us in them; others have credit, not because themselves say so, but because the Scripture witnesseth so, neither a whit more then they can prove by the Scripture. Wherefore we do not reject others doctrine and labours in the Church; but only setting them in their owne place, we submit them unto the rule of Gods word. This doctrine first is delivered of God himselfe, and that not in one place only of the Scripture: as, *You shall not adde unto the word which I spake unto you, neither shall you take away from it.* And, *I protest unto every man that heareth the words of the prophecie of this booke, if any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke.* And if any man shall diminish of the words, &c. Neither only by these words is forbidden, that no false things, and openly repugnant to the written word, be added to the doctrine of the Church, but also that no uncertaine things, or things not appertaining unto it, be mingled therewith. For, it is not in the power of any creature to pronounce what we are to thinke of God and his will: but this is onely to be learned out of that which is disclosed in his word. And therefore the men of Beræa are commended, *Who searched the Scriptures daily, whether those things were so.*

The difference of the Scripture and of other mens opinions, 1 The Scripture only is of it selfe to be beleeved, & the rule of faith.

Deut. 4. Revel. 22.

2 Faith is grounded only on the Word.

Secondly faith, which is spoken of in the Church, is a part of divine worship; that is, the sure assent by which we embrace every word of God delivered unto us, because it is impossible for us to be deceived by it, if we understand it aright. Further also, that it may breed in us a true worshipping of God, and comfort of our soules, it must stand sure and immoveable against temptations: But there is no certain doctrine concerning God and Religion, besides that which is knowne to be revealed in his word. We may not therefore give the honour which is due unto God, unto men; neither may we go from certaine things to uncertaine, but cleave only to the word of God in the doctrine concerning Religion: and therefore humane decrees must not be accounted amongst those which we are to embrace by faith: *Faith cometh by hearing, hearing by the word of God, &c.*

3 Things necessary to be beleeved or done, are part of divine worship. But things not prescribed, are no part of divine worship: Therefore they are not necessary. I sa. 29. Math. 15.

Thirdly, for so much as the worship of God is a worke commanded of God, performed by faith, to this end principally, that God may be honoured; it is manifest, that to beleeve and doe those things which cannot be denied or omitted without offending of God, is the worship of God: and contrariwise, that God cannot be worshipped, but by the prescript of his will, both the consciences of all men, and God himselfe in his holy word doth testifie: as, *In vain doe they worship me, who teach the doctrines and commandments of men.* It is as wicked therefore to number those things which are not expresse in the word of God, amongst those which are necessary to be beleeved and done in matters of Religion; as it is unlawfull for any creature to thrust upon God that worship which himselfe never required.

C 3

Fourthly,

4-The Scripture
is sufficient.

John 15.

Acts 12.

2 Tim. 3.

5-Other Doctors
may erre, the
Prophets and A-
postles cannot ;
therefore they
are tied to these.

Ephes. 3.

1 Cor. 3.

The consent of
Fathers in this
point.

Basil. ferm. de
confess. fidel.

Agust. Epist. 3.

Epist. 112.

Objections of the
Papists.
1-Object. The
Scripture doth
not remaine per-
fect.

Numb. 37.

Joshua 10.

2 Kin. 14. 29.

Jude 9. & 14.

1 Cor. 5.

Ephes. 3.

John 11. 25.

Fourthly, there cannot be any thing added of men unto this doctrine without great injury and contumely done unto the holy Scripture. For if other things, besides these that are written, are necessary to the perfection of true Religion; then doth not the Scripture shew the perfect manner of worshipping God, and of attaining to salvation; which fighteth with the plain words of Scripture, which affirme, that God hath opened unto us in his Word as much as he would have us know in this life concerning his will towards us: as Christ saith, *All things which I have heard of my Father, I have made known unto you.* And Paul, *I have kept nothing back, but have shewed you all the counsell of God.* And, *Knowing that thou hast knowne the holy Scriptures from a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.* For the whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness.

Fifthly, we are to consider the degrees of them who teach in the Church: For therefore is the authority of the Prophets and Apostles far higher then of other Ministers of the Church, because God called them immediately to declare his will unto other men, and adorned them with testimonies of miracles, and other things, by which he witnessed, that he did so lighten and guide their minds with his Spirit, that hee suffered them to erre in no one point of doctrine: our Ministers are called by men, and may erre, and doe erre, when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paul saith, *That the Church is builded upon the foundation of the Prophets and Apostles.* And, *That hee had laid the foundation, and other then that could no man lay: others build upon it gold, silver, precious stones, wood, hay, stubble.* Now it is manifest that they who may erre, ought to be tied unto their doctrine who are warranted by the testimonies of God that they cannot erre. Wherefore all other teachers in the Church must not bring any new point of doctrine, but onely proponnd and expound those things unto the Church, which are delivered by the Prophets and Apostles. For these causes therefore doth the whole ancient Church with great consent submit it selfe unto the rule of the sacred Scriptures, whose authority yet ought of right to be greater then these mens; who both in words and deeds fight against this opinion. Basil saith, *That it is a falling from the faith, and a fault of pride, either not to admit those things which are written in the holy Scriptures, or to adde anything unto them.* And Augustine, *For neither ought wee to account of every ones discourses (though they be catholike and worthy men) as of the Canonically Scriptures, that it may not be lawfull for us, without impairing the reverence, which we owe to those men, so dislike and refuse anything in their writings, if peradventure wee shall find that they have thought otherwise then the Scripture hath, as it is by Gods assistance understood either of others, or of our selves.* And, *If ought be confirmed by the plain authority of the divine Scriptures, of those which are called in the Church Canonically, wee must without any doubting beleeve it: as for other testimonies, by which any thing is moved to be beleaved, thou mayest chuse whether thou wilt beleeve them or no.*

But against these testimonies of the Scriptures and the ancient Church, the adversaries of the truth contend, that besides the doctrine which is comprised in the holy Bible, other decrees also, made by the authority of the Church, are no lesse unchangeable, and necessary to salvation, then the Oracles Prophetically and Apostolically. And, that they may not without some shew and pretence take upon them this authority of decreeing what they list, besides and contrary unto the Scripture; they alledge places of Scripture, in which some writings of the Prophets and Apostles are mentioned, which are not come to our hands: as, *The booke of the wars of the Lord, The booke of the just, The booke of the Chronicles of the Kings of Judah, The prophetic of Enoch, and the story of the body of Moses.* And lastly, the Apostle Paul maketh mention of his Epistles, which now the Church hath not. Hence therefore these men will conclude, *That the doctrine of the sacred Scripture is maimed, and that therefore the defect hereof must be supplied by the Church.* But first of all, concerning the holy Scripture we are to know, that so much thereof hath been preserved of God for us, as was necessary and profitable for the doctrine and consolation of the Church. Furthermore, concerning points of Religion, though some holy books are wanting; as those Epistles of Paul, yet it is manifest, that

that all necessary doctrine is contained in those which are extant.

They alledge, That many things were delivered by word of mouth, both before there were any Scriptures, and afterward also by Christ and the Apostles, as John 16.12. 1 Corinth 11.34. 2 Thessal. 2.15. and elsewhere. But those things which they delivered by word of mouth, are the selfe same which they put in writing, except some matters of ceremonies, as Act. 15.20. 1 Cor. 11.34. which maketh not for the adversaries, whose traditions most of them repugne the Scriptures.

They alledge farther the practice and examples of the Apostles, as if they did make any ordinances or lawes either besides, or against the Scripture: as when Paul ordaineth many things of chusing Bishops and Deacons, of widowers, of women, to be covered, and to containe themselves in silence, of not divorcing the husband, if he be an Infidell, of controversies between Christians. But these men remember not, that their authority is not equall unto the Apostles authority: neither consider they, that there is nothing in all these things appointed of Paul, which is not agreeable to the rest of the Word of God contained in writing, and that many of those things which they alledge, are comprehended in the commandements of the Decalogue. More trifling is it, that they say the forme of Baptisme appointed by Christ, was changed by the Apostles, because it is read Act. 28.19. that they baptised in the Name of Jesus Christ. For in those places not the forme of Baptisme, but the use is declared: that is, that men were baptised for to testifie that they did belong to Christ. Neither yet by the example of the Apostles, who interdicted the Churches things offered to Idols, bloud, and that which was strangled: is it lawfull for Connests and Bishops to make decrees and lawes to tie mens consciences. For, first, here againe there must needs be retained a difference between the Apostles, by whom God opened his will unto men (whereupon they also say, *It seemeth good to the holy Ghost and to us*) and other Ministers of the Church, who are tied unto the Apostles doctrine. Further, as concerning this decree of the Apostles, they decreed nothing else then what the rule of Charity commandeth, which at all times would have, that in things indifferent, men should deale without offence. Now if they urge, that these ordinances are called necessary; yet it doth not thereupon follow, that the traditions of Bishops are necessary, especially such as are the Bishops of Rome. Then, that necessity, whereof the Apostles spake, was neither to last continually, neither did it bind consciences for feare of the wrath of God, if these things were not observed: but it lasted but for a little, for their infirmity, who were converted from Iudaisme to Christ, or were to be converted, as Paul doth at large reach.

To these they adde the examples of the Church, whom they say even from the Apostles to these very times to have beleevd and observed some things, not onely not delivered in the Scripture, but contrary to the Scripture. They bring forth the selfe same decree of Jerusalem, concerning things offered to Idols, and bloud: which being made of the Apostles, and expressly set downe in the Scripture, was yet abolished by the Church. But it hath been already said, that that constitution was made, not that it should last for ever, but for a time, for a certaine cause, even for the infirmity of the Church, which was gathered from among the Jewes: and after that cause ceased, that ordinance taketh place no longer. Neither yet did it at that time fetter mens consciences, as if the worshipping or offending of God did lye in it: wherefore the abrogating of it is not contrary, but doth very well agree with it. To these also they reckon the observing of the Lords day. We truly as we doe beleve this to be an Apostolike tradition, and perceive it to be profitable, and a farre other manner of one then for the most part they are which they would faine thrust upon us under the Apostles name; so we doe not put any worship of God to consist in this thing, but know it to be left arbitrary unto the Church. Even as it is said, *Let no man condemne you in respect of a holy day*. But they affirme also, that some things not written are beleevd, which yet to call to question, wee our selves confesse to be unlawfull: as, That Infants are to be baptised, That Christ descended into Hell, That the Sonne of God is consubstantiall unto the eternall Father. But they are too impudent, if they take unto themselves a licence of hatching new opinions, because the Church for

3 Object.
Some things delivered by word of mouth.

Answer.
1. That the Apostles have decreed against and before the Scriptures.

2. That the Apostles have decreed against and before the Scriptures.

3. Timothy.

1 Cor. 11.

1 Cor. 14.

1 Cor. 9.

1 Cor. 6.

Answer.

1 Cor. 10.

4 Object.
Precedent examples.

1

2

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Coloss. 1.

to

to expound the meaning of the Scripture, useth somewhere words which are not extant in the Scripture. But impious are they and blasphemous, if they say the doctrine it selfe which the Church professeth in these words, is not extant in the Scripture.

5 Object. The holy Ghost to teach the Church, therefore not the Scripture.

John 14. 26, and 16. 13.

1. 2.

Jerem. 31. 1 Cor. 3. 3.

Phil. 3. 15.

6 The Church doth not erre. March 18. 19.

Matthew 28. 20. 1 John 2. 20, 27.

1 Answer. The true Church. March. 13. Marke 4. Luke 8.

2 Answer. Universally.

They say also, that the holy Ghost is promised the Church, that it may teach those things which are not delivered in the Scriptures: as, But the Comforter, which is the holy Ghost, whom the Father shall send in my name, hee shall teach you all things. And, When the Spirit of truth shall come, hee shall lead you into all truth. But here they maliciously omit that which is added; And shall bring all things to your remembrance, which I have told you. Again, Hee shall beare witness of mee. Again, Hee shall reprove the world of sinne, of righteousness, and of judgement. Again, He shall glorifie mee, for he shall receive of mine, and shall shew it unto you. For out of these it is manifest, that the holy Ghost should speak nothing, but that which was written in the Gospel, and Christ himselfe had before time taught his Disciples: so farre is it that he should bring any thing contrary to them. For neither can he dissent from Christ, nor from himself. So also, when they alledge that, I will put my law in their inward parts, and in their hearts I will write it: And, Tce are the Epistle of Christ, written not with inke, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart; they do not mark that the Spirit cannot speak in mens hearts contrary unto these things which be revealed in the Scripture: neither would God write any other law in mens hearts, but that which is already revealed and written; and that therefore the Apostle Paul opposeth not the matter written, but the manner of writing in tables and hearts one against another; because that the same was written in both: but there with inke, and here with the Spirit of God. It hath lesse colour, which they go about to build out of that place; If you be otherwise minded, God shall reveale even the same unto you. If therefore, say they, the Church thinke any thing different from the written word, that proceedeth from the holy Ghost. For the Apostle comforteth and confirmeth the godly, that albeit they did not understand somewhat of that which there hee had written, or were of any other judgement in it: yet that hereafter they should be taught it of God, and should know those things to be true which he had written. When as therefore it is denied that the holy Ghost reveales any thing diverse from that which is written, the rule and mastership of the Spirit in the Church is not taken away, but the same Spirit is matched with himselfe, that is, with the rule of the Scripture, lest those things should be thrust upon us under his name, which are not his.

Further, they make their boast that the Church cannot erre: and that therefore the decrees of the Church are of equall authority with the holy Scripture, because the Church is ruled by the same spirit, by which the Scripture is inspired; even as it is promised, If two of you shall agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them. And, I am with you alway unto the end of the world. So, Tce have an ointment from him that is holy, and ye know all things: Likewise, The anointing which ye received of him, dwelleth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him. But first of all wee know, that it is the true Church onely which erreth not, and is ruled by the holy Spirit, which is gathered in the name of Christ, that is, which heareth and followeth the voice of the Sonne of God. And therefore these things doe nothing appertaine to a wicked multitude, which openly maintaineth doctrine contrary to the Gospel, though it never so much vaunt of the Churches name, yea and beareth sway and rule in the Church, according to that which is said; To him that hath shall be given: but from him that hath not, even that which hee seemeth to have shall be taken away. So did the Pharisees and Sadducees among the Israelites erre, not knowing the Scriptures; neither were they the true Church, though they seised upon the name and place of it. 2. The true Church indeed erreth not universally: For alwaies the light of the truth, especially concerning the foundation of doctrine,

ctrine, is preserved in some mens mindes : whereupon the Church is called *the pillar and ground of truth*. But yet nevertheless, some of the godly oftentimes fall into errors through ignorance and infirmity: yet so, that they hold the foundation, neither do they defend their erroneous opinions contrary to their conscience, and at length they forsake them, even as it is said, *If any man build upon this foundation, gold, silver, &c.* And, *If ye be otherwise minded, God shall reveal even the same unto you.* Last of all, *There is given unto every man grace, according to the measure of the gift of Christ.* And, *The Spirit distributeth to every man severally as hee will.* The Apostles before they had received the holy Ghost at Whitsontide, were the lively members of the Church; yet erred they concerning the kingdome and office of the Messias. There were of the Chiliafts opinion, great men in the Church as Pappas, Irenaeus, Apollinarius, Tertullian, Victorinus, Lactantius, Methodius, Martyr: And therefore, although the Church erre not universally, yet oftentimes some of her members erre, when as they swerve from the word: which God suffereth not seldom to happen unto them, for to keep us, being warned of our weaknesse and blindness, in modesty, and his true feare, and in daily invoking of him; and withall, to teach us, that the truth of doctrine is not to be measured by the title of the Church, but by the word delivered of him by the hands of the Prophets and Apostles: as it is said, *Thy word, O Lord, is a lantern unto my feet, and a light unto my paths.* Likewise, *Keep that which is committed unto thee, and avoid profane and vain babblings.*

This ground being once laid, that, so farre forth the Church erreth not, as it doth not swerve from the written word of God, it is easie to answer to that which they make shew of to the contrary, That the Church is ruled by Bishops, and therefore must obey them; as it is said, *Take heed unto all the flocke, whereof the holy Ghost hath made you overseers, to governe the Church of God.* And, *If hee refuse to heare the Church, let him be unto thee as an Heathen man, and a Publican.* Hee that heareth you heareth mee: and hee that despiseth you despiseth me. And, *Obey those who bear rule over you:* For both they must rule, and the Church must obey them, according unto the precepts of Gods word, as it is said, *If any man preach any other doctrine, let him be accursed.* Whatsoever therefore the Ministers propound of the word of God unto the Church, we must of necessity obey it; that which the Lord teacheth when hee saith, *The Scribes and Pharisees sit in Moses chaire:* All therefore whatsoever they bid you observe, that observe and doe: For they sit in Moses chaire, who teach Moses doctrine in the Church. If also they ordaine any things indifferent, and of a middle sort, which are profitable, these also are observed for maintaining of order and avoiding of offence. But if they require us to beleieve or observe things repugnant to the word of God, or things that are in their owne nature indifferent, with putting an opinion of necessity in them, and of worshipping of God, they sit no longer in Moses chaire, but in the chaire of scorner, and of them it is said, *The sheepe heard them not.* Likewise, *In the latter times some shall depart from the faith, and shall give heed unto the spirits of error.* And that the decrees of the Bishops also are not to be received among the precepts and decrees of the Church, is confirmed by the example of the civill Magistrate, whose just and good lawes binde the consciences of the subjects. For the dissimilitude of the examples consisteth in that, that God himselfe by expresse word hath decreed a necessity of obedience to the Lawes and Commandments of the civill Magistrate, which are not repugnant unto his Law: but hath given a liberty of conscience in traditions of the Church: so that hee pronounceth himselfe to be angry with him, who obeyeth not civill Magistrates, as long as they command nothing repugnant to his Lawes: but not with them, which without offence do contrary to the constitutions of Bishops. For of the Magistrate is said, *Wee must obey him for conscience sake.* But of things indifferent in the Church; *Let no man condemne you in meat or drink, or in respect of a holy day.* Likewise, *Stand fast in the liberty where-with Christ hath made us free.*

Now, if againe they reply, that the office of Bishops is above the civill power, and therefore hath greater force than that, to binde men to obey: first, wee grant, that more obedience is due unto the superiour power then to the inferiour, as long as it commandeth nothing

1 Corinth. 3.
Ephes. 4.
1 Corinth. 12.
Philip. 3.15.

Psalme 119.
1 Tim. 6.30.

7 Object. The Church ought to obey Bishops by the commandment of God.
Acts 20.28.
Matthew 18.7.
Luke 10.16.
Heb. 13.17.

Galatians 1.9.
Answer.
Necessity in those things which belong to the Ministry: freely in traditions.
Mat. 23.2.

John 10.8.
1 Tim. 4.1.

1 Instance.
The Magistrate doth binde the conscience, therefore Bishops.

Rom. 13.5.
Col. 3.16.
Galat. 5.1.

2 Instance.
The higher power doth more binde.
1 Answer.

nothing contrary to Gods word. As long therefore as the Ministers propound the word of God unto the Church, and for avoiding of offence command such things to be observed, as appertain to decency and order, they do not now offend against them, but against God, whosoever obey them not. But if they require their lawes concerning things different to be observed, with putting an opinion of necessity in them, and of the worship of God, and doe make them necessary, when there is no danger of offence to ensue; because this charge is contrary to the word of God, no obedience is due unto it. Further, we confesse that greater obedience is due unto the superior power in those things, in which it is superior, that is, in which God would have other powers to obey it: But the Ministeriall power is superior unto the Civill in those things, in which it is superior; that is, which are of God delivered, commanded, and committed unto the Ministers, that by them they may be declared unto the Church. But, In matters indifferent, concerning which nothing is either commanded or forbidden of God, the civill power is superior, by reason of the authority, which God in these matters hath given unto the civill Magistrate, and not to the Ministers of the Church.

8 Object. Fathers and Councils are cited.

Answer.

2. Uses of the testimonies of Fathers in points of doctrine.

But against this they returne againe, That wee also doe alledge the testimonies of Councils and Fathers in confirming the doctrine of the Church: which were but in vaine for us to doe, if their sentences had not the force and authority of Ecclesiasticall doctrine. But we never bring nor receive the testimonies of the ancient Church with that mind, as if, without the authority of the holy Scripture, they were sufficient for confirmation of any points of doctrine. Neither yet is there regard had of them in vaine. For, 1. They which are rightly minded, after they are instructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a testimony of lower degree. 2. They which attribute more authority unto them then they should, or abuse their sayings against the truth, are very well refuted by the testimony of them, whom they have made their Judges.

9 Object. Traditions are order. 1 Cor. 14.

Answer. Of meeke particulars there is no concluding. A double liberty of the Church in matters of order. 1. To appoint it. 2. To keep or not to keep it, being appointed, so it be without offence.

1 Cor. 14. 40. Galat. 5. 1. Col. 3. 16.

Also they say, That order and decency in the Church is necessary by the commandement of God, according as it is said, Let all things be done comely, and in order: For God is not the author of confusion. Now the order and discipline of the Church doth a great part consist in traditions Ecclesiasticall: wherefore they conclude, that by the violating of these, mens consciences are wounded, and God offended. But as God commandeth some order to be appointed and kept in the Church, so hath he given a double liberty in it unto his Church: 1. That it be arbitrary for the Church to appoint, as may be most commodious for it, what order shall be in every place, and at every time observed: 2. That also after any thing is certainly ordained, it may be kept, or not kept, without hurt of conscience, both of the whole Church, and of every one of the godly, if there be no danger of offence. For it is necessary, that ever a difference be put betwixt the commandements of God (by the observing whereof God is worshipped, and offended by the breaking of them) and those things which God hath left to men to appoint, neither is worshipped or offended, as himselfe pronounceth, either by the altering, or omitting of them, so long as there is no cause, or danger of offence. And the same Apostle, who commandeth all things to be done comely and in order, willet us to stand fast in the liberty wherewith Christ hath made us free, and that we should be condemned of no man in meat or drinke, or in respect of a holy-day. Wherefore, not they, who without contempt of divine things, or wantonnesse, or danger of offence, doe something otherwise in these things then is appointed; but they rather offend against the commandement of God, concerning keeping order, who either would have no order in the Church, or trouble that which is well appointed.

10 Object. Obscure things do not suffice without interpretation. 1 Pet. 3. 16.

These men find fault also with the obscurity of the holy Scripture, which they prove both by examples of hard places of Scripture, and also out of Peter, where it is said, That there are some things hard to be understood in the Epistles of Paul. And therefore, sith that things darkly spoken, without they be expounded, cannot suffice to perfect and wholesome doctrine, they urge, that the interpretation of the Church also is necessary to be received with the Scripture. But here above all things, they injure the holy

holy Ghost, ascribing darknesse and obscurity unto him, who of purpose endeavoured to apply himself in simplicity of speech to the capacity of the common people, and the rudest. For those things which appertain to the ground of doctrine, which is necessary to be known of all, as are the articles of our Beliefe, and the ten Commandements; they are so plainly recited, so often repeated, so plentifully expounded in the Scriptures, that they are open and easie to any, but to him who will not learne: even as the 119. Psalme teacheth, *where the word of the Lord is called a lantern to our feet, and a light to our pathes.* Again, the entrance into thy word sheweth light, and giveth understanding to the simple. The word of the Prophet is called a light shining in a darke place. *To which ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your heart.* And Solomon affirmeth, *that hee writeth to give the simple sharpnesse of wit; and to the child, knowledge and discretion.* Again, *that wisdom cryeth without, and uttereth her voice in the streets.* Paul also saith, *that Christ sent him to preach the Gospel, not with wisdom of words, lest the crosse of Christ should be made of none effect.* The ground therefore and summe of doctrine is not obscure, except it be unto the reprobates, who contemne the truth, or stubbornly reject it: as the Apostle saith, *If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded their mindes, that is, of the Infidels, that the light of the glorious Gospel of Christ should not shine unto them.* All the day long have I stretched forth my hands to a disobedient and gain-saying people. The words of his mouth are iniquity and deceit: hee hath left off to understand and to doe good. I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise men, and men of understanding, and hast opened them unto babes. Now if they reply againe, that divine matters are hard and obscure to all men, as it is said, *The naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can hee know them, because they are spiritually discerned, they should have called to mind,* 1. *That this ignorance and hardnesse riseth not of the obscurity of the Scripture, but of the blindness of mans minde:* 2. *That the obscurity (sith in very deed it is not in the Scripture, but seemeth to be the fault of our nature) doth not alwaies remaine in those, who are regenerate, but is removed from them by the illumination of the holy Spirit, according to those sayings; It is given unto you to know the secrets of the kingdome of God, but to others in parables, that when they see, they should not see: and when they heare, they should not understand. Untill this day, when Moses is read, the vail is laid over their hearts: Nevertheless when their hearts shall be turned unto the Lord, the vail shall be taken away.* From this very place may wee easily refute that which they object: *That wee our selves, in that we say the Scripture hath not been understood for these many ages in the Popish Church, doe confesse the obscurity of it.* For the ignorance which hath bin from the beginning of the world, and shall be to the end in the adversaries of the truth, is not to be imputed to the obscurity of the Scriptures, but their owne perversenesse, who have not a desire to know and embrace the truth: as Paul saith, *Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusions, that they shall beleve lies.*

Whereas therefore it appeareth, that the ground and summe of doctrine is not obscure; yet wee confesse that some places of Scripture are more dark and difficult than others: But, 1. They are such, that although they were not understood, yet the ground may both stand and be understood. 2. The interpretation of these places dependeth not on the authority of men, but the exposition of them is to be sought by conference of other places of Scripture more clear. 3. If we cannot finde it, yet left we should affirme any uncertaine thing concerning divine matters, our conscience not satisfying us in it; we must suspend our judgment, untill God shall open unto us some certaine meaning: and in the mean season, we are to hold those with thankfull mindes, in which God hath left no place of doubting for us. But when we answer thus unto our adversaries, they rise againe upon us out of those things which we grant them: For because we confesse that some places of Scripture are harder to be understood than others, because of the dulnesse and slownesse of mans minde

Answer:
The Minor is
false, if they re-
spect the ground.

1 Pet. 1. 23.

Prov. 1. 4, 20.

1 Corin. 1. 17.

1 Instance.
The ground of
doctrine is un-
knowne to many.
Answer. Yea to the
reprobate.

1 Cor. 4. 3.

1sa. 65. 2.

Rom. 10. 11.

Psalm 138. 3.

Matt. 11. 25.

1 Instance.

Divine matters are
obscure unto all
men.

1 Cor. 2. 14.

Answer. Not of
themselves, but
through our natu-
rall blindness,
which in the rege-
nerate is cleared
by Gods spirit.
Luke 8. 10.

1 Cor. 3. 15.

1 Instance.

The Scripture is
long time not
knowne.
Answer.

2 Thes. 2. 10, 11.

4 Instance.

Many places
obscure.
Answer.

1.

2.

3.

1 Instance.

Of the necessity
of interpretation
Acts 1.13.

Ans. 1. It is necessary as a help and instrument, not as if it were impossible to know the truth without it.

Ans. 2. Though interpreting be necessary, yet so that it must not be a depraving of Scripture.

3 Points to be observed in interpreting Scripture.

2 Tim. 3.15.
Titus 1.9.

Lib. a. cont. heret.

6 Instance.
Concerning the
deciding of a controversy
about the text and meaning
thereof.

minde in learning divine matters, neither those things which are most cleare, are understood of the people, as the Eunuch of Queen Candaces doth complain: and that the Ministry it selfe was therefore ordained of God in the Church, for that it seemed good unto the holy Ghost to add for our instruction an exposition of the Scripture: which is done by the voice of the Church. To be short, because our selves in writing and teaching doe expound the Scripture, and do exhort all men to the reading and hearing the exposition thereof: out of these they conclude, that besides the reading of the Scripture, the interpretation of the Church is necessary: and that therefore what the Church doth pronounce of the meaning of the Scripture, that is without controversy to be received. But wee confesse, 1. That the interpretation of Scripture is necessary in the Church; not for that, without this, to come to the knowledge of heavenly doctrine is simply impossible (whereas both God is able, when it pleaseth him, to instruct his, even without the Scripture it self, much more then without the exposition of his Ministers: and the godly learn many things out of Scripture without interpreters: and of the contrary side, except the eyes of our minds be opened by the grace of his holy Spirit, heavenly doctrine seemeth alwaies alike obscure unto us, whether it be expounded by the word of the Scripture, or of the Church) but for that it pleased God to appoint this ordinary way of instructing us, and himself hath commanded the maintainance and use of his Ministry in the Church, that it should be an instrument, which the holy Ghost might most freely use for our salvation.

2. Although interpretation of Scripture be necessary, yet this is so farre from granting any license to the Ministers to bring new ordinances into the Church, that nothing doth more tie them to this doctrine alone, comprehended in the Scripture, then this very function of expounding the Scripture. For to interpret another mans words, is not to faigne at our pleasure a meaning, either divers from them, or repugnant unto them: but to render the same meaning and sentence, either in more words, or in more plaine words, or, at least in such as may be more fit for their capacity, whom we teach; and withall, when there is need, to shew, that this is the minde of the author, which we affirme to be. Now such an interpretation of Scripture is made by this meane: 1. That the phrase be considered, and the proper sense of the words found out. 2. That the order and coherence of the parts of the doctrine contained in the text of the Scripture be declared. 3. That the doctrine be applied to the use of the Church, which it hath in confirming true opinions, or refuting errors, in knowing of God and our selves, in exhorting, in comforting, and in directing of our life: as Paul commandeth, *Study to divide the word of truth aright.* And, *A Bishop must hold fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it.* And wisely did Epiphanius advise, *Not all words of Scripture have need to be allegorized, or construed according to a strange sense, but they must be understood as they are: and further, they require meditation and sense for the understanding of the drift and purpose of every argument.* That is, All places of Scripture are not to be transformed into allegories: but we must seek out the proper sense of the words, by meditation and sense; that is, using the rules of Art, and having a regard of the propriety of tongues, and our own experience, by which we know the nature of those things, which are signified by words commonly used in the Church.

But here is cast in another difficulty, for that in controversies concerning the text, and the meaning thereof, such a Judge is required, whose authority and testimony may suffice for determining the meaning of the text. For when both parties, say they, who strive about the meaning, pleadeth each of them that his interpretation is true; except judgement be given of such a Judge, from whom it may not be lawfull to make any appeal, the contention will never be decided, and wee shall still remaine doubtfull of the sense of the Scripture. Furthermore, this judgement must needs belong to the Church: for in the Church alone wee are to seek for an examining and determining of controversies concerning Religion. What the Church therefore doth pronounce in these matters, wee must of necessity rest upon that, as the assured meaning of the Scripture. And hereof they say it is manifest, that the decrees of the Church are of no lesse authority then the expresse sentence

sence of Scripture. But we, as we willingly grant, that the controversies of the Church must be at length determined, and that according to the sentence of that Judge of whom we may be certainly assured, that we cannot be deceived: so we acknowledge this Judge to be not the Church, but the holy Ghost himselfe, speaking unto us in the Scripture, and declaring his owne words. For he is the supreme Judge, whose judgment the Church onely demandeth, declareth, and signifieth: he cannot be deceived, whereas all men are subject to the danger of error: in a word, hee being the author of the Scripture, is the best and surest interpreter of his owne words. And therefore the Scripture it self in all doubts recalleth us, and bindeth us unto it self: *We have a most sure word of the Prophets, to which ye do well that ye take heed, as unto a light that shineth in a dark place: Search the Scriptures: To the Law and to the Testimony: If they speak not according to this word, it is because there is no light in them:* For although the holy Ghost speaketh also by the Church, yet because shee doth not alwaies speake the words of the holy Ghost, she cannot be the supreme and chiefe Judge of controversies in Religion: For this Judge must be such a one, whose sentence may by no meanes be called in question. But we have none such besides the word of God registered in the Scriptures. Neither do we at all take away the deciding of controversies, when we make Scripture Judge of meaning of the Scripture. For although contentious persons alwaies seek sophismes, by which they may delude and shift off the testimonies of Scripture; yet do they this against their conscience: and the lovers of the truth require no other interpreter of the Scripture, but the Scripture; and do acknowledge and confesse themselves to be plentifully satisfied by it.

Ans. Not the Church, but holy Ghost, is Judge of the word.

2 Pet. 1. 19. John 5. 39. 112. 113.

The Church doth not alwaies speak the words of the holy Ghost.

Deciding of controversies is not taken away.

For whereas unto men also it is granted, to be themselves the best interpreters of their owne words: how much more ought this honour to be yeilded unto the holy Scripture? wherefore, if controversies be moved concerning the meaning of some place in the Scripture, we ought much more to do that here, which we would doe in other writings.

6 Waies how to decide doubtful places.

1. To consider and respect the analogy of faith, that is, to receive no exposition which is against the ground of doctrine, that is, against any article of Faith, or commandment of the Decalogue, or against any plaine testimony of Scripture: Even as Paul admonisheth, forbidding to build wood, hay, stubble, upon the foundation. 2. To weigh the things that go before, and follow after that place which is in question, that so not onely nothing contrary to these may be feigned on it, but also that they may be set for the meaning of it, which these require: For, these either not being observed, or being dissembled, the meaning of the Scripture is not seldome depraved. So those words of the Psalme, *Hee shall give his Angels charge over thee, that they shall beare thee in their hands, that thou hurt not thy foot against a stone:* the Divell, tempting Christ, interpreteth them, as if they served to maintaine over-rash and curious attempts; when yet that which is added (*In all thy waies*) doth shew, that they are to be understood of men doing those things that are proper unto their calling. 3. To search every where in the Scripture, whether there be extant any place, where it stands for confessed, or is manifest, or may be shewed, that the same doctrine in other words is delivered touching the same matter, which is contained in that place which is in controversy: For if the meaning of the clearer and undoubted place, be manifested unto us, we shall also be assured of the place which is doubted of, because in both places the same is taught: As when it is said, *We conclude that a man is justified by faith without the works of the Law:* that in this place, to be justified by faith, is not to please God for the worthinesse of faith, but for the merit of Christ apprehended by faith, and that the workes of the Law signifie not the ceremonies onely, but the whole obedience of the Law, chiefly the morall; other places do teach us, which in more and clearer words delivered the same doctrine concerning the justification of man before God: as in the same chapter, *By the works of the law shall no flesh be justified in his sight: for by the law cometh the knowledge of sinne:* But now is the righteousness of God made manifest without the law, having witness of the law and of the Prophets: The righteousness of God by the faith of Jesus Christ unto all and upon all that beleever; for there is no difference: For all have sinned and are deprived of the glory of God: and are justified freely by his grace, through the redemption that is in Christ Jesus. 4. To conserre places of Scripture, where though

1 The analogy of faith.

1 Cor. 3. 12. 2 Examining of Antecedents and Consequents.

Psal. 91. 11.

3 Referring to places which teach the same more clearly.

Rom. 3. 28.

Verba sunt, non...

4 Confering like places together.

Mat. 5. 19, 20.

Jeremy 23. 24.
Dem. 32. 10.3 Content of the
catholike Church,
with 3 rules of di-
rection therein.
John 8. 37.

Timo 3. 16.

1 Cor. 14. 38.
Rev. 22. 12.

6 Prayers.

Mat. 7. 9.

Luke 11. 21.
James 1. 5.Obj. 2. 11.
It is unmeet that
the holy Ghost
should be subject
unto another.
Ans. We make
him not subject
to any other, but
compare him
with himselfe.

the same words be not spoken of the same thing, yet the words and formes of speaking are used of the like things: For, if the interpretation of the like place be certaine, and there be the same causes for the like interpretation to be given in the place in controversie, which are in the other, then of the like places we must give one and the same judgement. The Lord willeth to put out our eye, to cut off our hand, if they be a cause of offence unto us: Now whereas the Law forbiddeth us to maime our body, Thou shalt not kill; that therefore by this figure of speech the Lord would have us that wee should rather forsake things most deare unto us, than by the rust and motion of them, wee should suffer our selves to be withdrawn from God, the like forme of speech other-where used, to signifie things most deare and precious, doth shew, as, If Jechoniah were the signet of my right hand, yet would I plucke thee thence: and, Hee kept him as the apple of his eye. 5. When once according to that rule, the controversies concerning the text and meaning thereof are judged, we may lawfully also descend to the consent of the Church, yet putting great space betwixt, and not without great advisement. For, lest by the name of the Church we be beguiled, 1. No sentence or meaning is to be received which these rules of examining and judging, which have been now declared, do not suffer: 2. Wee must consider what times, and what writings are purest: what points of doctrine have beene, and in what ages, either rightly expounded, or depraved with errors: 3. Whose interpretation either is of the author, or may be of us confirmed by the testimonies of the Scripture. And to this deciding of all controversies about the meaning of the Scripture, drawne out of the Scripture it selfe, doe all the godly and lovers of truth agree; even as it is said, Hee that is of God, beareth the words of God. Now the testimony of the ancient and catholike Church, so farre as they see it to accord with the Scripture, they doe with glad and thankfull mindes embrace, and are so much more assured of the knowne truth. But if any quarelling men doe not yeeld unto the testimonies of the Scriptures, we must not seeke, because of them, a Judge higher then the word of God; but must leave them unto the judgement of God, as the Apostle counselleth us, Reject him that is an heretike after once or twice admonition, knowing that he that is such, is perverted, and sinneth, being damned of his owne selfe. And, If any man be ignorant, let him be ignorant. Hee that is filthy, let him be more filthy. Neither verily doth he, whom the word of God doth not satisfie, rest on the authority of men, as the truth it selfe doth shew; but as these things are sufficient to shut the mouthes of them who gaine-say the truth, or at leastwise to manifest their impudency: so is there further required for the fencing of the consciences of all the godly in debate of Religion, besides a care of learning the doctrine of the word of God, 6. An ardent and daily invocating of God, by which wee may desire, that wee may be taught and guided by his holy Spirit. This if wee shall doe, hee will not suffer us to make stay in error, which may pull us from him: but will open unto us the true and certaine meaning of his word concerning all things necessary to our salvation, that our faith may depend not on humane but divine authority, even as it is promised, Aske, and it shall be given you: seeke, and ye shall finde: knock, and it shall be opened unto you. For whosoever asketh, receiveth; and hee that seeketh, findeth; and to him that knocketh, it shall be opened. How much more shall your heavenly Father give the holy Ghost to them that desire him? If any of you do lack wisdom, let him ask it of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him; but let him ask in faith, and waver not.

To their former arguments our adversaries adde, That it is a shame that the holy Ghost speaking in the Church, should be subject to the examination and judgment of another: and therefore we must not examine him by the rule of the Scripture. But seeing that the same Spirit speaketh in the Church, and in the Scripture; when wee doe examine the voice of the Church by Scripture, we do not subject the holy Ghost to another, but we compare him with himself. And by this means, 1. We give unto him the praise of truth and constancy, while we do acknowledge and testifie, that he is alwaies like himself, and doth never square from himself: 2. We confesse that the supreme authority of pronouncing the will of God belongeth unto him, while we doe

doe not seek whether those things be true and certaine which he hath spoken, but whether those be his words which men ascribe unto him : and this doe we, even after the selfe same manner which he hath prescribed us; and after we find out by the rule of the written word, that any thing hath proceeded from him to that, without making any controversie, we submit our minds and wils. Contrariwise, it is easie to see, that our adversaries themselves are guilty of that *contumely against the holy Ghost, of which they accuse us*: For while they will have the authority of giving judgement, concerning the meaning of the Scripture, and deciding of controversies, not to belong unto the Scripture, but unto themselves; by this very thing, 1. They imagine that the holy Ghost may dissent from himselfe; 2. They make themselves Judges higher then the holy Ghost, and Word of God.

Lastly, whereas Paul saith, *That he is the Minister of the New Testament, not of the Letter, but of the Spirit*; for the Letter doth kill, the Spirit doth quicken; some men doe thence gather, *That we are to heare, not what the written word of God soundeth, but what the Spirit speaketh by the Church in our hearts*. Yea, there hath growne an opinion heretofore, *That the Grammaticall and Literall meaning of the Scripture is pernicious, except all be transformed into allegories*. But a manifold Paralogisme in this argument doth easily appeare, if it be considered what the Letter and the Spirit signifyeth in Paul; for that all the doctrine and knowledge touching God, as also the outward oblation of the Law in those that are not regenerate, is called the Letter by the Apostle: and the Spirit signifyeth, 1. *The holy Ghost himselfe*: 2. *The true doctrine concerning God, when the holy Ghost is of force and efficacy by it*: 3. *Faith and conversion, and motions pleasing God, being kindled of the holy Ghost through the Word*; as it appeares by the words going before: For, for that which here he saith, *That he was made of God a Minister, not of the Letter, but of the Spirit*; he said before, *That the Epistle of Christ was ministered by him, and written not with inke, but with the Spirit of the living God, in tables of the heart*, that is, that his preaching was not in vaine, but of force and efficacy in the hearts of men, the holy Ghost working by it. And in like manner he calleth the ceremony without conversion, *Circumcision in the Letter*: but conversion it selfe, *Circumcision of the heart in the Spirit*: *Walk in newnesse of Spirit, and not in the oldnesse of the Letter*; that is, in true holinesse: such as is begun by the Spirit in the regenerate; not in the sin and hypocrisie of them, who know verily the will of God, and make practice also of outward discipline and behaviour, but remaine without faith and conversion.

Wherefore first, as the doctrine by the fault of men, and not of it selfe, remaineth only the Letter; so also not of it own nature, but because of the corruption of men, it killeth; that is, it terrifieth mens minds with the judgement of God, and doth stirre up a murmuring and hatred against God, as we are plainly taught by the Apostle, *The Law is holy, and the Commandement is holy, and just, and good. Was that then which is good, made death unto mee? God forbid. But sin, that it might appeare sin, wrought death in mee by that which is good, that sin might be out of measure sinfull by the commandement*: For we know that the Law is spirituall, but I am carnall, sold under sin. But the proper effect of the Scripture is to quicken men, that is, to lighten them with the true knowledge of God, and to move them to the love of God. As it is said, *We are unto God the sweet savour of Christ in them that are saved, and in them which perish, &c.*

2. Albeit the Letter, that is, the doctrine without that spirituall motion, killeth: yet the operation of the holy Ghost accompanying it, when now it is not the Letter, but the Spirit and power of God to salvation unto every one that beleeveth, it doth not kill, but quicken: as it is said, *Thy word quickeneth me*. Wherefore, that the Letter kill us not, we must not cast away the Scripture, but the stubbornnesse of our hearts; and desire of God that he would let his doctrine be in us and others, not the Letter, but the Spirit: that is, that he would forcibly move our hearts by it, and turne them to him: 3. That it is added, *that the Spirit quickeneth*; that calleth us not away from the Scripture to other opinions or revelations: For that Spirit quickeneth, which dissenteth not from the Scripture, but teacheth and mindeth the same which he hath uttered in the Scripture: But that Spirit which leadeth men away

2 Contumelies against the holy Ghost, issuing out of the Papists opinion of the Judge of the Scripture.

Object. 12. The Letter killeth, the Spirit quickeneth. 2 Cor. 3. 6.

Two significations of the word Letter.

Three significations of the word Spirit.

The proofes of both significations. Ver. 1, 3.

Rom. 1. 29, 30.

Rom. 7. 9.

1 Answer. The Letter killeth not of it selfe, but by an accident.

Rom. 7. 13, 14.

2 Cor. 2. 15.

2 Answer. It killeth; as it is without the Spirit.

Phil. 1. 29.

3 Answer. The Spirit quickeneth, agreeing with the Word.

4 Answ. The Apo-
stles mis-contru-
ed by them.

from the Scripture, it quickneth not, but may be said much more truly to kill, then the Letter, that is, *not by an accident or externall cause, but of it owne nature*: For the spirit of Antichrist is a lyar, and a murtherer; and therefore be it accursed unto us:

4. They who by the Letter understand either the characters of letters, or the proper and literall sense, whether it be of the whole Scripture, or of those speeches which are allegorically and figuratively spoken; and by the Spirit, the interpretation of these speeches: it is manifest, that they swerve far from the mind of Paul, both by those things which have been spoken concerning the meaning of Paul, and also because not only every sentence of Scripture, whether it be proper or figurative; but also every interpretation of it is and remaineth the *killing Letter*, except the quickning force of the holy Ghost come unto it.

Wherefore, sith that neither for interpretation, nor revelation, nor authority, nor any other pretence, it is lawfull, leaving the Scripture of the Prophets and Apostles, to depart to whatsoever decrees of Religion, which are not confirmed by the testimony of the Scripture, let us hear it as an Oracle sounding from heaven; bringing to the reading thereof not minds fore-stalled, neither with opinions, conceived either of our owne braines, or else where; neither with affections, neither with prejudices: but the love of God, and a desire of knowing the truth. So shall it come to passe, that both wee shall know the true meaning of the Scripture, and by it godlinesse, and sure and sound comfort shall be kindled in us, and great increase.

7. *How manifold the course is of teaching and learning the doctrine of the Church.*

1 Catechising.

2 Handling of
Common places.

Four especial
uses of Schoole
Divinity.

1 The understand-
ing of principall
points of divinity.

2 Orderly deli-
very thereof in
publick.

3 Invention and
judgement of the
interpretation of
Scripture.

4 Examination of
controversies in
the Church.

3 Reading and
meditation.

There is a threefold order, or there are three parts of the study of Divinity: The first is a *Catechetical institution*, or a summary and briefe explication of Christian doctrine, and the chiefe generall points thereof, which is called *Catechisme*. This part is necessary for all men, because both the learned and unlearned ought to know the foundation of Religion. The second is an *handling of Common places*; or *Common places*, which containe a larger explication of every point, and of hard questions, together with their definitions, divisions, reasons, and arguments.

This part properly appertaineth unto the Schooles of Divinity, and is necessary: 1. *That they who are trained up in Schooles, and may one day be called to teach in the Church, may more easily and fully understand the whole body of Divinity*: For, as in other Arts and Sciences, so in the study of Divinity, wee hardly and slowly conceive the grounds thereof; nay, all our knowledge is confuse and imperfect, unlesse every part of the whole doctrine be delivered by the Professors and Readers, and conceived by the Auditors and Hearers in some method and order. 2. *That the Students of Divinity may hereafter plainly and orderly deliver unto their auditory a briefe summe of this whole doctrine*, necessary it is, that they themselves first carry in their understanding a complete frame as it were, and perfect body thereof. 3. *It is farther necessary to the finding out and judging of the true and naturall interpretation of Scripture*: which, whereas it ought to square with faith, that is to say, to impeach no point of this heavenly doctrine; of necessity the Interpreter must have an absolute knowledge of the main grounds and foundation thereof. 4. *It is needfull for the increase of judgement in Ecclesiasticall controversies*, which are divers, difficult, and dangerous; lest perhaps otherwise we be carried head-long from truth into error.

The third course of the study of Divinity, is the *reading and diligent meditation of the Scripture*, or holy Writ. And this is the highest degree of the study of Divinity, for which *Catechisme* and *Common places* are learned; to wit, that we may come furnished to the reading, understanding, and propounding of the holy Scripture. For *Catechisme* and *Common places*, as they are taken out of the Scripture, and are directed by the Scripture as by their rule; so againe they conduct and lead us as it were by the hand unto the Scripture. *Catechisme* pertaineth unto the first part of the study of Divinity, whereof it followeth that we presently discourse.

The

The Speciall Preambles touching C A T E C H I S M E.

THE Speciall Prefaces touching C A T E C H I S M E, are these five which follow :

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| <p>1 What Catechising, or Catechisme is.</p> <p>2 Whether it hath bin alwaies practised, and of the originall thereof in the Church.</p> | <p>3 What are the chiefe points thereof.</p> <p>4 The reasons why it is necessary.</p> <p>5 What is the scope and end thereof.</p> |
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1 What Catechisme is.

THE Greek word, *κατήχησις* cometh from *κατήχω*, as also *κατήχισμός* is derived from *κατήχω*: both these words signifie in their common and largest sense, to resound, so instruct by word of mouth, and to rehearse another mans sayings: But properly, to teach the rudiments and elements of any doctrine whatsoever: and more properly in Church phrase, to deliver the first principles of Christian Religion; in which sense we read it used, *Luke 1.4. Acts 18.25. Gal. 6.6. &c.* So then this word Catechisme signifieth in a generall and common sense, the first briefe, and A B C Lecture in whatsoever doctrine delivered by word of mouth. But as the Church useth it, it signifieth an institution of the ruder sort in the elements of Christian doctrine. Wherefore Catechisme is a briefe and plaine exposition, and a rehearsall of Christian doctrine framed for the capacity of the ruder sort, select and gathered out of the writings of the Prophets and Apostles, and drawne into certaine questions and answers. Or, Catechisme is a briefe summe of the doctrine of the Prophets and Apostles, delivered by mouth unto the simple and ignorant, and exacted or required againe at their hands.

The significations of the word Catechisme.

The definition of Catechisme.

Catechumens in the Primitive Church were those who learned the Catechisme; that is to say, such as were now of the Church, and were instructed in the principles and beginnings of Christian Religion. Of the Catechumens there were two sorts: Some of good yeares and ripe age, who of Jewes and Gentiles became Christians, but were not yet baptised. These were first instructed in the Catechisme, and afterwards baptised and admitted to the Lords supper. Such a Catechumene was Augustine, when of a Manichee hee became a Christian; and hee, whiles hee was yet but a Catechumene, wrote many bookes before hee was baptised of Ambrose. Such a Catechumene was Ambrose when hee was chosen Bishop of Millaine, the urgent necessity of the state of that Church so requiring, for suppressing the pestilent heresie wherewith the Arrians had infected it. Otherwise Paul forbiddeth a Novice or Catechumene to be chosen Bishop: For the Neophiti or Novices were those Catechumens, who as yet were not, or very lately were baptised, so called from the words *νέος* and *φυτός*, in English New-plants, that is to say, New-beginners and Puppies of the Church. Other Catechumens there were little impes borne in the Church, the children of Christians. These est loones after their birth as being members of the Church were baptised, and after they were growne a little elder, they were instructed in the Catechisme, which when they had learned, they were confirmed by laying on of hands, and so dismissed out of the companie of the Catechumens, so that it was lawfull for them thence forward to draw neer with the elder sort unto the Lords Supper.

What the Catechumens in the Primitive Church were, and how many sorts of them.

1 Ancient Catechumens.

2 Young children of Christian parents.

Ambrose.

Νεόφυτοι.

1 Tim. 3.4.

2 Young children of Christian parents.

Euseb. hist. Ecclesiast. lib. 10. cap. 4.
Catechists.

per. Of the *Catechumeni* you may see more in Eusebius tenth book of Ecclesiastical history, and fourth chapter, not far from the end. They also were called *Catechists*, who taught the Catechisme, and were the instructors of the *Catechumeni*.

2. Of the Originall of Catechisme, and of the perpetuall use thereof in the Church.

The practice of catechising exercised in the time of both the Old and New Testament.
Gen. 17.7.

In the time of the Old Testament.

2 Kin. 4.38. and 6.1.

In the time of the New Testament.
Mat. 10.14.

1 Tim. 3.11.

Heb. 6.1, 2.

Euseb. hist. Ecclesiast. lib. 6. cap. 3.

AS of the whole ministry of the mysteries of Christianity, so must we conceive of the originall of Catechisme, that it was ordained of God; and hath been of perpetuall continuance in the Church: For whereas God since the beginning hath been the God not onely of the aged, but of younglings also, according to the forme of his Covenant made with Abraham; *I will be thy God, and the God of thy seed*: he hath instituted and appointed that both of them, after the extent and reach of their capacity, be severally instructed in the doctrine of salvation: First the elder, by the publike voice of the Ministry; then the younger, by catechising at home and in schooles. Concerning the instruction of the elder sort, the case is cleere, and out of doubt. Touching the catechising of children in the Jewish Church, there are expresse commands every where extant in holy Scripture. In the 12. and 13. of Exodus God commandeth, that *children, and the whole family* should be taught the originall and use of the Passover. In the fourth of Deuteronomie God chargeth Parents, that they rehearse unto their little children the whole history of the Law then published. And againe in the sixth he willeth, that the doctrine touching one God, and the perfect love of God, be often inculcated in the eares of children. And farther, in the eleventh he biddeth, that the whole Law and Decalogue should be expounded unto them. Wherefore in the Old Testament children were taught the chiefe points of the doctrine of the Prophets; whether touching God, or the Law, or the promise of the Gospel, or the use of the Sacraments and Sacrifices of those times, which were types of the Messias to come, and of his benefits: these, and whatsoever other points of doctrine children were taught either at home by their Parents, or in publike schooles and congregations by the Prophets: For I doubt not, but that to this use the houses of the Prophets, of Eliseus, and others were erected. To this purpose God himselfe in brieve delivered the whole doctrine of the Law, thus: *Thou shalt love the Lord thy God with all thine heart, &c. and thy neighbour as thy selfe*. To this purpose likewise delivered God summarily the whole doctrine of the Gospel, thus: *The seed of the woman shall break the head of the Serpent*. And, *In thy seed shall all the nations be blessed*. They had also Sacrifices, Prayers, and other things, which God would that Abraham and his posterity should teach their children, and their whole family: and therefore this doctrine was framed fit for the capacity of children, and the ruder sort.

In the New Testament wee reade how Christ commanded little children to be brought unto him, on whom he laid his hands; and blessed them: *Suffer the little children to come unto mee*, saith Christ, *and forbid them not, for of such is the Kingdom of God*. And that catechising of children was in use in the Apostles time, witnesseth the example of Timothy, of whom Paul writeth, that he had *learned the Scriptures of a child*. A farther and more direct prooffe hereof we have in the Epistle to the Hebrewes, which Epistle layeth downe certaine heads of the Apostles Catechisme, of *repentance from dead works*, of *faith towards God*, of *the doctrine of Baptisme*, and of *Sacraments*, and the *laying on of hands*, of *the resurrection from the dead*, and of *eternall judgement*; all which he entitleth, *Milk for children*. These and such like grounds of doctrine were required at the hands of the *Catechumeni* at the time of Baptisme, and of little children at the time of Confirmation by laying on of hands: Therefore the Apostle termeth them, *The doctrine of Baptisme, and laying on of hands*. Semblably the Fathers also wrote brieve summes of doctrine, certaine remnants of which we see as yet in Popery. Eusebius writeth of Origen, that he restored in Alexandria the custome of catechising; which in time of persecution was decayed. Socrates also reporteth of catechising thus: *Our forme of catechising*, saith

saith he, is after the manner we received of the Bishops our predecessors going before us, according as we were taught when we laid the foundation of faith, and were baptised, according as we have learned out of the Scripture. Pope Gregory erected and set up Idols and Images in Churches, that they might be the bookes of Lay-men and children. After these times the doctrine of the Church, through the negligence of other Bishops, and subtlety of the Bishop of Rome, was by little and little corrupted, catechising decayed, and at length was transformed into that ridiculous ceremony, which at this day is by them called Confirmation. Thus far of the original and perpetuall practice of catechising in the Church.

Pope Gregories
Catechisme.

3. What are the parts and chiefe points of Catechisme.

THE especiall parts of the rudiments of Christian Doctrine (as it is said in the place afore-named unto the Hebrewes) were Repentance, and Faith in Christ, that is to say, The Law and the Gospel. Catechisme therefore may primarily, and in the largest sense it beareth, be divided (as the whole doctrine of the Church is) into the Law and the Gospel: For, Catechisme differeth not from the doctrine of the Church in subject and substance of the matter it handleth, but in the forme and manner of handling it: as, solid strong meats prepared for men of yeares (which representeth the doctrine of the Church) and milke, and weak meats chewed for children (which shadow and resemble Catechisme) vary not in the subject, I meane, the essence, and nature of meat; but in these qualities of being strong, and weak meats. These two parts the vulgar and common sort call by the name of the Decalogue, or the Apostles Creed: because the Decalogue comprehendeth the summe of the Law; the Creed in briebe the substance of the Gospel. They term it also the doctrine of faith and works, Or, the doctrine of things to be believed and done.

Some of the learned divide it into the doctrine concerning God, his will, and his workes. Againe, they distinguish Gods workes into workes of Creation, Preservation, and Redemption. But these three members of this division are all handled either in the Law, or the Gospel, or in both; and therefore this division is easily reduced to the former.

Others make five parts: The Decalogue, The Apostles Creed, Baptisme, the Supper of the Lord, and Prayer: of which parts some were immediately delivered by God himselfe; as, The Decalogue: Others mediately, and that either by his Sonne manifested in the flesh; as, The Lords Prayer, Baptisme, and the Supper of the Lord: or by the Ministry of the Apostles; as, The Apostles Creed. But these parts are also couched within the two before rehearsed: For, The Decalogue is the summe of the Law; The Creed the briebe of the Gospel; The Sacraments are as appurtenances of the Gospel, and therefore have reference unto the Gospel, as farre forth as they are the Seales of grace promised in the Gospel; but, as they are testimonies of our obedience towards God, so they carry the nature of Sacrifices, and appertaine to the Law. Prayer is a part of the worship of God, and therefore referred to the Law.

This Catechisme consisteth of three parts: which are, 1. Mans misery. 2. Mans delivery from this misery. 3. Mans thankfulness for this delivery. Which division in effect swerveth not from the rest, because the other parts are coupled in these. The Decalogue pertaineth to the first part, inasmuch as it is the glass wherein we view, and have sight of our sin and misery: and to the third part, inasmuch as it is the true rule of true thankfulness to God, and of Christian conversation. The Creed, because it describeth the manner of our delivery, is contained under the second part. Thither also belong the Sacraments, which are as the appurtenances and seales of the doctrine of faith. Lastly, Prayer, as the principall part of our spirituell worshipping of God, and thankfulness towards him, is placed under the third part.

The parts of this
Catechisme.

4. The

4. The reasons why Catechising is necessary in the Church.

1. **T**He diligent exercise of Catechising is necessary in the Church, 1. *Because of the commandment of God; Ye shall teach them your children.* 2. *Because of the glory of God, which requireth, that God be not onely knowne aright, and magnified by those of riper yeares, but of children also.* Thirdly, *For our owne comfort and salvation: for without the true knowledge of God, and his Son Christ Jesus, that is to say, without Faith and Repentance, no man of sufficient yeares, and able to receive instruction, can be saved, or have any stable or sure confidence that he pleaseth God: For, This is life eternall, that they know thee to be the onely very God.* And, *Without Faith it is impossible to please God.* Now, no man beleeveth on him whom he knoweth not, or of whom he never heard; *How shall they beleve on him of whom they never heard? Faith is by hearing, and hearing by the Word of God.* As many then as will be saved, must needs hold the foundation, which is the doctrine touching Christ. Wherefore all must be instructed, and such a summe of doctrine must be delivered in the Church, of which the ruder and younger sort also may be capable.

4. Fourthly, *For the maintaining of a Church and Common weale in this life:* For to the establishing of Church and Common-weale there is need of Religion, and the worship of God, Christian discipline, studies, and exercises of godlinesse, honesty, justice, and truth amongst men. All which in vaine we seek for amidst the barbarous Nations, where there is no practice of piety, or vertue at all. Now therefore it behoveth, that we be instructed herein from our child-hood, because *the heart of man is evill and perverse from his youth:* Nay, such is the corruption of nature, that unlesse there be sudden redresse, we then too late take physick, when our evill and griefe, through long delay, hath gathered strength, and is become past cure. Wherefore, except we be instructed aright in the will of God out of his Word in our child-hood, and exercised unto godlinesse; hardly, or never doe wee suffer our selves to be withdrawne from those errors which are in-bred in us, and which we drunk in like water in our child-hood; scarcely can we endure to be revoked and weaned from those vices, in which we have been trained up. Wherefore we must betimes meet with, and bridle mans depraved nature, lest Church and Common-weale go to wracke.

5. Fifthly, *Because the rule of examining opinions, and discussing the truth of them, must be generally knowne unto all, lest they erre, and be seduced; according to the commandment, Beware of false prophets: Prove all things: Try the spirits, whether they be of God.* Now the rule of this tryall is no other, then those chiefe grounds of Catechisme, *The Decalogue, and the Apostles Creed.*

6. Sixthly, *Because they who have thoroughly learned Catechisme, better understand Sermons,* in that they are able easily to reduce whatsoever they heare out of Gods Word, to their severall heads of Catechisme which they have learned: whereas otherwise, Sermons for the most part are heard with little fruit and benefit.

7. Seventhly, *Because Catechisme best fiteth the unskilfull and weak judgement of learners.* For a copious and vagrant forme of instruction is hard for youth and beginners, and very unprofitable: therefore the doctrine delivered unto them must be brieffe, and plaine packstaffe, such as is Catechisme.

8. Eighthly, *Because it is necessary, that the rude and younger sort be severed from Schismatickes, and from the profane Heathen; which distinction is no way made but by the knowledge of Catechisme.*

9. Ninthly, *Catechisme doctrine is most needfull for Scholars, because they ought to be more expert in Christian doctrine then others, both in regard of their calling, that one day they may instruct others; as also in respect of their many occasions which daily occurre of learning this doctrine; which, after the example of Timothy, they may not neglect.*

To these may be added many impulsive causes, especially with the people to win them, drawne either from the end of our Creation, or from the cause of Gods prolonging and preserving our lives untill the time of youth, &c. Also from the dignity and excellency of the object of Catechisme doctrine, which is the highest and perfectest good, even God himselfe; and from the effect of Catechisme, which is the knowledge of this great good.

and

and a community therewith; a thing more precious then all the treasures of the world. This is that costly Jewell digged and hidden in the field of the Church, whereof Christ speaketh: and for whose sake in ancient times Christians, with their little children, suffered martyrdom with cheerfulness. Let us view with our eyes the example of Origen in Eusebius his sixth book of Ecclesiasticall History, and third chapter. Let us read to this purpose Theodoret his fourth booke of History, and sixteenth chapter. But contrariwise, what is it that we will gladly suffer for Christs glory, if we be ignorant of this doctrine? and how shall we not be ignorant, if we learn it not in our child-hood? Wherefore the ignorance of Catechisme is not the last and least cause why many now-a-daies are carried hither and thither with every winde of doctrine, and why many fall from Christ unto Antichrist.

Mat. 13. 44.

Euseb. hist. Eccles.
lib. 6. cap. 3.
Theod. hist. lib. 4.
cap. 16.

5 What is the end of Catechisme and Christian doctrine.

THE scope of Catechisme-doctrine is, our comfort, and salvation. Salvation consisteth in the fruition and participation of the highest Good. The comfort thereof is, a certaine hope and expectation of this Good in the life to come, together with a fruition, in part begun in this life. The chiefeſt Good is that, which if we have, we are blessed; if we want, we become most unhappy and miserable. Further, what, and what manner this onely comfort is, it is resolved in the first question of this Catechisme; whereunto, these Prefaces now ended, we will proceed.



A Cate-

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A CATECHISME OF CHRISTIAN RELIGION.

Quest. 1. *What is thy only comfort in life and death?*

On the first
Sabbath.

Ans. That both in soule and body, whether I live or dye, ^a I am not mine owne, ^b but belong wholly unto my most faithfull Lord and Saviour Jesus Christ, ^c who by his precious bloud, most fully satisfying for all my sins, ^d hath delivered me from all the power of the Divell, ^e and to preserve mee, ^f that without the will of my heavenly Father not so much as an haire may fall from my head: ^g yea, all things must serve for my safety. ^h Wherefore by his Spirit also he assureth me of everlasting life, ⁱ and maketh mee ready and prepared, that henceforth I may live to him. ^k

^a Rom. 14. 8. ^b 1 Cor. 6. 19. ^c 1 Cor. 3. 23. ^d Tit. 2. 14. ^e 1 Pet. 1. 18. ^f John 1. 7. ^g Heb. 2. 14. ^h John 3. 8. ⁱ John 6. 39. ^j John 10. 18. ^k 1 Thes. 3. 3. ^l 1 Pet. 1. 9. ^m Rom. 8. 14. ⁿ John 3. 3.

The Explication.

TH E question concerning *Comfort* is therefore handled in the first place, because it containeth the maine scope and drift of Catechisme; whose end is to worke in us sure comfort both in our life, and at our death: For to this purpose is all celestiall and heavenly doctrine revealed by God, and is principally to be learned of us. The summe of this comfort is, *That we are engrafted into Christ by faith, beloved of him, and reconciled unto God, that by him we might be cared for, and saved for ever.* Touching this comfort we are to learne,

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| 1 <i>What it is.</i> | 4 <i>Why it is necessary.</i> |
| 2 <i>Of how many parts it consisteth.</i> | 5 <i>How many things are necessary for the attaining thereto.</i> |
| 3 <i>Why this comfort alone is sound and good.</i> | |

1 *What comfort is.*

Comfort is a certaine argumentation or reasoning, wherein wee oppose some good thing against some present evill, and by the due consideration and meditation thereof, doe mitigate and assuage our griefs conceived, and suffer a while the evill with patience. Where, look how much more grievous the evill is, so much must the good which

Divers opinions
of mans chiefest
good.

True comforts
proper to the
Church.

What is the only
comfort of the
Church.

Rom. 8. 35.

1 Cor. 3. 15.

1 Pet. 1. 18.

1 John 1. 7.

Heb. 2. 14.

1 John 3. 8.

Rom. 8. 28.

Rom. 8. 28.

Two parts of
Christian security.
1 The testimony
of the holy Ghost.

2 Effects of true
faith.

is desired, exceed the said evil in greatnesse and certainty. So that whereas consolation against sin and everlasting death (two the greatest evils that possibly can befall to mankind) is here sought for; it is not any common good, but the *principall and sovereign good* that can be a sufficient salve and remedy thereof. Touching which *principall good*, without the Scripture and Word of God, *so many men, so many opinions* are broached. The Epicures seat and place this supreme good in *sensuality and pleasure*. The Stoicks in a *decent moderation and bridling of the affections*. Or, in the *habit of vertue*. The Platonicks in their *Idea's*. The Peripateticks in the *action and exercise of vertue*. The vulgar sort in *honours, riches, power and sway amongst men*. But all these are fitting transitory toys, either lost in the time of life, or left behind us at the terme of death. Now, that principall good we hunt after is such as fadeth not, nor vanisheth, no not in death. I grant the honour of vertue is immortall, and vertue it selfe (as the Poet hath) *surviveth after mens funerals*: But where liveth it? verily with others, not within our selves. And well said one, that *vertues could not justly be reputed mens principall blisse and felicity*, whereas we have them witnesses of our *distresse and misery*. Hypocrites both within and without the Church, as Jewes, Pharisees, and Mahumetists (Papists also doe the like) seek a remedy of death in externall rites and beggarly ceremonies; but all in vaine: For these externall rites do not purge nor cleanse the conscience, and God will not be mocked with petty satisfactions. Howsoever therefore Philosophy, and all other sects enquire after, and promise such a good as may yeeld us sound consolation and contemplation both in life and death, yet they neither find, nor performe any, but such as consciences stagger at, and very sence disclaimeth: only the doctrine of the Church presenteth unto us such a good, effectually, and lively comfort, as wherewith our consciences rest satisfied. For this alone deteareth the fountain of all miseries, whereunto mankind is captivated and enthralled: this alone directeth us unto the means of delivery through Christ. This therefore is the only Christian comfort of principall consequence both in life and death: *A confidence of free remission of sinnes, and reconciliation with God through Christ, and a certain expectation of eternall life, imprinted in our hearts by his holy Spirit, through the ministry of the Gospel, so that we doubt not but that we belong unto Christ, and are beloved of God, and saved for ever for his sake: according to that of S. Paul, Who shall separate us from the love of Christ? shall tribulation? or anguish? &c.*

2 Of how many parts this comfort consisteth.

SIX parts there are of this comfort: 1. *Our reconcilment to God by Christ*, so that we are no longer enemies, but sons of God; neither are we in our own power, but properly belong unto Christ. 2. *The manner of our reconcilment*, even by the blood of Christ: that is to say, by his passion, death, and satisfaction for our sins. 3. *Our delivery from the misery of sin and death*: For Christ doth not onely reconcile us unto God, but also doth exempt and free us out of the power of the Divell, so that sin, death, and Sathan have no power over us. 4. *The perpetuall preservation and maintenance of our reconcilment, freedome, and whatsoever other blessings Christ hath once purchased for us*. His we are by right: therefore he keepeth us as his owne interest, that not so much as an haire may fall from our head without the will of our heavenly Father. Neither lieth our salvation in our hands or power; for if it were so, we should lose it a thousand times every moment. 5. *The turning of all our evils into good*. The godly indeed are afflicted in this life, nay, they are massacred, they are as sheep appointed to the slaughter: but these things do not hurt or hinder at all, but further and help forward our salvation; because God giveth a good issue, and turneth all to the best. *All things worke together for the best unto them that love God*. 6. *Our full perswasion and assurance of all these good gifts and graces, and of life eternall*. This security consisteth, 1. *Of the testimony of the holy Ghost*, working in us true faith and unfeigned conversion, witnessing unto our spirit, that we are the sons of God, and that these blessings doe truly appertain unto us, because he is the pledge of our inheritance: 2. *Of the effects of true faith*, which we perceive to be in us: such as

are true repentance, and a constant purpose of beleeving and obeying God according to all his precepts: For out of the earnest desire of performing obedience unto God, ariseth our assurance of our true faith; and by faith wee are certainly perswaded of the favour and love of God, and of everlasting salvation. This is the ground of all the other five parts before, specified, without which there is no comfort in temptations. Briefly therefore the summe of our comfort is this, *That we are Christs, reconciled by him unto the Father, of whom wee are beloved, and shall be saved through the gift of the holy Ghost and life everlasting.*

3 Why this comfort alone is found and good.

That this comfort alone is found and true, it is apparent: 1. *Because it alone faileth us not, no nor doth death.* For, whether we live or dye, we are the Lords. And, who shall separate us from the love of Christ? Neither death nor life, &c. 2. *Because it alone standeth impregnable and invincible,* it alone sustaineth, and assoileth us against all the assaults and attempts of Sathan. For Sathan thus giveth the on-set:

1 *Thou art a sinner:* Comfort makes answer; But Christ hath satisfied for my sin, and hath redeemed me by his precious blood, that now I am no longer mine own, but belong unto him.

2 *Sathan againe assaileth thee:* *Thou art a child of wrath, and an enemy of God.* Ans. I am so by nature, and before reconcilment; but I am reconciled by God through Christ, and received into grace and favour with him.

3 *Againe he casteth in thy teeth:* *But thou must dye the death.* Ans. Christ hath delivered me from the power of death; and I know, that by Christ I shall escape out of the hands of death into life eternall.

4 *Hee urgeth further:* *But in the meane time many miseries happen unto the godly.* Ans. Our Lord and Master guardeth and defendeth us in them, and effecteth that they work for our good.

5 *He yet replieth:* *But how if thou lose the grace of Christ?* For thou mayest fall and perish, because it is a long slecp way to heaven. Ans. Christ hath not onely merited his benefits for me, but also bestowed them, and perpetually preserveth them in mee, and giveth me perseverance, that I faint not, and fall from grace.

6 *He persisteth:* *What if grace pertaine not unto thee, and thou be not of the number of them who are the Lords?* Ans. I know that grace pertaineth unto mee, and that I am truly Christs: 1. *Because the holy Spirit testifieth unto my spirit, that I am the child of God.* 2. *Because I have true faith, and the promise is generall, pertaining to all that beleeve.*

7 *He presseth neerer:* *What if thou have not a true faith?* Ans. I know that I have a true faith by the effects thereof; because I have a conscience stedfastly relying on God, and an earnest will and fervent desire to beleeve and obey God.

8 *He assayeth yet once more:* *Thy faith is weak, and thy conversation or repentance imperfect.* Ans. True: But yet it is entire and unfeigned. And I know, that to him which hath shall be given. *Lord, I beleeve, help my unbelieve.*

In this great and dangerous conflict, whereof all the children of God have experience, Christian consolation standeth fixed and immoveable, and at length concludeth; *Therefore Christ with all his benefits appertaineth unto me.*

4 Why this comfort is necessary.

By that which hath been spoken it appeareth, that this comfort is very necessary for us: 1. *For our salvation,* that we faint not, nor despaire in temptation, and wrestling of conscience. 2. *For the worshipping of God,* For, that wee may worship God in this life, and in the life to come (to which end we were created) we must come out of sin and death; not rush into desperation, but be sustained with sure comfort unto the end.

1 The temptations of Sathan, with their remedies, out of this only consolation.

2

3

4

5

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9

How many things are required for the attaining unto this comfort?

This is resolved in the Catechisme question here immediately following.

Quest. 2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayst live and dye happily?*

Ans. Three: ^a The first, what is the greatnesse of my sinne and misery. ^b The second, how I am delivered from all sinne and misery. ^c The third, what thanks I owe unto God for this delivery. ^d

^a Mat. 11. 28, 29, 30. Ephes. 5. 8, 9. ^b John 9. 41. Mat. 9. 12. Rom. 3. 11. ^c John 1. 9, 10. ^d John 17. 3. Acts 4. 12. & 10. 43. ^e Ephes. 5. 10. Psal. 50. 14. Marth. 7. 16. ^f Pet. 1. 12. Rom. 6. 13. ^g Tim. 2. 19.

The Explication.



These three are the whole matter, and severall parts of this Catechisme, which jump in with that division of Scripture into the Law and the Gospel, and are sutable with the differences of those parts, as before hath been delivered.

I
Why the know-
ledge of our mi-
sery is necessary.
1 To stirre up in
us a desire of de-
livery thereon

1 The knowledge of our misery is necessary for our comfort, not that of it self it mitistrish any comfort, or is it self any part thereof; for of it self, and in it own nature it tertifieth, rather then comforteth us. But it is necessary for our comfort: 1. Because it stirreth up in us a desire of delivery, as the knowledge of his disease kindleth a desire of remedy in the sick man: whereas on the other side, if we have no knowledge of our misery, we affect not our delivery; as the sicke man when he hath no sence nor feeling of his disease, consulteth not the Physician. Now, if we desire not delivery, we do not seek it; if we seek it not, we obtaine it not, because God giveth delivery only to those that seek it; it is opened only to him that knocketh: as it is said in Scripture, *To him that knocketh, it shall be opened. Aske, and it shall be given you. Blessed are they that hunger and thirst after righteousness. Come unto mee all ye which labour. I dwell in a contrite spirit.* So then, That which is necessary to stir up in us a desire of deliverance, that is also necessary for our comfort. But the knowledge of our misery is necessary for the desire of salvation or deliverance: Therefore the knowledge of our misery is necessary for the obtaining of our comfort; necessary, I say, not as a cause working and effecting comfort, but as a motive inducing us to pursue after it: for of it selfe it breedeth terrour, but this terrour is good for us when faith accompanieth it.

Mat. 5. 4. & 7. 7.
Mat. 11. 28.
Ila. 37. 15.

2 To work in us
thankfulness for
our delivery.

2. That thereby we may be the more thankfull for our delivery: For we should waxe ungratefull, if we understood not out of how great miseries we were delivered, because we should never judge aright of the greatnesse of the benefit, and so should not attaine unto our delivery, whereas that is performed onely to the thankfull.

3 To prepare and
make us fit hear-
ers of the Gospel.

3. Because we can be no fit hearers of the Gospel, without the knowledge of our sin and wretchednesse. For, unlesse by the preaching of the Law, concerning sin, and the wrath of God, there be a preparation made to the preaching of grace, there followeth carnall security, and our comfort is made unstable; because sound retired comfort, and carnall security cannot stand together. Hereof it appeareth, that we are to begin from the preaching of the Law, after the example of the Prophets and Apostles, that thereby men may be cast downe from presumption of their own justice, and may be prepared to the knowledge of themselves, and true repentance. Except this be done, through the preaching of grace, men will become more carelesse and stubborn, and Pearles shall be throwne to Swine to be trampled under feer.

2
Why the know-
ledge of our de-
livery is necessary.
1 To keep us
from despaire.

2 The knowledge of our delivery is necessary for our comfort: 1. That wee fall not into despaire: For as soon as we have a knowledge of our sinne, wee should be swallowed up of despaire, were it not that the meanes of our delivery presented themselves ready at hand with us to succour us. 2. That wee may thereby be touched with a desire

desire thereof. For a good thing not known is not desired: according to that, *There is no coveting after an unknowne thing.* If then we know not the benefit of our delivery, we shall not long after it, and by consequent we shall not obtaine it: nay, when we either happen to find it, or have it offered unto us, we shall not acknowledge it. 3. *That it may comfort us:* For a good thing not known doth not comfort. 4. *Lest through the ignorance thereof, we our selves should imagine, or receive imagined by others any manner of delivery, to the reproach of Gods Name, and hazzard of our own salvation.* 5. *That wee might be made partakers thereof through faith:* For, faith is not without knowledge, and our delivery is apprehended only by faith. 6. *That we may be thankfull to God for it.* For, as we desire not an unknowne good; so neither do we greatly esteem or account of it, neither doe we thinke of rendering condigne thanks for it. Now the benefit of delivery is not bestowed on the unthankfull; but God imparteth it unto them, in whom it hath that end, whereunto it was ordained, that is, *Thankfulnessse.* For these causes, to our sound and true comfort, the knowledge of our delivery is requisite and necessary, both *what it is, in what manner, and by whom it was performed.* Now this knowledge of our delivery is drawn out of the Gospel, heard, read, and apprehended by faith; because faith alone promisetli freedome to them that beleeve in Christ.

3. *The knowledge of our thankfulnessse is necessary for our comfort:* 1. *Because God exhibiterh this delivery only to the thankfull.* For in these alone God reapeth the end of his benefits; which is *his worship, and their gratefulnesse towards him:* For thankfulnessse is the chiefe end and scope of our delivery. For this purpose appeared the Son of God, that he might destroy the workes of the Divell. He hath adopted us to the praise of the glory of his grace. 2. *That we may offer such thanksgiving as is acceptable unto God:* For God will have us no otherwise gratefull unto him, then he hath prescribed in his Word. True thankfulnessse therefore is to be learned out of Gods Word, not fashioned after our own imagination. 3. *That we may know, that those duties, which we perform to God and our neighbour, are no meritts, but only a publike declaring of our thankfulnessse.* And what thou givest thanks for, that thou knowest thou hast not deserved. 4. *That by our thankfulnessse our faith and comfort may be confirmed:* or that by this thankfulnessse wee may be ascertained of this delivery, as we are sure of the causes of things, when we see their effects: for the thankfull doe acknowledge and professe an assurance of the good they have received. Now thankfulnessse it self we know in generall out of the Gospel, because the Gospel requireth faith and repentance of them that will be saved: We know it in speciall out of the Law, because the Law in speciall doth distinctly declare and determine what workes, and what kind of obedience is pleasing unto God. Wherefore necessarily wee are to treat of thankfulnessse in the Catechisme. Object, *That which of it self followeth, is not necessary to be taught. But thankfulnessse must needs follow of it self, after the acknowledgement of our misery and delivery: Therefore it is not necessary to be taught.*

Answ. The fallacy of this argument is called in Schooles, *A supposall of that to be generally true, which is true but in part.* For, thankfulnessse followeth delivery, but not the manner of thankfulnessse likewise: that is, as soone as wee know our deliverance from misery, we presently conceive, that it is a point of our duty to be thankfull for so great a benefit; but what true and acceptable thankfulnessse to God is, we know not, except we be taught: Therefore of the manner of thankfulnessse we are to be instructed out of the Word of God. Furthermore, the Major proposition is not universally true: for a thing, which of it self doth follow, may be taught for greater and fuller knowledge and confirmation. And God by this meanes, that is to say, by his Word delivered and knowne, will kindle, increase, and strengthen thankfulnessse in us.

3 To kindle in us a desire of it.

3 To comfort us.

4 To prevent all erroneous conceits therein.

5 To gain possession of it by faith.

6 To work thankfulnessse in us towards God for it.

3 Why the knowledge of our thankfulnessse is necessary.

1 Because God performeth it to the thankfull alone.

1 John 3.8.

2 To teach us what thankfulnessse we are to render unto God.

3 To exclude all shew of meritt.

4 For confirmation of faith in us.

Thankfulnessse is generally knowne out of the Gospel, in speciall out of the Law.

The first generall Part of Catechisme, touching the Misery of Man.

On the second
Sabbath.

a Rom. 3. 10.

Quest. 3. *Whence knowest thou thy misery?*

Ans. Out of the Law of God. ^a

The Explication.



IN this first part concerning the Misery of man, principally is handled the common place of sin, and of the effects and punishments of sin. To this are annexed other subordinate places, and in this tract lesse principall then the fore-named, as, the Common places of the creation of man, of the image of God in man, of originall sin, of free-will, and of afflictions. Touching our Misery, we ate to know in generall, *What it is, Whence it is knowne, and the meanes how.*

What is meant
by the name of
misery.

What the nature
of misery is.

²
Whence our mi-
sery is known.
Rom. 3. 20.
Deut. 27. 26.

The name of *Misery* stretcheth farther then the name of *Sin*. By the name of *Misery* we understand, as well the evill of trespass or offence, as the evill of punishment. The evill of trespass is, all sin: The evill of punishment is, all calamity, torment, and destruction of our reasonable nature. To be short, the evill of punishment comprehendeth all miseries and sins that follow after, wherewith sinners that goe before are punished. So the numbering of the people committed by David, is both a sin, and a punishment of sin which went before; to wit, of the adultery and murder committed by David; that is to say, it was an evill both of offence, and of punishment: Therefore *Misery* is his wretched estate, since the fall, consisting of two great evils; 1. That man is unclean through sin is corrupted and averred from God. 2. That for this corruption he is guilty of an eternall malediction, and rejected of God.

We have a knowledge of this misery out of the Law of God. By the Law cometh the knowledge of sin, saith Saint Paul. And it is the voice of the Law, *Cursed is he that fulfilleth not all the words of this Law*. Now by what meanes the Law yieldeth us the knowledge of our misery, the two next Questions which follow in order shall declare.

Quest. 4. *What doth the Law of God require of us?*

Ans. That doth Christ summarily teach us, *Matth. 23.* Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy mind, and with all thy strength. This is the first and the great Commandement: and the second is like unto this, Thou shalt love thy neighbour as thy selfe. On these two Commandements hangeth the whole Law, and the Prophets. ^a

a Deut. 6. 5.
Levit. 19. 18.
Mar. 12. 30.
Luk. 10. 27.

The Explication.



HIS summe of the Law Christ rehearseth, *Mat. 22. 37.* and *Luke 10.* out of *Deut. 6. 5.* *Levit. 19. 18.* And he expresseth what is meant by that, *Cursed is he that fulfilleth not the whole Law*: that is to say, who loveth not God with all his heart, with all his soule, with all his mind, and with all his strength; and his neighbour as himselfe. The which severall clauses are particularly to be unfolded more at large.

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Thou shalt love the Lord thy God. To love God with all the heart, &c. is in due acknowledgement of his infinite goodnesse, reverently to regard him, and to account him our principall and chiefeft blisse, and for this cause to love him above all things; to rejoyce in him, to relye on him, to preferre his glory before all things, that there be not found in us not so much as the least thought, inclination, or appetite of any thing that may displease him; and rather to part from that which is dearest unto us, and partake of any grievous calamity whatsoever, then suffer our selves to be separated from communion with him; or any way offend him. Lastly, to direct all our actions to this end, that he alone may be glorified by us.

The Lord thy God. As if hee should say: Thou shalt love that God who is the Lord, and thy God; who is revealed unto thee, who conferreth his manifold benefits upon thee, and whom thou art bound to serve. It is therefore an *Antithesis*, or opposition of the true God against false gods.

With all thy heart. By the *Heart* in this place is understood all the affections, inclinations, and appetites or desires. Whereas then God requireth *our whole heart*, his meaning is, that he will have himselfe alone to be acknowledged and reckoned our soveraign and supreme God, and to be loved above all things: that our whole heart rest on him, and not part thereof to be yeilded unto him, and part unto another. Nay, his will is, that we match and compare nothing with him, much lesse preferre, and admit to share or partake one jot in his love. This the Scripture calleth *to walk before God with a perfect heart*: whose contrary is, *Not to walk before God with a perfect heart*, to wit, to halt, and yeeld himself by halves unto God. Object. *God alone is to be loved: therefore we ought not to love our neighbours, parents, and kinsfolkes.* Answer. It is a Sophisme, which Logicians call a fallacy of accident, when we argue from the deniall of the manner of any thing, to the simple and absolute deniall of the thing it selfe: As in this present example, *God is chiefly to be loved, and above all things*; that is, in such manner, that there be nothing at all which we either prefer or equall with him, and which for his sake we are not ready presently to forgo. We ought to love our neighbour, our parents, and other things also; but not chiefly, not above God; not so that we rather chuse to offend God then our parents; but after God, and for God.

With all thy soule. By the *Soule* he comprehendeth that part which is willing to any thing, or the motions of the will: therefore he meaneth, with thy whole will and purpose.

With all thy cogitations. By the *Cogitations* he understandeth the mind and understanding: as if he should say, *So much as thou knowest of God, so much also shalt thou love him*: But thou shalt bend all thy cogitations and thoughts to know God perfectly and aright, and so shalt thou love him. For, so much as we know of God, so much also doe we love him. Now we love him imperfectly, because we *know him but in part*: in the life to come we shall know him perfectly; therefore we shall love him perfectly, and that which is in part shall be abolished.

With all thy strength. He meaneth all actions both inward and outward, that they be agreeable to the Law of God.

This is the first and greatest Commandement. The love of God is called the *first Commandement*, because it is the spring and fountaine of all the rest, that is, the impulsive, efficient, and finall cause of obedience in all the rest: For, we therefore love our neighbour because we love God, and that we may declare in the love of our neighbour that we love God. In like manner it is called the *greatest Commandement*: 1. Because the object, which it immediately respecteth and considereth, is the greatest object, even God himselfe. 2. Because it is the end wherunto all the other Commandements are directed. For our whole obedience hath this onely end, that we shew our love towards God, and honour his name. 3. Because that is the principall worship of God whereunto the ceremoniall worship was to yeeld and give place. For the Pharisees extolled the Ceremoniall law above the Morall. Contrariwise, Christ calleth love the greatest Commandement, and preferreth the Morall law before the Ceremoniall, because Ceremonies were appointed for love, and are to vaile and submit themselves unto it. Object. *Love is the greatest Commandement: therefore love is greater then*

Why the love of God is called the first Commandement.

Why it is called the greatest Commandement.

A distinction of
love and faith.

faith: therefore love justifieth rather than faith. *Ans.* Love is here taken in generall for our whole obedience which we owe unto God, under which Faith is comprehended: which faith justifieth, not of it selfe, as it is a vertue in man, but with relation and reference to her object, I meane, the merit of Christ, as it appeareth, and applieth to it selfe that merit. But that love which in speciall is properly called love, is not the same with faith, neither justifieth it; because Christs justice is applied unto us, nor by love, but by faith alone.

The second is like unto this: Thou shalt love thy neighbour. To love thy neighbour as thy selfe, is, for the love thou owest unto God, that is, because thou lovest God, to do well unto thy neighbour according to the commandements of God: or to with, and doe all things unto him, which thou wouldest in equity, and according to the law to be done unto thee. Now every man is our neighbour.

Our neighbour is
every man.
Why the love of
our neighbour is
called the second
Commandment.

The second. It is called the second commandment: 1. Because it containeth the summe of the second Table, or the duties which are immediately performed unto our neighbour. For, if thou love thy neighbour as thy selfe, thou wilt not murder him, thou wilt not hurt him, &c. 2. Because the love of our neighbour must rise out of the first Table, even from the love of God: therefore it is in nature inferiour to the love of God.

Why it is said to
be like unto the
first.

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Wherein it is
unlike.

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Object.

Ans.

Is like unto this. It is called like unto the first in three respects: 1. In respect of the kind of worship, which is morall, or spirituall, and principall; because it is there in the second Table no lesse commanded then in the first, and is opposed unto the Ceremonies: 2. In respect of the punishment, which is eternall, because God doth inflict this punishment for the breach of either Table. 3. In respect of the coherence, because neither can be observed without the other. It is also unlike to the first: 1. In respect of the immediate object, which in the first Table is God; in the second, our neighbour: 2. In respect of their process and order; the one being a cause, the other an effect of that cause: For the love of our neighbour ariseth from the love of God, but it falleth not so out on the contrary. 3. In respect of the degrees of love: For we must love God above all things: We must love our neighbour, not above all things, nor above God, but in our selves.

Hence riseth an answer unto that objection, *The second commandment is like unto the first: Therefore the first is not the greatest.* Or, therefore our neighbour must be set equal with God, and equally worshipped. For, it is indeed like to the first, not simply and in every point, but in some few; and unlike unto the first in some other points, as before hath been shewed.

On these two Commandments hangeth the whole Law and the Prophets: that is, all the doctrine of the Law and the Prophets is reduced unto these two heads: and all the legall obedience, which is contained in Moses and the Prophets, doth spring from the love of God, and our neighbour. *Object.* Yea, but the promises and doctrine of the Gospel are found also in the Prophets: Therefore it seemeth that the doctrine of the Prophets is unjustly restricted and limited within these two Commandments. *Ans.* Christ speaketh of the doctrine of the Law, not of the promises of the Gospel, which appeareth by the question of the Pharisee, demanding, which was the chiefe Commandment, not, which was the chiefe promise in the Law.

Quest. 5. *Art thou able to keep all these things perfectly?*

a Rom. 3. 10,
20, 23.

b 1 Joh. 1. 8, 10.

c Rom. 8. 7. Ephes. 2. 5. Titus 3. 3. Genes. 6. 5. Genes. 8. 11. Jer. 17. 9. Rom. 7. 2.

Ans. No truly: a For by nature I am prone to the hatred of God, and of my neighbour. b

The

The Explication.

THis question, together with the two former, teacheth that our misery (as there are two parts thereof before specified; so it) is known out of the Law two wayes: 1. By a comparing of our selves to the Law: 2. By an applying of the curse of the Law unto our selves. The examining of our selves after the Law, and comparing the Law with our selves, is a consideration of that purity and uprightnesse which the Law requireth, whether it be in us, or no. The comparison sheweth, that we are not such as the Law requireth: for the Law requireth a perfect love of God; in us there is a hatred and back-sliding from God. The Law requireth a perfect love of our neighbour; in us there is a hate of our neighbour. So then out of the Law is knowne the former part of our misery, I mean, our corruption, whereof the Scripture elsewhere convicteth us. The application of the curse of the Law unto our selves is made by the framing of a Syllogisme practically, that is, assuming and inferring our action; whose Major, or former proposition is the voice of the Law, thus; *Cursed is he who continueth not in all which is written in the book of the Law, to doe them.* Conscience prompteth and telleth us the Minor or latter proposition, thus; *I have not continued, &c.* The conclusion or shutting up of all is, the allowing and approving of the sentence of the Law, thus; *Therefore I am accursed.*

Every mans conscience frameth such a Syllogisme: nay, every mans conscience is nothing else but such a practically Syllogisme, formed in his mind and understanding, whose Major is the Law of God, the Minor is the pondering and weighing of our fact, which is contrary to the Law. The Conclusion is the approving of the sentence of the Law condemning us for our sin; which approbation grief and despaire follow at the heeles, unlesse the comfort of the Gospel interpose it selfe, and we perceive the remission of our sins purchased by the Son of God our Mediatour. In this sort the guilt of eternall malediction, which is the second part of our misery, is alloted unto us by the Law. For, we are all convicted by this reason and argument: *The Law bindeth all man to obedience, or, if they performe it not, to everlasting punishment and malediction. But no man performeth this obedience: Therefore the Law bindeth all men to eternall malediction.*

Mans misery known two wayes.

I

2

What it is to examine our selves by the Law. Rom. 8.9. Ephes. 2.3. Tit. 2.31.

How we do apply the curse of the Law to our selves.

Conscience a practically Syllogisme.

Quest. 6. Did God then make man so wicked and perverse?

On the third Sabbath.

Ans. Not so. But rather he made him good, and to his owne Image, that is, endued with true righteousness and holiness; that he might rightly know God his Creatour, and heartily love him, and live with him blessed for ever, and that to laud and magnifie him.

4 Gen. 1.26. b Gen. 6.26, 27. Ephes. 4.24. Col. 3.10. c 2 Cor. 3.18.

The Explication.

HAVING hitherto laid downe and proved this Proposition, *Mans nature is subject unto sin*: the next question to be discussed is, *Whether it were so created by God; And if not so, What manner of nature was created in man by God; And, Whence sin entered and set foot in man.* Wherefore the Common place of the Creation of man, and of the Image of God in man, is hitherto duly referred. Here also we are to make an Antithesis, or comparison of mans originall excellency before his fall, and his originall misery since the same, for these causes: 1. That the cause and fountain of our misery being discovered, it might not be imputed unto God: 2. That the greatnesse of our misery might the more appeare. For look how much more open and eminent our originall excellency is unto us, so much more obvious and evident is our misery; as also the benefit of our delivery is so much the more precious and honourable in our eyes, by how much the greatnesse of the evils, whence we are freed, is more apparent.

Of

OF THE CREATION OF MAN.

The speciall points touching mans Creation are,

- 1 *What manner of creature man was made by GOD.* 2 *To what end man was made by GOD.*

1 *What manner of creature man was made by God.*

THis question is proposed even for the same causes for which the whole place it selfe is; namely, 1. *That it may appear how man was created by God without sin, and that therefore God is not the author of our sin, corruption and misery.* 2. *That we may perceive from what a height of dignity and honour, into how deep a gulfe of wretchednesse and misery we are plunged through sin, and thence may acknowledge the tender mercy and compassion of God, who vouchsafeth to hale and pull us out of the same.* 3. *That we further acknowledge our thankfulness for benefits heretofore received, and our unworthinesse of receiving any heretofore.* 4. *That wee may the more earnestly thirst after the recovery of the dignity and happinesse wee have lost, and seeke it in Christ.* 5. *That we may be thankfull unto God for the restoring of it.* Now what manner of creature man was fashioned by God in the beginning, is shewed in the Answer of this sixth Question, where it is said, *He made him good, and to his own Image, &c.* Which words require a more ample declaration. Man therefore was created by God on the sixth day of the Creation of the world, consistting of body and soule. 1. *His body* was fashioned of a masse or lump of earth: *immortall*, if he stood still in righteounesse; *mortall*, if he fell: for mortality ensued on sin as a punishment thereof. 2. *His soule* was made of nothing, but immediately inspired by God into his body, and was an incorporeall substance, understanding, and immortall. God breathed in his face breath of life, and man was made a living soule. This was by God infused and united to an instrumentall body; to inform or quicken it; and together with it to make one person or *Subsistent*, namely man, to worke certain motions and actions proper unto man, both externall, and internall; in the body, and without the body; by the ministry of the body; and without the ministry of the body; just, holy, and pleasing unto God. 3. *After the Image of God*: that is, perfectly good, wise, just, holy, blessed, and sole sovereigns of the creatures. Of this Image of God in man more shall hereafter be spoken.

2 *To what end man was created.*

THE Catechisme maketh answer, *That he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnifie his name.* Wherefore, the last and principall end of mans creation is, 1. *The glory and praise of God.* For God therefore created reasonable creatures, Angels and men, that, being knowne of them, he might be magnified for ever. Man therefore was principally created to the knowledge and worship of God; that is, to the profession and invocation of his Name, to praise and thanksgiving, to love and obedience; which consisteth in the performance of those duties, which concern God and man. For the worship of God comprehendeth in it all these. Obj. *Heaven, earth, and other creatures void of reason, are said to worship and magnifie God: therefore the worship and praise of God is not the proper end why man was created.* Ans. This reason hath a fallacy of equivocation or ambiguity. Creatures void of reason are said to worship and praise God, not that they understand ought of God, or know and worship him; but because

1
The glory and
praise of God.

Psalm. 146.

cause they bearing certain prints and stamps of Divinity in them, are the matter of Gods praise and worship, which is properly performed by reasonable creatures. For Angels and men, by the beholding and contemplation of these Gods works, discern in them the infinite goodnesse, wisdom, power, justice, bounty and majesty of God, and are raised and stirred up to magnifie God by these his creatures. And if God had not formed creatures of reason and understanding, who might behold, consider, and with thankfull mind acknowledge his works, and the order and disposing of things in whole nature: other things which are void of reason, might no more be said to praise and worship God, that is, to be the matter and occasion of praising him, then if they never had bin at all. Therefore that which David saith, is spoken by the figure *Prosopopæia*, or counterfeiting of some other person under that which is presented; as, *Praise the Lord ye heavens, sea, and earth, &c.* That is, let Angels and men at the sight and view of these Gods creatures take occasion of lauding and magnifying his Name. Many other ends are subordinated to this principall end. For unto Gods worship is substituted, 1. *The true knowledge of him*: For God, not being known, cannot be worshipped. And it is the proper work of man, wherein eternall life consisteth, to know and worship God aright. *This is our living life, that they may know thee alone to be the true God.* To the knowledge of Gods subordinate, or next in order, 2. *The felicity and blessednesse of man*, which is the fruition and everlasting participation of God, and heavenly blessings. For out of these appeareth the goodnesse, mercy, and power of God. *Obj. The felicity and blessednesse of man, his knowledge and worship of God, are qualities and properties in which, or with which man was created; that is, they are a part of the Image of God, and the forme or proper nature of man. Therefore they belong unto the first Question; which was, What man was created, and not to this, Of the end of mans creation.* *Ans.* They are a part of mans form and nature, and they are mans end in a diverse respect, in which there is no contrariety. For God made man such a creature, as being blessed and happy, should know and worship him aright: and again, he made him to this end, that thenceforth for ever he might be acknowledged and magnified by him, and might continually communicate himself with all his graces & blessings unto him. Wherefore man was created happy, holy, and religious, and *his was his forme*, which he received in the Creation, and moreover he was so created, that he should so continue for ever; and *this was his end*. Therefore both these are truly spoken, to wit, that man both is created *holy, happy, and religious*, and is created *to be holy, happy, and religious*. The former of these is referred to the question *What*, in respect of the beginning; the latter to the question *For what*, in respect of continuance and perseverance. So righteousness and true holiness, whereas they are the *forme* and *very being* of a new man, are rearmend his *end*. Neither is it absurd that the same things should in divers respects be called the *finall cause*, and the *formall*. For that which is the *forme* in respect of the creature, may be rearmend the *end*, in respect of the intent and purpose of the Creator. 4. *The manifestation of God, or the declaration of Gods mercy in his chosen to everlasting life, and of his justice and wrath against sinne to be punished in the reprobate.* This fourth is subordinated to the knowledge of God, and mans felicity. For that thou mayest know God, and he communicate himself unto thee, it is needfull also that he make himselfe manifest unto thee. 5. *The preservation of society in mankind*, which end is subordinated to the manifestation of God: For except there were men, God should not have whom to manifest himselfe unto. *I will declare thy name unto my brethren.* 6. *The composition of mutuall intercourse of duties and courtesies amongst men*, serving for the preservation of humane society. For that the society and conversing of men together may be maintained, there must needs be peace, and mutuall duties interchangeably passing betweene them. The first creation of man is diligently to be compared with the misery of mankind; as also the end for which wee were created, with the aberration and swerving from the end: that so by this meane also wee may know the greatnesse of our miserie. For how much the greater wee see the good was, which wee have lost; so much the greater wee know the evils to be, into which wee are fallen.

Rom. 1. 20.

1. The knowledge of God.

John 17. 3.

2. Mans felicity; or blessednesse of man.

Ephes. 4. 24.

4. The manifestation of Gods mercy and justice.

5. The preservation of the society of men.

Psal. 124. 23.

6. The community of civil duties amongst men.

Of

OF THE IMAGE OF GOD IN MAN.

The chiefe Questions hereof are,

- 1 What is the Image of God in man. | how farre it remaineth.
- 2 How farre forth it is lost, and | 3 How it is repaired in man.

1. What the Image of God in man is.

What the Image
of God is.



HE Image of God in man, is a vertue knowing aright the nature, will, and workes of God; and a will freely obeying God; and a correspondence of all the inclinations, desires, and actions, with the will of God; and, in a word, a spirituall and unchangeable purity of the soule, and the whole man; perfect blessednesse, and joy resting in God; and the dignity of man, and majesty, where-

3 Parts of the I-
mage of God in
man.

- 1
- 2
- 3
- 4
- 5

by he excelleth and ruleth other creatures: Wherefore the whole Image of God in man comprehendeth, 1. The soule it selfe, together with the faculties thereof, indued with reason and will. 2. All our naturall notions and knowledge of God, his will, and his workes; that is to say, perfect wisdom in the soule. 3. All just and holy actions, inclinations, and motions of the will, I mean, perfect righteousness and holinesse in our heart and will, and all our external actions. 4. Felicity, blessednesse, and glory linked with perfect joy in God, and abundance of all good things, free from all misery and corruption. 5. Rule and dominion of man over the creatures; as fishes, fowles, and other living creatures. In all these things this reasonable creature in some sort resembleth his Creator, as the Image expresseth in some sort the Arch-type or principall patterne; yet can he by no meanes be equalled unto his Creator: for in God all things are immense and without measure, and even his essence infinite. The Apostle Paul putteth Righteousnesse and Holinesse as the chiefe parts of this Image; yet doth he not exclude, but presuppose wisdom and knowledge: for no man can worship God unknown. But neither doth Paul exclude perfect blessednesse and glory; for this, according to the order of Gods justice, is necessarily coupled with perfect holinesse or conformity with God. For, where true righteousness and holinesse is, there is the absence of all evils, whether of crime or offence.

Ephes 4.24.

Righteousnesse and holinesse in this text of the Apostle may either be taken for the same thing; or so distinguished, that Righteousnesse may be meant of the actions both inward and outward, as they have a conformity and congruity of the will and heart with the mind judging aright, and with the Law of God; and Holinesse may be understood of the qualities themselves. Ob. 1. Perfect wisdom and righteousness is in God alone, and is not found in any creature; and the wisdom of all creatures, even of the Angels themselves, both may, and doth increase: how then was the Image of God perfect wisdom and righteousness in man? An. By perfect wisdom here is meant not such a kind of wisdom as is ignorant of nothing, but which hath as absolute perfection, as is incident unto the nature of a creature; as great a portion as the rich Creator hath measured and sundred out unto his creature, sufficient to indue it with happiness and felicity: as, the wisdom of the Angels and their blessednesse is perfect, because it is such as God hath ordained, and yet unto it somewhat daily may be added; otherwise it were infinite. So was man perfectly just, because he was conformable to God in all things which God required of him; not that he was of equall perfectnesse, or had justice inherent in him in that degree of perfection which God had, but because he wanted nothing of the full measure of such perfection as God created in him, and would should be in him, and which might suffice a created nature to the attaining of blessedness. There is therefore an ambiguity in the word perfection; & in this sense here

Man was perfect
but in a certaine
degree and mea-
sure not infinitely
in God.

here expressed, man is said in Scripture to be the image of God, so to be made after the image of God. Obj. 2. The first man was of the earth, earthly; also second man also taken from heaven. As the earthly was, such are they that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, so shall we bear the image of the heavenly. Ans. The Apostle doth not here take away the image of the heavenly man from Adam, when he as yet stood; but compareth his nature and estate as well before, as after his fall, with that heavenly glory, into which we are restored by Christ; that is, not onely the nature of man corrupted through sin by death, but the degree of the image of God in man, as it was before the fall, and before glorification, with that which followeth in glorification.

Christ is called the image of God in a far different and divers manner: *in respect of his divine nature; whereby he is the image of his eternal Father, eternally, consubstantially, and coequal with his Father in Essence, essentiall properties, and works; and in this person by which the Father doth manifestly reveale himselfe in creating and preserving all things, and chiefly in saving the Church.* And he is indeed called the image not of himselfe, or of the holy Ghost, but of his Father, because he was from all eternity borne, not of himselfe, or of the holy Ghost, but of the Father. *in respect of his humane nature; whereby he is the image of God, created indeed, yet by many degrees, and in many degrees, as in wisdom, righteousness, power, glory, far exceeding all Angels and men, and often in particular manner resembling his Father in doctrine, vertues, and actions; according as himselfe saith, Philip, he that hath seen me, hath seen my Father. But Angels and men are created the image of God, as well in respect of the Son and the holy Ghost, as of the Father, where as it is said, Let us make man in our image, according to our likeness: and that not for the likeness or equality of essence, but for the agreeing of some properties; as the degree or essence, but in kind and imitation.* For there is something created by God in Angels and men, proportionable to the counterfeit and partake of the divine essence.

They who, as in time past the Anthropomorphites, will have the image of God to be the forme of mans body, say, that whole Adam was made to the image of God; and therefore according to his body also. But they perceive not the usual manner of speaking of a person composed of divers natures, which is called, *The communication of properties*, when that is communicated to the whole person in the concrete, which is onely proper to one of the natures; as in the same place, *Adam was made a living soul.* Now as the Scripture mentioneth the nature of the soule, so also doth it mention such an image of God as agreeth not unto the body. Again, they object, *Christ is the image of God.* But the faithfull bear in their body the image of Christ: therefore the body also is the image of Christ. There are four termes in this Syllogisme: because Christ is not in his body, but in his divinity, the image of his Father: and in foules, as the properties thereof, and actions, he is the image of the whole divinity in Godhead. Wherefore the image of God in the faithfull is not the same which the image of God is in Christ: neither are they in all things like unto the Godhead, in which they are like Christ; because there is somewhat in Christ besides his divinity, and the image of the divinity which is in the soule; that is, his body, which hath an affinity not with the divine nature, but with the nature of our bodies. Again, they say, *the frame of mans body is made with admirable skill and cunning: therefore there sheweth in it, and is beheld as in an image, the wisdom of the Creator.* But it followeth not hereof that the body is the image of God: for so should all things be made to the image of God, seeing that in all Gods works, his power, wisdom, and goodnesse doth appear, which yet the Scripture doth not permit: which setteth out onely the reasonable creatures with this title and commendation, and placeth the image of God in those things which belong not to the body, but to the soule.

Here also question is made concerning the place of the Apostle, *Man is the image and glory of God; but the woman is the glory of man:* where Paul seemeth to attribute the image of God onely to man, and to take it away from the woman. But the Apostle meaneth, that man onely is the image of God, not in respect of his nature, being partaker of divine wisdom, righteousness, and joy; neither in respect of his dominion over other creatures (for these are common to man and woman) but in respect of civill, domesticall,

1 Cor. 15. 49.

2
to demonstrate
Christ is the
image of God in
two respects.

1 Of his humane
nature.
John 14. 9.

Angels and men
the image of God.
Gen. 1. 26.
Not in essence,
but in quality.

Adam the image
of God, in
his body,
but according to
his soule.

The faithfull not
in all things like
unto the divinity
in which they are
like Christ: be-
cause Christ him-
selfe in his body
was not like unto
God, but unto
man.

whereas on
the contrary
the body of
Christ is
like unto
ours, and
therefore
we are
like unto
him, and
he is
like unto
us.

How man is
the image of
God, and
not the
woman.

1 Cor. 11. 7.

metaphicall, and ecclesiasticall order, in which he will have the publike government and administration to belong unto the man, not to the woman.

How farre forth the Image of God was lost, and how farre it remaineth.

Which then was the image of God, after which God in the beginning created man, and which man before his fall had apparent stamped in him. But man after his fall, by means of sin, lost this glorious image of God, and was transformed into the deformed and ugly shape of the Divell: Some remnants and sparkes of Gods image continued yet in man after his fall, and yet remaineth, even in the unregenerate.

The remnants of Gods image in man after the fall.

2

3

4

5

The end for which God created man.

1

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What is lost of the image of God in man.

1

2

How the image of God is restored in us.

1

2

Two causes why the virtues of Ethnicks please not God.

1

2

The repairing of the image of God in us, is the work of all three persons.

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2

3

1. The incorporeall substance of the reasonable and immortall soul, together with the powers thereof; and amongst these the liberty of his will, so that whatsoever man will he will it freely. 2. Affections in the understanding of God, of nature, of the difference of things, secretly and unseemly; which notions are the principles of Arts and Sciences. 3. Some private and steps of inward vertues, and some petty abilities concerning outward discipline and behaviour. 4. The fruition of many temporall good things. 5. A kind of dominion over the creature: For this is not wholly lost, but many are subject to mans government, and man is able to rule many, and to use them.

The remnants, I say, of the image of God in man, howsoever they also through sin are mainly defaced and manifoldly impaired, yet in some sort they are reserved and preserved in nature, and that to these ends: 1. That they might be a testimony of the bounty of God towards us, yea though we were unworthy of it. 2. That God might use them to the restoring of his image in us. 3. That he might leave the Reprobate without excuse.

Howbeit, the good and graces which wee have lost of this image of God, are farre more in number, and of greater worth and moment: As, 1. The true perfect, and saving knowledge of God, and his will. 2. The integrity and perfection of the knowledge of Gods works, and a bright shining light, as a delecting in the understanding, on discerning truth; in place whereof succeedeth ignorance, blindness, and darknesse. 3. Righteousnesse and conformity to the Law of God in all our inclinations, desires and actions, in our will, heart, and outward parts; in whose roome is invested a horrible disorder and corruption of the inclinations and motions of our heart and will, whence a thousand sinnes are hatched. 4. Whole and perfect dominion over the creatures: For those beasts which feared man before, now assault him, they lie in waite for him, and violence him. The fields bring forth thornes and thistles. 5. The right and interest of using those creatures, which God granted to his children, not to his enemies. 6. The felicity and happinesse both of this life, and of the life to come; in place whereof is come death both temporall and eternall, with all sorts of calamities. Object. The Heathen excelled in many vertues, and achieved great works: therefore it seemeth the image of God was not lost in them. Answ. The noble vertues and famous exploits of Heathen men pertaine indeed to the reliques and remainder of Gods image in man: but so farre are they from being that true and perfect image of God, that they rather are meeke masks and shewes of outward behaviour and discipline, without any obedience of the heart towards God, whom they know not, and flee from: therefore these works are not pleasing unto God, where as they neither proceed from the true knowledge of God, neither are wrought to that end, that all the glory may redound unto God.

How the image of God is restored in us.

1. The Father regenerates us by his Sonne, because he hath made him unto us, wisdom, justification, sanctification, and redemption. 2. The Sonne by the holy Ghost immediately regenerating us; Wee are changed into the same image from glory to glory, as by the Spirit of the Lord. 3. The holy Ghost restoreth it by the Word.

How the image of God is restored in us.

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Word and use of the Sacraments : The Gospel is the power of God unto salvation. Now this renewing is so wrought by God, as that in this life it is only begun in the chosin, and in them confirmed and augmented unto the end of their life, as concerning the soule; but as concerning the whole man, at the resurrection of the body. Wherefore it is to be observed, who is the author, and what the order and manner of this repairing.

Quest. 7. Whence then ariseth this wickednesse of mans nature?

Answ. From the fall and disobedience of our first Parents, Adam and Eve.^a Hence is our nature so corrupt, that wee are all conceived and borne in sinne.^b

^a Genes. 3. the whole chapter throughout.

Romanes 5. 12, 18, 19. ^b Psalme 51. 5. Genes 5. 3. Wisdome 12. 10.

The Explication.

Ere wee are first to meditate on the fall and first sin of man; whence the corruption of mans nature had his beginning. Secondly, on sin in generall, and especially on Originall sinne.

Of the fall and first sinne of man.

Concerning the fall and first sinne we are to consider and know,

1. *What and what manner of sinne it was.*
2. *What are the causes thereof.*
3. *What are the effects.*
4. *Why God permitted it.*

1. What and what manner of sinne this first sinne of Adam and Eve was.

THE fall or first sin of man was the disobedience of our first parents, Adam and Eve in paradise; or, the eating of the apple and fruit forbidden by God. Then shall we see how they ate freely of every tree of the garden; but of the tree of knowledge of good and evil they shall not eat of it: for in the day that thou shalt eat thereof, thou shalt die the death. This commandement of God, man through the perswasion of the Diuell transgressed, and hence is our corruption and misery derived. Is then the plucking of an apple so heinous a crime? Yea verily, a grievous offence; because in it many horrible sins are fast linked together: 1. *Pride against God, ambition, and an admiration of himselfe*: for man, not content with that state wherein God had placed him, desired to be equal with God. This God doth charge him with, when he saith; *Behold, the man is become as one of us, to know good and evil*: 2. *Incredulity and unbeliefe, and contempt of Gods justice and mercy*: for he tempted God, and charged him with a lye: For God had said, *Thou shalt die the death*. The Diuell denied it, saying, *Ye shall not die*: and farther, the Diuell accused God of envie, saying; *But God knoweth that when ye shall eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evil*. Here Adam gave credence to the Diuell, & did eat of the forbidden fruit; neither did he beleve that God would therefore inflict that punishment on him which he had threatned. Now not to beleve God, and of the contrary to beleve the Diuell, is to account God for no God; nay, to seat and install the Diuell in the place of God. This sin was heave and horrible above measure. 3. *Stubbornnesse and disobedience towards God*; because against the expresse commandement of God he did eat of the apple. 4. *Unthankfulness for benefites received at his creation*; as, for these, that he was created to the image of God, and to eternall life: for which he rendered this thankes, that hee rather bearkened and inclined to the Diuell then God. 5. *Unnaturalnesse and neglect of love towards his posterity*: because (miserable and wretched man!) he thought not with

The manifoldnes of the first sin:
1 In pride against God.

Gen. 3. 22.

2 In incredulity.

Gen. 3. 17.

Gen. 3. 4. 5.

3 In stubbornnes and disobedience.
4 In unthankfulness.

5 In unnaturalnesse.

F

himselfe

6 In Apostasie.

himselfe, that as he had received those good things for himselfe and his posterity, so he should by sinning against God make losse of them both from himselfe and them. 6. *Apostasie or manifest defection from God to the Divell*, whom hee beleeveth and obeyed rather then God, whom he set up in the place of God, with-drawing and sundring himselfe from God. Hee did not aske of God those good things which he was to receive; but rejecting the wisdom and direction of God, by the advice of the Divell, will aspire to be equall with God. Wherefore the fall of man was no light and simple, or single fault; but was a manifold and terrible sinne, for which God justly rejected man with all his posterity. Hence wee easily answer that objection: *Object. No just Judge inflicteth a great punishment for a small offence; God is a just Judge: Therefore hee should not have punished the eating of an Apple so grievously.* *Ans.* The eating of the Apple was no small sinne, but manifold and outrageous; in which was conceived *Pride, Unthankfulness, Apostasie, &c.* as hath been already proved: Therefore God justly inflicted a great punishment on mankind for the same. *Repli.* Yet at the least hee should have spared mans posterity, because himselfe hath said; *The sonne shall not beare the iniquity of the father.* *Ans.* True, if so the sonne be not partaker of his fathers wickednesse: But here all are partakers of Adams iniquity.

Ezek. 18. 20.

2. What were the causes of the first sin.

The causes of sin
are the Devils in-
stigation, & mans
will freely yeeld-
ing unto it.

THe first sinne of man sprang not from God, but from the instigation of the Divell, and from the free-will of man: For the Divell provoked man to fall away from God; and man, yeelding to the inticing allurements of the Divell, freely revolted from God, and wilfully forsooke him. Now, although God left man destitute in his temptation, yet he is not the cause of his fall, or sinne, or destruction of man: For in that dereliction or forsaking of man, God neither intended, nor effected any of these; but he proved and tried man, to shew how impotent and unable the creature is to doe, or retaine ought that is good, God not preserving and directing him by his Spirit: and together with his triall of man, hee in his just judgement suffered the sinne of man to concur, but he was no cause or efficient of it. Fleshly wisdom thus reasoneth against this doctrine: *Object. Who ever with-draweth grace in the time of temptation, without which the fall cannot be avoided, hee is the cause of the fall; but God with-held from man his grace in the time of temptation, without which hee could not but fall: Therefore God was the cause of the fall.* *Ans.* The Major is true onely of him, who with-holdeth grace, when hee is obliged and bound not to with-hold it: and him, who with-draweth it from such a one as desireth it; or from such a one as wilfully rejecteth it: and of him, who of despight and malice with-draweth it. But it is not true of him, who is neither bound to preserve and maintaine the grace which hee sometime gave; and who with-holdeth it not from such a one as desireth to have it continued; but from him, who is willing hee should so doe; and voluntarily refuseth it; and, who denieth it not therefore, because hee enviaeth the offenders righteousness and life eternall, or is delighted with the sinne; but onely to this purpose, to try him to whom hee hath imparted grace: For hee who forsaketh any man on this manner, is not the cause of sinne, howsoever in him, who is thus forsaken, sinne necessarily followeth this dereliction and with-drawing of grace. Now God in the temptation of man with-held his grace from him not after the former; but the latter manner here expressed: Wherefore God is not the cause of mans sinne and destruction for with-drawing, but man for wilfull rejecting of grace. *Repli.* Who ever will that such a one be tempted, whom he certainly knoweth that he will fall, if he be tempted, who willeth his sinne which falleth: but God would that man should be tempted of the Divell, whom he certainly knew that hee would fall; for otherwise, and against the will of God, man could not have been tempted: Therefore God is the cause of mans fall. *Ans.* This Major is denied as false, if it be simply and precisely taken: For, he is not the cause of sin, who will that he who is apt to fall, be tempted onely for cause of triall, and to make manifest the creatures infirmity. Now God in this sense, and with this intent suffered man to be tempted,

tempted, that is, to be proved. But the Devil tempting man, to the end that he might sinne, and be separate and distracted from God; and man willingly obeying the Tempter against the commandment of God, they both are the true causes of sinne. But of the causes of sinne more shall be spoken hereafter.

3 What the effects of the first sinne are.

THE effects of mans first sinne are: 1. Guiltinesse of death, and a privation and destruction of Gods Image in our first Parents. 2. Originall sinne in all their posterity, that is to say, the guilt of eternall death, and the corruption and averfenesse of our whole nature from God. 3. All actuall sinnes which are sprung of originall: for that which is the cause of the cause, is also the cause of the effect: But the first sinne in man is the cause of his originall sinne, and this of his actuall sinne. 4. All the evils of punishment which are inflicted for sinnes. Therefore the first sinne of man is the cause of all other his sins and punishments. Now whether it stand with Gods justice to punish the posterity for the sinne of the parents, it shall hereafter in the common place of Originall sinne be fully resolved.

1 Guilt of death.
2 Originall sinne.

3 Actuall sinne.

4 Punishments inflicted for sin.

4 Why God permitted the first sin of man.

GOD could have kept man from falling if hee would, but hee permitted him to fall, that is, hee gave him not the grace of resistance against the temptation of the Devil; and that for two causes: 1. That it might stand for an example of the weakenesse and infirmity of the creature, were it not supported, and preserved in originall righteousness by the Creator. 2. That by this occasion God might shew his goodnesse, mercy, and grace, in saving the Elect by Christ: and that hee might shew his justice and power in punishing the wicked and reprobate for their sinnes; according to these sayings of Scripture: God hath shut up all in unbelief, that he might have mercy on all, and every mouth might be stopped. And, God, to shew his wrath, and make his power knowne, suffered with long patience the vessels of wrath prepared to destruction; and that hee might declare the riches of his glory upon the vessels of mercy, which hee hath prepared unto glory.

The causes of Gods permission of the first sin
1 To shew mans weakenesse and infirmity.
2 To shew his mercy, justice, and power.

Rom. 11. 32.
Rom. 9. 22, 23.

This doctrine concerning the Creation and fall of man is necessary for the Church, for many causes and uses which it hath. 1. Wee must know that man was created of God without sinne, lest God be imagined the author or cause of sinne: 2. Whereas mans body was fashioned of clay, let us thinke of our frailty, that wee be not lifted up with pride: 3. Seeing that the workmanship of God is so admirable in the framing of mans body, and seeing it was created for the ministry of Gods worship, and for God to dwell in, and for everlasting life; let us neither abuse it to dishonesty, neither willingly destroy it, neither make it a stie of Devils; but keeping it chaste and clean, endeavour that it be a temple and instrument of the holy Ghost to worship God: 4. Seeing that God would have mankind to consist of two sexes, each is to have his due place and honour, neither is the weaker to be contemned, or oppressed by tyranny, or lust, or to be entertained with injuries and contumelies, but justly to be governed and protected: 5. But especially, seeing man was created to the image and likenesse of God, this great glory is to be acknowledged and celebrated with thankfull minde, neither through our lewdnesse and malice is the image and likenesse of God to be transformed into the image and likenesse of Satan, neither to be destroyed either in our selves, or others: 6. And seeing it is destroyed by sinne through our own fault, wee must acknowledge and bewaile the greatnesse of this unthankfulnesse, and the evils which followed, by comparing therewith those good things which we have lost. 7. We must earnestly desire the restoring of this felicity and glory: 8. And because the glory and blessednesse, which is restored unto us by the Son of God, is greater then that which wee lost in Adam; so much the more must the desire of thankfulness and of profiting and increasing in godlinesse be kindled in us: 9. And seeing we heare

1 The necessity and use of this doctrine of mans creation.

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that all things were created for the use of man, and that the dominion over the creatures lost in Adam, is restored unto us in Christ; we must magnifie the bountifullnesse of God toward us: we must aske all things of him, as being our Creatour and soveraigne Lord, who hath the right and power of giving all good things, to whom, and how far he will himselfe; and use those things which are granted to our use with a good conscience, and to the glory of God, who gave them. 10. And that this may be done, we must not by infidelity cast our selves out of that right which we receive in Christ: and if God of his owne power and authority either give us lesse then wee would, or take away from us that which he hath given, wee must submit our selves patiently to his just purpose, as most profitable for our salvation. 11. And seeing the soule is the better part of man, and the happinesse of the body dependeth on the happinesse of the soule; and seeing also we are created to immortall life, we ought to have a greater care of those things which belong to the soule and eternall life, then of those things which belong unto the body and this temporall life. 12. And at length, seeing the end and blessednesse of man is the participation and communicating of God, his knowledge, and worship, let us ever tend unto it, and referre thither all our life and actions. 13. And seeing we see one part of mankind to be vessels of wrath, to shew the justice and severity of God against sin, let us be thankfull to God, sith of his meere and infinite goodnesse he would have us to be vessels of mercy, to declare through all eternity the riches of his glory. 14. Last of all, that we may learne, consider, and begin these things in this life, let us, to our power, tender and help forward the common society and salvation of others, for which we are borne.



OF SIN IN GENERALL.

The speciall questions of sin in generall are these:

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| 1 Whether sin be, or whence it appeareth to be in the world, and in us. | 3 How many kinds of sins there are. |
| 2 What sin is. | 4 Whence sin is, & what be the causes thereof. |
| | 5 What be the effects of sin. |

1 Whether sin be in us.

We know that sin is in us,
1 By Gods owne testimony.
Gen. 6. 7. & 18. 21.
Jer. 17. 9.
Rom. 1. 21. & 3. 10.
& 7. 18.
Psal. 14. & 53.
Isa. 59.
2 By Gods Law.
Rom. 3. 20. & 4. 15. & 5. 20. & 7. 7.
3 By conscience and the law of nature.
Rom. 1. 19. & 2. 14.

That sin is not only in the world, but in us also, we are divers waies convinced: 1. By Gods divine testimony, which pronounceth us all guilty of sin; and we are to give credence unto Gods assertion, sith he is the searcher of hearts, and truest eye-witness of our actions: 2. By the Law of God sin is fully knowne, as before in the third and fifth Questions of the Catechism hath been at large declared, according to those texts of Scripture, *By the Law cometh the knowledge of sin. The Law causeth wrath; for where no Law is, there is no transgression. The Law entred thereupon, that the offence should abound: I knew not sin, but by the Law.* 3. By conscience, which convinceth us of sin: for God, besides the written Law, reserved unto us certain generall notions and principles of the law of Nature imprinted in our understanding, sufficient to accuse and condemn us. Forasmuch as that which may be known of God is manifest in them. The Gentiles doe by nature the things contained in the Law, and shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing. 4. The punishment and death, whereunto all men are subject and enthrall'd. Nay, our Church-yards, places of buriall, and of execution, are as so many Sermons of sin; because God, being just, inflicteth not punishment on any but for sin, as saith the Scripture: *Death went over all men, forasmuch as all men have sinned.* Again, *The wages of sin is death.* Also, *Cursed is every*

Rom. 5. 12.
Rom. 6. 23.
Deut. 27. 26.

every one that confirmeth not all the words of this law to doe them.

The use of this question is, 1. That we may thence exercise our selves continually in humiliation and repentance: 2. That we detest and withstand the outrages of Anabaptists and Libertines, who deny that there is any sin in them; contrary to the expresse word of God, If we say we have no sinne we deceive our selves; and contrary to all experience: For they both commit many things which God in his law pronounceth to be sin, howsoever themselves falsly and blasphemously tearm them the motions of the holy Spirit; and live also in misery, no lesse subject to death and diseases then other men: which truly, were they no sinners, were flat against that precise rule, Where there is no sin, there is no death.

But it is demanded, whether wee have not a knowledge of our sinne by the Gospel also: For, The Gospel charging us not to seek for righteousness, not in our selves, but without our selves, even in Christ, pronounceth us sinners. Therefore by the Gospel also wee have knowledge of our sinne, and not by the law alone. Answer. The Gospel pronounceth us sinners, but not in speciall as doth the Law; neither doth it purposely teach what, or how manifold sinne is, what sinne deserueth, &c. which is the property of the Law: but it executeth this function onely in generall and lesse principally, and presupposing the whole doctrine and duty of the Law; as inferior Sciences, which are in order directly one under another, borrow some principles and chiefe grounds from the Sciences next above them: For after that the Law hath arraigned and convicted us of sin, and proved that wee are sinners; the Gospel immediately taketh this principle, and concludeth, that where as wee are sinners in our selves, wee must seeke for righteousness without our selves in Christ, that wee may be saved. So then by these five meanes wee may finde that sinne is in us: 1. By Gods owne assertion: 2. By Gods law principally, and in speciall: 3. By the Gospel lesse principally, and in generall: 4. By the touch and sense of conscience: 5. By the punishments which God, being just, inflicteth not but for sinne.

2 What sinne is.

Sinne is a transgression of the law, or, whatsoever is repugnant to the law, that is a defect, or an inclination, or action repugnant to the law of God, offending God; and making the creature that sinneth guilty of the everlasting wrath of God, except remission be granted for the Son of God our Mediatour. The generall nature of sinne is a defect, or an inclination, or action: but to speak properly, a defect is this generall nature; and inclination, or actions, are rather the matter of sinne. The difference and formall essence of sin, is a repugnance with the law; which John calleth a transgression of the law. The property, which necessarily cleaveth fast unto it, is the guilt of the creature offending: that is to say, a binding of the offender to temporall and eternall punishments, which is done according to the order of Gods justice. And this is that which they commonly say, that there is a double formality, or twofold nature of sinne; repugnancy with the law, and guilt: or, that there are two respects, of which the former is a comparison or a dissimilitude with the law; the other, an ordaining unto punishment. An accidental condition of sin is expressed in these words, Except remission be granted, &c. because it ariseth not out of the nature of sinne, but it is by occasion and accident; in respect of sinne, that they who beleve in Christ are not punished with everlasting death; because (forsooth) sinne through Christ is not imputed unto them, but remitted by grace. Now these are called defects: In the understanding, ignorance and doubtfulness of God and his will: In the heart, a privation or want of the love of God and our neighbour, of joy in God, and of an earnest desire and endeavour to obey God according to all his commandements; and an omitting of inward and outward actions, which are commanded by the law of God. Corrupt inclinations are said to be stubbornnesse of the heart and will against the law of God, or against the judgement of the minde as touching honest and dishonest actions: or a pronenesse and willingness of nature to do those things which God forbiddeth, which evill they call Concupiscence.

Three proofes
that corrupt in-
clinations are sin-
1 Gods Law.

Deut. 6.5.
John 19.3.
Exod. 20.3.
2 Testimony of
Scripture.
Gen. 8.21.
Jer. 17.9.
Rom. 7.5.
John 3.5.
1 Cor. 3.14. &
15.50.
Rom. 1.21. & 2.6.
3 Death of In-
fants.

Gen. 1.31.

That these defects and corrupt inclinations are *sins*, and condemned by God, is proved, 1. Out of the Law of God, which expressly condemneth these defects and inclinations, when it saith, *Cursed is every one that confirmeth not all the words of the Law to doe them*: and, *Thou shalt not cover*: which Law also requireth in men the contrary graces and faculties, I mean, a perfect knowledge and love of God and our neighbour. *Thou shalt love the Lord thy God with all thine heart, &c.* This is life eternall, that they know thee to be the only very God, &c. Thou shalt have no other gods before mee. 2. By many testimonies of Scripture condemning these evils for finnes; *The frame or imagination of mans heart is evill, even from his youth. The heart is deceitfull and wicked above all things. I had not knowne lust* (that is to say, to be sin) *unlesse the Law had said, Thou shalt not lust*. 3. By the punishments and death of Infants, who although they doe neither good nor evill, and offend not after the similitude of Adams transgression; yet they have sin in them, for which death reigneth over them. And this sinne is the blindness and frowardnesse of our nature towards God, of which we have hitherto spoken. 1. Object. *That which is not voluntary, neither can be avoided, is not sinne, neither deserveth punishment*: Defects and inclinations cannot be avoided by us: Therefore they are no sinne. Answ. The Major holdeth true in a Civill Court, but not in the judgement of God, before whom, whatsoever is repugnant unto his Law (whether it be in our power to avoid it, or no) is sin, and deserveth punishment. For Scripture teacheth both that the wisdom of the flesh cannot be subject to the Law of God; and that all, who are not subject to the Law, are subject to the wrath of God. 2. Object. *Nature is good: But our inclinations and desires are naturall: Therefore they are good*. Answ. True it is, that Nature is good, if you consider it before the corruption. All things were very good which God made. Even now also Nature is good in respect of the substance, and being of it, and as it was made of God; but not in respect of the quality of it, and as it is corrupted. 3. Object. *Punishments are not finnes: But these inclinations and defects are punishments of the first fall: Therefore they are not finnes*. Answ. It is true, that punishments are not sins, if we respect the course of Civill justice; but not so, if we respect Gods justice. For God oftentimes punisheth sins with sins; which the Apostle especially sheweth, Rom. 1.27. 2 Thes. 2.11. For God hath power of depriving his creatures of his Spirit; which power his creatures have not.

3. How many kinds of sins there are.

There be five principall divisions of sin.

The first division is this; All sin is either Originall or Actuall. This distinction is expressed Rom. 5.14. and 7.20. and 9.11.

OF ORIGINALL SIN.

What Originall
sin is.

Rom. 5.14.
Psal. 51.5.
Originall sin con-
taineth two
things.
1 Guilt of eter-
nall damnation.
2 Corruption of
mans whole na-
ture.
Rom. 5.12.

Originall sinne is the guilt of all mankind, by reason of the fall of our first Parents, and a privation of the knowledge of God and his will in our mind, and of all inclination to obey God with our will and heart; and of the contrary, in these there remaineth a wicked inclination to those things which God forbiddeth, and backwardnesse in those things which he commandeth, ensuing upon the fall of our first Parents, and derived from them unto all their posterity, and so corrupting their whole nature, that all by reason of this corruption are become guilty of the everlasting anger of God, neither can they doe any thing pleasing and acceptable to God, except remission be granted for the Sinne of God the Mediatour, and a renewing of their nature by the holy Ghost. Of this sinne it is said, *Death reigned even over them also that sinned not after the like manner of the transgression of Adam. In sin hath my mother conceived mee*. Originall sinne then containeth two things: 1. The guilt of eternall damnation for the sinne of our first Parents. 2. The corruption of mans whole nature after the fall. Of both these Paul saith, *By one man sinne entred into the world, and death by sinne; and so death went over all men, forasmuch as all men have sinned*.

ned. The vulgar definition passing under Anselmus his name, containeth the same in effect with this our definition, save that it more obscurely thus propoundeth it: *Originall sinne is a want of originall righteousness which should be in us*: For originall righteousness was not onely a conformity of our nature with the Law of God, but also it comprehendeth in it Gods acceptance and approbation of this righteousness. Now by the fall of man, instead of conformity, there succeeded in mans nature deformity and corruption; and guiltinesse, in stead of approbation. Such is that definition also of Hugo Cardinal: *Originall sin is that which we draw from our birth, through ignorance in our understanding, and concupiscence in our flesh.*

Anselm's definition of originall sin.

Hugo Cardinal his definition.

The error of the Pelagians and Anabaptists in the doctrine of originall sin.

Against this doctrine of Originall sin in times past did the Pelagians strive, as at this day the Anabaptists doe, denying that there is any *Originall sin*, because that neither the posterity are guilty by reason of the first Parents fall; neither is sin derived into them from their ancestors by propagation, but every one sinneth, and cometh faulty by imitation onely of the first Parents. These Pelagians Saint Augustine hath confuted in many bookes.

Others grant, that all became faulty by reason of the fall of our first Parents; but they deny that such corruption was bred in us, as might deserve condemnation: for, the defects, as they think, with which we are borne, are no sin. But against these Sectaries and Schismatics wee are to hold these foure Theoremes or Propositions: 1. *That all mankind is held guilty of Gods everlasting wrath, for the disobedience of our first Parents.* 2. *That there are in us, besides this guilt, defects and inclinations repugnant to the Law of God, even from the houre of our birth.* 3. *That these defects and inclinations are sins, and deserve the eternall wrath of God.* 4. *That these evils are derived not by imitation, but by the propagation of a corrupt nature from our first Parents unto all their posterity, except Christ only.* The first, second, and third are sufficiently confirmed in that which hath already been spoken.

Foure Theoremes of the doctrine of originall sin. Foure proofes shewing that originall sin is derived by nature unto posterity.

The fourth is thus proved: 1. By testimonies of Scripture; *Wee are by nature the children of wrath, as well as others. By the offence of one the fault came upon all men to condemnation. By one mans disobedience many were made sinners. Who can bring a cleane thing out of filthinesse? I was borne in wickednesse. Except a man be borne of water and of the spirit, hee cannot enter into the Kingdom of God.* 2. Infants dye, and are to be baptised; therefore they have sin: But they cannot as yet sin by imitation. It must needs be then that sin is bred in them. Whence it is said: *I called thee a transgressor from the womb. The heart of man is evill from his youth. And Ambrose saith: Who is just in the sight of God, whereas an infant of a day old cannot be cleane from sinne?* Every thing which is borne carrieth with it the nature of that which bare it, as touching the substance and accidents proper to that speciall kind: But wee are all born of corrupt and guilty Parents: We therefore all draw by nature in our birth their corruption and guilt. 4. By the death of Christ, who is the second Adam, we receive a double grace, Justification, and Regeneration: therefore it followeth, that out of the first Adam there issued and flowed a double evill, the guilt, I meane, and corruption of our nature; otherwise wee had not stood in need of a double grace and remedy.

1 Testimony of Scripture. Ephes. 2. 3. Rom. 5. 12, 19. Job 14. 4. Psal 51. 5. John 3. 5. 2 Death of Infants. Isa. 48. 8. Gen. 2. 25. De hominis, cap. 11. 3 Community or participation of nature between parents and children.

4 From the double grace of Christs death; Justification and Regeneration.

1. Object. *If sinne be propagated from the Parents unto their posterity, it passeth to the off-spring, either by their body, or by their soule. Not by the body, because that is bestiall, and unreasonable; nor by the soule, because that is not derived by deduction out of the soule of the Parents, whereas it is a spirituall substance, which may not be severed into parts; neither is it created corrupt by God, whereas God is not the author of sin: Wherefore certainly originall sinne passeth not by nature from the Parents unto the children.* 1. Answ. We deny the Major: because the soule, being created by God pure and undefiled, may draw naughtinesse and corruption from the body, though it be brutish, into which it is infused. Neither is it absurd to say, that the evill disposed tempera-
ture of the body is an unfit instrument for the good actions of the soule, and corrupteth the soule, not being established in her righteousness; so that it presently falleth from her integrity as soone as it is infused and united unto the body: 2. Answ. We likewise deny the consequence and coherence of the Major, because it

The Pelagians objection.

it there is not made a sufficient account and reckoning of the parts by which Originall sin passeth : For it passeth neither by the body, nor by the soule, but by the offence of our Parents, in regard whereof God, even whilst hee createth mans soule, bereaveth it of Originall righteousness, and other such like gifts, which hee gave on that condition to our first Parents, that they should continue, or lose them to posterity, according as they themselves either kept, or lost them. Neither is God in so doing either unjust, or the cause of sin : for this privation or want of righteousness is in respect of God, which inflicteth it for the offence of our first Parents, *no sinne, but a most just punishment* : although in respect of the Parents ; which draw it unto themselves and their posterity, it be a *sinne*. Wherefore, if the whole Major be laid downe thus, *Originall sinne passeth unto posterity either by the Body, or by the Soule, or by the Sinne of Parents, and merit of this privation of righteousness* ; If the Major, I say, be thus propoted, the fruit of the Argument is soon espied : for, as Originall sinne first sprung in our Parents by their offence ; so by the same it is conveyed unto posterity.

This is not that little chinke of which the Schoolmen so doubtfully dispute, to wit, of the deduction of our soule from our sinfull Parents, and of the pollution of the soule by meanes of the body coupled therewith ; but this is that wide gate, by which originall sinne violently rusheth into our nature, as Paul witnesseth, *By one mans disobedience many were made sinners*. Repli. 1. *The privation or want of originall righteousness is sinne* : But God inflicteth this punishment of privation, creating our soule in us bereft of those gifts, which otherwise he would have endowed it withall, if Adam had not sinned : Therefore herein God is the author of sinne. Answ. There is in the Major a fallacy of Accident. This privation is sinne in respect of Adam and us ; such that by his and our fault with might and maine we pull it unto us, and greedily receive it ; for that the creature should be destitute of righteousness and conformity with God, it is repugnant to the Law, and is sinne : But in respect of God, it is a most just punishment of Adams and our disobedience, agreeable unto nature and the Law of God. Repli. 2. *Yea, but God ought not to punish Adams offence with such a punishment, whereby he knew the destruction of all mankind would follow and ensue*. Answ. Yea rather let Gods justice be satisfied, and let the whole world perish and come to nought. It behoved God, in regard of his exact justice and truth, to take vengeance in this sort on the pride of man ; because the offending and displeasing of the highest good merited the most extreme punishment, that is, the eternall destruction of the creature ; and God hath said, *Thou shalt die the death*. Now it is of his free mercy that out of this generall ruine he saveth some, I meane the Elect through Christ.

Object. 2. *The desiring of their proper objects is naturally incident to each faculty and appetite : Therefore it is no sinne*. Answ. The ordinate desires of their objects, which God appointed them, are no sins ; but the inordinate, and such as are against the Law, they are finnes : For simply or meerly to desire, is of it selfe no sinne ; and the appetite or desire is good, because it is naturall : but to desire contrary to the Law, this is sinne.

Object. 3. *Originall sinne is taken away from the Saints of God : Therefore they cannot derive it unto their posterity*. Answ. We answer to this Antecedent, that originall sinne is taken away from the Saints of God, as concerning the guilt of it, which is remitted unto them by Christ : but yet, as concerning the pure essence thereof, that is, as it is a sinne repugnant to the Law, so it remaineth in them. For although they be withall regenerated by the holy Ghost, unto whomsoever their sinne is forgiven ; yet that renewing is not perfected in this life. Wherefore the godly also doe derive such a corrupt nature to their posterity as themselves have. Repli. *That which the Parents themselves have not, they cannot derive unto their posterity* : But the guilt of Originall sinne is taken away from regenerate Parents : Therefore at least the guilt is not derived. Answ. We must distinguish of the Major. The Parents indeed convey not that to their posterity which by nature they have not. But they are freed from the guilt of sinne, not by nature, but by the grace and benefit of Christ.

Wherefore

Unrighteousness
and damnation
from our Parents,
but righteousness
by the grace of
Christ.

Wherefore Parents by nature derive unto their posterity, *not righteousness*, which is freely imputed; but *unrighteousness and damnation*, unto which themselves by nature are subject. And the cause why they derive their guilt unto them, and not their righteousness, is this: Because their posterity are not borne of them according to grace, but according to nature; neither is grace and justification tied to carnall propagation, but to the most free election of God. Examples hereof wee have Jacob and Esau, &c.

Why the parents righteousness is not derived unto their children.

Austin illustrateth this point by two similitudes: the one is of the graines of corn, which though they are sown, purged by threshing from their stalke, chaffe, beard, and eare; yet spring againe from out of the earth with all these: and this cometh to passe, because the purging is not naturall to the graine, but is the work of mans industry. The other is of a circumcised father, who though himselfe have no fore-skin; yet he begetteth a son with a fore-skin: and this cometh to passe, because Circumcision was not by nature in the father, but by the Covenant.

Object. 4. *If the root be holy, the branches also are holy: Therefore the children of the Saints are holy, and without originall sinne.* Answ. Here is committed a fallacy of ambiguity: for holiness in this place signifieth not a freedome from sinne, or integrity and uprightness of nature; but that prerogative and priviledge of Abrahams posterity, whereby God, for his league made with Abraham, had appointed alwayes to convert some of his posterity, and to endow them with true and inward holiness; and because all the posterity of Abraham had obtained the right and title of the externall Church.

Object. 5. *Your children are holy: Therefore without originall sinne.* Answ. This is a fallacy drawne from the abuse of a common manner of speech. They are holy, not that all the children of holy men are regenerate, or have holiness from carnall propagation: for it is said, *When they had neither done good nor evil, I have loved Jacob, and have hated Esau*: but the children of the godly are holy, in respect of the externall fellowship of the Church; that is to say, they are to be counted for Members or Citizens of the Church, and so also for the chosen and sanctified of God, except themselves, when they come to age, declare themselves to be others by their unbelief and impiety.

Object. 6. *They are more miserable unto whom the sins of all their ancestors are derived, then they unto whom have stretched but the sins of some of their ancestors: But if sin passe from the Parents unto the children, then unto the latest of their posterity come the sins of all the ancestors; unto the former only their sins that lived before them: So then the latter are more miserable then all the rest, which would be absurd, and not agreeable to the justice of God.* Answ. 1. It were not absurd, although God would punish more heavily, and more forsake the latter of the posterity then the former: For how many more sins are committed and heaped up by mankind, so much the more vehemently is his wrath kindled, and the punishment is more aggravated: whereupon are those sayings; *The wickednesse of the Amorites is not yet full. That upon you may come all the righteous blood, &c.* Answ. 2. We deny also the Minor: For although God suffer originall sin, that is, the corruption and guilt of nature to passe unto all posterity; yet, together with this, he of his meer mercy doth set bounds and limits for sinne, that the posterity may not alwaies pay for the actuall sins of their ancestors, or imitate them, and that it may not be of necessity that the children of evil Parents should be evil, or worse, or more miserable then their Parents.

Object. 7. *The sonne shall not beare the iniquity of the father: Therefore it is injustice, that Adams posterity should beare the punishment of the sin of Adam.* Answ. True it is, the son shall not beare the iniquity of the father, nor shall not satisfie for his fathers mis-doing, but with this condition; *If himselfe approve not, or fall not into the same, but disliketh and avoideth it*: But wee justly beare the sinne of Adam; 1. Because we all approve of the offence, and imitate the same. 2. Because the fault is so Adams, that it also becometh ours: for wee were all in Adam when hee sinned; and therefore, as the Apostle witnesseth, *We all sinned in him*. 3. Whereas Adams whole nature was guilty, and wee, as a part of him, proceed out of his substance and masse, we

Four causes for which Adams posterity abideth the punishment of his sin.

Rom 5. 19.
cannot

cannot but be guilty also our selves. 4. Because Adam received the gifts of God to be imparted unto us on that condition, if himselfe did retaine them: or lose them unto us, if himselfe lost them. Whereas then Adam lost them, he lost them not only in himself, but in all his posterity also.

Object. 8. *All sin is committed with the will; but Infants want will: Therefore they commit no sin.* Answ. 1. We grant this argument, if it proceed on actnall sin, not on originall, which is the corruption of nature. Answ. 2. We deny the Minor, because Infants want not the faculty and power of will; and though in all they will not sin, yet they will it by inclination. Repli. on the first answer. *The corruption and defects of nature rather deserve pardon and commiseration, then punishment and reprehension, as Aristotle testifieth in these words: No man reprehendeth the defects of nature; but originall sin is a defect of nature: Therefore it deserveth not punishment.* Answ. The Major is currant in such defects of nature as are gotten not by negligence or misdemeanour; as, if a man become blind, either by nature, or by some disease, or stroke, he is rather to be pitied for it, then upbraided: But such defects as are procured by some misdemeanour, as originall sinne was; these all men worthily reprove, as Aristotle himselfe there addeth: *But every man checks such a one as becometh blinde through wine-bibbing, or any other mis-behaviour.* And thus much touching originall sinne.

Τοις μὲν γὰρ
διὰ φύσιν
ἀρχαίς ἔδειξεν
ἐπιτιμᾶ.
Eth. 3. cap. 5.

Τῶδε τυραννῶ
ἐπιτολῆς ἢ
ἀλλης ἀκολασί-
ας πᾶς ἂν ἐπι-
τιμῶται.

Of actnall sin, and the rest of the distinctions of sin, and of the causes,
and effects of sin.

What actnall
sin is.

Actnall sin is every inward and outward action which was repugnant to the Law of God, as well in the understanding, will, and heart, as in outward actions: and the omitting of those things which the Law commandeth; as to thinke, to will, to follow, and to doe evil; or not to know, not to will, to flye, to omit that which is good. Hitherto belongeth that division into sins of commission or fact, and sins of omission.

The second division of sin.

Reigning sin.

Rom. 6. 12.
1 John 3. 8.

Two causes why
reigning sin is so
called.

The second division of sin is thus: There is reigning sin, and sin not reigning. Reigning sin is that in which the sinner maketh no resistance by the grace of the holy Spirit, and is therefore subject to everlasting death, unlesse he repent, and purchase pardon by the death of Christ. Or, sin reigning is all sin which is not repented of, and which is not resisted by the grace of the holy Spirit; and for which, not onely according to the order of Gods justice, but also for the thing it selfe, he is guilty of eternall punishment who hath it. Of this it is said, *Let not sin reigne in your mortall bodies.* Also, *He that committeth sin, that is to say, he which of purpose sinneth, and delighteth therein, is of the Devil;* where John speaketh of Reigning sin. It is called Reigning: 1. Because we pamper it, and become slaves unto it. 2. Because it hath rule over man, and maketh him guilty of eternall damnation.

Sin not reigning.

Such are all sins in the unregenerate, and some also in the regenerate; as errors in the foundation of faith, and slidings and fallings against their conscience, where-with a sure confidence of remission of sins, and true and lively comfort cannot consist, unlesse they repent: for that the very regenerate may run head-long into reigning sin, the dolefull falls of those most holy men, Aaron and David, doe sufficiently declare. Sin not reigning is that which the sinner resisteth by the grace of the holy Spirit, and is therefore exempt from eternall death, because he repenteth, and obtaineth remission by Christ. Such kind of sins are all the defects, inclinations, wicked desires, and many sins of ignorance, omission, and infirmity, which remaine in the faithfull, as long as they are in this life; which notwithstanding they acknowledge, bewaile, and hate in themselves, yea they resist them, and pray daily that they may be forgiven them through Christ their Mediatour, saying, *Forgive us our debts:* and therefore, in the day, they hold fast and imbrace faith and consolation in their Saviour and

and Redeemer. If we say mee have no sin, we deserve our selves, and there is no truth in us. It is no more I that doe it, but the sin that dwelleth in me. There is no condemnation to them that are in Christ Jesus, which walk after the Spirit. Who can tell how oft bee offendeth? Lord, cleanse thou me from my secret faults. That vulgar distinction of sinne into Mortall and Veniall sin, may be reduced unto this distinction of Reigning, and not reigning sin: For although all sin in his proper nature be Mortall, that is, deserteth everlasting death; yet Reigning sin may most fully so be called, wherein whosoever persevereth, finally perisheth. Now it becometh Veniall, that is to say, it effecteth not everlasting death, when in the regenerate resisting it by the grace of Christ it waxeth not reigning: not that of it selfe it deserteth remission, or that it is not worthy of punishment; but because it is by grace through Christ satisfaction pardoned unto them that beleve, and is not imputed to them unto condemnation: according as it is said, *There is no condemnation to them which are in Christ Jesus, &c.* And in this sense the distinction of Mortall and Veniall sin may be retained; but by no meanes in that sense in which it is used of the Popes Favourites: as, if that were Mortall sinne, which for the grievousnesse thereof deserteth eternall death; that Veniall, which for the lightnesse thereof deserteth not eternall death at Gods hands, but some temporall punishment onely. I had rather, in stead of Mortall and Veniall sin, use the names of Reigning and Not reigning sin: 1. Because the names of Mortall and Veniall sin are obscure and doubtful: For all sins are Mortall; and John also calleth Mortall sin, or sin to death, the sin against the holy Ghost. 2. Because the Scripture useth not those termes, especially the name of Veniall sin. 3. Because of the errors of the Papists, who terme Veniall sins those which are light, and deserve not eternall paines: whereas the Scripture saith, *Cursed is every one that bideth not in all, &c.* He which faileth in one point, is guilty of all. The wages of sin is death. Whosoever shall break one of these leaish commandments, and teach men so, he shall be called the least in the Kingdome of Heaven. In a word, every sin is in his owne nature Mortall, to wit, it deserteth everlasting death; but it is made Veniall, that is, it accomplisheth not death eternall in the regenerate, by grace through Christ.

Object. 1. But the Elect fall not from grace. Answer. Finally they doe not: But they who sin mortally, and doe not repent, perish. This falleth not to the Elect, that they should fall finally: 1. but before the end they fall easily and often.

Object. 2. The will of God is unchangeable; but hea will the salvation of the Elect: Therefore it is unchangeable. Answer. I grant that it is true, concerning the purpose and counsell of God, but not concerning our finnes, which we have of the remission of sins: for our comfort standeth not together with errors, which are contrary to the foundation, and with sinne committed against our consciences. For then are wee said to have remission of our finnes, when wee apply these benefits to our selves. Now in Christ Jesus, for which once were farre off, are made nere by the blood of Christ. I will say to them which were not my people, Thou art my people: And they shall say, Thou art my God.

Object. 3. Hee that is borne of God, sinneth not: Therefore the regenerate sinne not. Answer. 1. He sinneth not to death: For the Elect do not wholly forsake God, albeit they sinne against their consciences; but they retaine still some beginning of true godlinesse, by which, as by sparkles, they are stirred again to repentance: as David, Peter, and others. 2. He sinneth not as he is regenerated: but he sinneth as long as he abideth in this life, sinne not reigning in him, and yet sometimes reigning too, as he is not regenerated by the Spirit of God, but is as yet carnall: For regeneration, or the renewing of us to the image of God, is not perfected in an instant, but is begun onely in this life, and in the life to come is at length finished. For so doth John himselfe pronounce of himselfe, and all the Saints in this life: If we say that we have no sin, we deceive our selves, and the truth is not in us. If we acknowledge our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse. This is therefore the meaning of John, that the regenerate indeed doe sinne, but yet not so that they make much of their sinne, or doe so at any time yeeld and assent to evill desires, that they cast away all love of godlinesse, and repent not:

1 John 1.2.
Rom. 7.17.
Rom. 8.1.
Psal. 19.12.

Mortall and Veniall sin.

What the Papists take Mortall and Veniall sin to be.

Why the names of Mortall and Veniall sin are impertinent, and to be rejected.

Deut. 27.26.
James 2.10.
Rom. 6.13.

The Elect may sin against their consciences, yet not to death.

Regeneration but begun in this life.

1 Epist. cap. 1.

For

For alwaies in the regenerate there remaineth some remnant of a regenerate nature, which causeth either a strife against sin, or else true repentance: that is, it suffereth them not to sin to death, or everlasting destruction, or wholly to forsake God. And this consolation so long they enjoy, as they know themselves to be regenerated, that is, as they keep faith and a good conscience.

1 John 3.9.
1 Pet. 1.33.

The regenerate in this life may, and doe oftentimes lose the grace of God in part, but not in whole.

Psal. 51. 10, 13.

1 John 2. 19.

Mat. 7. 19.
Man in this life is not simply good; and therefore his works are not alwaies good. All sins mortall in their own nature, but pardonable by the grace of God.
Psal. 32. 5.
Prov. 24. 16.

Psal. 34. 3.

Mat. 5. 23.

Object. 4. It is said, *His seed remaineth in him, neither can he sin, because hee is borne of God.* And, *being borne anew, not of mortall seed, but of immortall, by the word of God, who liveth and endureth for ever.* If therefore the seed of Gods word never dieth in them that are borne anew, they ever remaine regenerate, and ever retaine grace, neither ever fall into reigning sin. **Answer. 1.** The regenerate may lose, and doe often lose grace and the holy Spirit, as concerning some gifts, sometimes mo, sometimes fewer; although they lose it not, if we respect all the gifts: For there abideth in them some beginning or print of true faith and conversion, which although when they yeeld to evil inclinations or desires, it is so oppressed and darkened, that it neither can be knowne of others, neither confirme them of the grace of God, and their own salvation for the present; yet it suffereth them not wholly to forsake God and the knowne truth, and to cast away their purpose of embracing by faith the merit of the Son of God. So David prayeth, *Create in mee a cleane heart, O God; and renew a right spirit within mee.* Again, *Restore me to the joy of thy salvation.* He had lost therefore cleanness of heart, rightnesse and newnesse of spirit, and the joy of salvation, which he beggeth of God to be restored unto him; and yet did he not wholly want them: for otherwise he would not have asked, neither would he have looked for from God this renewing and restoring. **2.** The seed of God, that is, the word of God, working true faith and conversion in the Elect, abideth, and dyeth not in the regenerate, as concerning their conversion and finall perseverance, how ever they fall often grievously before their end: *If they had been of us, they would have continued with us.*

Object. 5. *A good tree cannot bring forth evill fruit.* **Answer.** It cannot, as it is good: For, if it be simply good, all the fruit thereof is good; which shall come so to passe in the life to come: But if it be partly good, and partly evill, such is the fruit also; which we have triall and experience of in this life.

Heretofore it hath been said, *That all sins are in their owne nature mortall.* Against this sentence some oppose that which is said, *I will confesse my wickednesse unto the Lord, and thou forgavest the punishment of my sin.* And, *A just man falleth seven times, and riseth againe.* Whence they gather, that there are some sinnes, the committers whereof continue still just; and therefore deserve not eternall death. But they reason amisse from that which befalleth to sinne; but by an accident, to that which is by it selfe in sin: For it is true indeed, that there are many sins, for which the Saints doe not lose holinesse and righteousnesse, neither become obnoxious to the wrath of God. But this cometh to passe, not by the finalnesse, or nature of the sin, what soever it be, but by the grace of God, who doth not impute, neither will punish with eternall death those sins, which yet in their owne nature deserved it. This doth the Prophet most evidently shew in the same Psalme, when he saith, *Blessed is he whose wickednesse is forgiven. Enter not into judgement with thy servant: for with thy sight shall none that liveth be justified.*

Object. 2. It is said, *Whosoever is angry with his brother unadvisedly, shall be culpable of judgement.* And *whosoever saith unto his brother, Racha, shall be worthy to be punished by the Councell.* And *whosoever shall say, Foole, shall be worthy to be punished with hell fire.* Whence they conclude, *Seeing Christ himselfe maketh degrees of punishments and sins, so that of these former, hee threatneth hell fire but unto the third onely: therefore there are some sins smaller then those which deserve eternall punishment.* But the answer unto this is manifest out of the words themselves: which is, that Christ doth not speak of civill judgements and punishments, when he mentioneth judgement and a Councell: For he doth not here speak of the civill order, but disputeth against the corruptions of the Pharisees, concerning the true meaning of Gods Law; and concerning the judgement of God against both inward and outward sins: For nei-
ther

ther can, nor ought to be punished by the Magistrate with corporall punishment; either such gestures, as signifie some bitternesse or contempt; or bad affections, if they have not accompanying them an endeavour to doe any man injury. Now, whereas in the third place hee nameth *hell fire*, hee doth not exempt the other two kinds of sin from eternall punishments, but signifieth that the third shall receive a sharper punishment at Gods hand then the other.

Object. 3. It is said, *Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy Ghost shall not be forgiven unto men, neither in this world, nor in the world to come.* Hence they will gather, *That some sinnes are forgiven in this world, some in the world to come, that is, in Purgatory; and some are never forgiven: of which these be Mortall, but the others Veniall in their owne nature.* Ansv. 1. But, *Neither here, neither else-where doth Christ teach, that some sins are forgiven in the world to come.* For that all other sins are forgiven not in the world to come, but in this world, both Christ signifieth in this place, and the Scripture else-where teacheth, because it is certain, that sins are not remitted, but only to those who repent: But hee denieth that the sinne against the holy Ghost is remitted, either in this world, or in the world to come, that he might more significantly expresse the deniall of pardon to it. 2. *Whether they say forgiveness to be in this world, or in the world to come; yet this standeth immoveable, that it cometh not of the nature or corruption of the sin, but of free mercy for Christs sake.* And if every sinne be so grievous, that it could not be purged, but by the blood of the Son of God; then doubtlesse they doe great despite and contumely unto that blood, who so extenuate any sin, as to deny that it deserveth eternall punishment, unto which the death of the Son of God is equivalent. 3. *Even by their owne confession, there are many mortall sins, which notwithstanding are forgiven in this life.* Wherefore, either they must make all these to be even in their owne nature Veniall, or they will never prove out of this place, that the smalnesse of the sin is the cause of forgiveness.

Mat. 12. 31.

Sins are remitted in this world only.

No sin which may not be remitted, except the sin against the holy Ghost.

Object. 4. It is said, *The wrath of God is revealed from heaven against all ungodlinesse.* And, *Know ye not, that the unrighteous shall not inherit the Kingdome of God?* Out of these and the like places they gather, that seeing they are mortall sins which shut men out of the Kingdome of God, and all sins do not so: therefore there are some sins, which in their owne nature are not mortall. But they conclude more then followeth by force of reason: For that some sins are Veniall, there is no doubt; but that cometh by grace remitting those sins, which, without remission, would shut men doubtlesse from the Kingdome of God.

Rom. 1. 17.

1 Cor. 6. 9.

All sins shut men out of the Kingdome of God, were they not remitted by the grace of God. 1 Cor. 3. 15.

Object. 5. It is said, *If any mans work burne, he shall lose it; but he shall be safe himselfe, nevertheless, yet as it were by fire: Therefore, say they, some sins cast men into fire, that is, into some punishment, but not eternall.* This also we grant, not in respect of the nature of sin, but in respect of pardon, which befallerh to those who hold the foundation, which is Christ: For, to build on the foundation wood and stubble (that is, to patch the Word of God with unnecessary questions, humane opinions and traditions, which often are occasions of Schismes in the Church, and often of Idolatry and errors) it is not so light a sin as they deem it who do it, but deserveth eternall malediction, except remission be made by the Son of God, as it is declared in the Revelation, Chap. 22.

Object. 6. It is said, *A high Priest taken from among men is bound to offer for sinnes, as well for his owne part, as for the peoples.* Ansv. This place sheweth, that the sins of the Priest are not Veniall by themselves, or of their owne nature, but for the sacrifice of Christ, which was signified by the typicall sacrifices: and therefore it quite and cleane overthroweth the opinion of our adversaries. For, if all sins even of a righteous Priest are in the sight of God so great, that they cannot be purged, but by the death of the Son of God; it necessarily followeth, that they of their owne nature deserved everlasting death.

Heb. 5. 1.

Ob. 7. It is said, *When lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.* Here, say they, *James saith, that there is one sin finished, when as the will upon deliberation consenteth to evill lust: another not finished, when a man sin-*

Jam. 1. 15.

Actuall sin is an effect of Originall sin, and a cause of death; which though purchased by Originall, yet is aggravated by Actuall.

Jam. 3.2.

Gods justice is not at variance with his mercy, though it judge the least sin worthy of eternall death.

Mat. 5.19.

Christ calleth them the least, not as in his owne judgement, but as in the judgement of the Pharisees: and so he imitateth them in thus speaking.

meth without deliberation; and to sin finished he ascribeth, that it bringeth forth death. We answer, that the consequence of this is not of force, because that a property which belongeth to divers kinds, when it is ascribed to one kind, it followeth not thereof, that it is to be removed from the other. For S. James distinguisheth the kinds or degrees of sins, Originall and Actuall: and saith, that death followeth after Actuall; not as if death did not follow after Originall, but because that Actuall is a middle between Originall sin and death, as a cause of this, and an effect of that, and doth aggravate death or punishment, which already was purchased by Originall sin. Neither doth he chiefly speak of the degrees of punishments, but of the cause and originall of them to be sought in the corruption of our owne nature.

Object. 8. It is said, *In many things we sin all.* Hence our adversaries will prove, *That the sins of the just are Veniall, because they fall either into few sins, or into no mortall sins.* To this, as also to most of that which hath gone before, we answer, that the sins of the just, who by faith retain or receive righteousness, are Veniall, not of their owne nature, but by grace.

Object. 9. *God is not cruell, but mercifull, neither light in his love, but constant: Wherefore he doth not for every light sin judge a man worthy of eternall punishments.* Answer. But they imagine, that the judgement of God concerning sinne is at variance with his mercy: which two are not at variance, but do very well agree: For God is in such wise mercifull, as he is also just. Now the justice of God requireth that hee judge all, even the least offence and contempt of his majesty, worthy of eternall damnation. This judgement against every sin, the mercy and constancy of Gods love doth not take away; but for the shewing and declaring thereof it is sufficient, that hee rejoyceth not at the destruction of them that perish, and that for testimony thereof, he inviteth all to repentance, and forgiveth them who repent their sins, which by themselves were worthy of everlasting death: that is, hee punisheth them, and causeth satisfaction for them not in the sinners, but in his owne Son sent to take flesh, by punishment answering and satisfying his justice.

Object. 10. It is said, *Whoever shall break one of these least commandments, and teach men so, he shall be called the least in the Kingdome of Heaven.* This they interpret after this sort, *That he, who both by sin and teaching doth against the Law, is fallen from the Kingdome of God; and not he, who in teaching subscribeth to the Law, although sometimes he doth a little contrary to that he teacheth.* But the opposition or contrariety which Christ addeth, *But whoever shall observe and teach them, the same shall be called great in the Kingdome of God,* doth shew, that Christ in the former part of the speech doth understand those who breake, that is, violate the Law which they teach: so that the meaning is, Although one teach well, and yet violate one of these commandments, which the Pharisees terme *the least*, that is, of the commandments of the Decalogue; hee shall find these commandments so not to be the least, but the greatest, as himselfe thereby shall become the least, that is, in no place in the Kingdome of God. Albeit it be granted unto them, that in the words of Christ, *to teach so*, is the same, that *to teach contrary to the Law*; yet can it not at all be gathered thence, that they alone shall be the least in the Kingdome of God, who by teaching and sinning break the Law, and not they also, who by sinning only, and not teaching, transgress it. The first reason is in the very words of Christ: because he calleth those commandments *the least*, by a figure of speech called *Imitation*, which are the greatest; and the breach whereof, whether it be committed in deed, or in doctrine, or in both, God judgeth worthy the shutting out of his Kingdom, even by our adversaries confession; that is, the whole Decalogue, which the Pharisees did set behind their traditions. The second reason is in the words which Christ addeth: *For I say unto you, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdome of heaven.* In these words Christ sheweth, that a far other righteousness is required by the Law of God, then the Pharisees thought of; and that those sins also are so great, that they shut men out of the Kingdome of heaven, which the Pharisees accounted either for light, or no sins: as, *to be angry with thy brother unadvisedly: so say unto him, Racha, or foole: to be troubled* with

with an evill affection, or desire of revenge; for even these things also he saith are to be avoided, if we will avoid hell fire, and be the children of our heavenly Father: Therefore he saith, *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* And, *Whosoever hateth his brother is a man-slayer: and yet know that no man-slayer hath eternall life abiding in him.* And therefore not they only which commit the greater sins, but they also who commit the lesser, cannot escape everlasting death, but by the satisfaction of Christ imputed to them.

Mat. 5. 28.

1 John 3. 15.

But as our adversaries accuse this sentence of too much rigour, *That all sinnes are by themselves of their owne nature Mortall, that is, deserve eternall death;* so also the other sentence, *That sins are made Veniall to those that repent, which of their owne nature are Mortall,* they reprehend as too gentle, and repugnant to Gods justice: because to call that Veniall which is Mortall, is contrary to truth and justice. But the answer is ready, That God, if we respect the nature of sin, adjudgeth all sin worthy of everlasting death; and giveth pardon to none but of free grace, for the intercession and satisfaction of his Son our Mediatour.

Sin made veniall unto the repentant by grace, for the intercession and satisfaction of Christ.

The third division of sin.

There is sin against the conscience, and sin not against the conscience. Sin against the conscience is, when a man, knowing the will of God, of set purpose doth expressly against the same. Or, it is a sinne committed of those who wittingly and willingly sinne, as David wittingly committed adultery and murder, contrary to the Law. Sin not against the conscience is that, which we either not willing, or not witting commit: or, which is indeed acknowledged to be sinne, and is lamented of by the offender, but cannot perfectly be avoided in this life: such as is Originall sin, and many sins of omission, ignorance and infirmity. For we omit many good things, and commit evill, being suddenly overcome and overtaken by infirmities: as Peter of infirmity in imminent danger is overcome, and denieth Christ, wittingly indeed, but not willingly: therefore hee weepeth bitterly, and loseth not utterly his faith, according to Christs promise, *I have prayed for thee that thy faith faile not.* It was not reigning sin, much lesse the sin against the holy Ghost, because he loved Christ no lesse when he denied him, then when he bewailed his offence, though that affection did not at that time for feare of imminent danger shew it selfe. Such sin Paul acknowledgeth in himselfe, and lamenteth it, *I do not the good which I would, but the evill which I would not, that doe I, &c.* His blasphemy also, and persecution and violence against the Church was a sin of ignorance: For, *I did it ignorantly, saith he, therefore God had mercy on me.* This third division of sin, and the definition of both sins, Christ hath expressly delivered, saying, *The servant that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes: but hee that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes.*

Sin against the conscience.

Sin not against the conscience.

Luk. 22. 32.

Rom. 9. 1.

1 Tim. 1. 13.

The proofs of this division of sin.
Luk. 12. 47.

The fourth division of sin.

There is sinne unpardonable: or, a sinne against the holy Ghost: or, a sin unto death. There is also sinne pardonable: or, not against the holy Ghost: or, not unto death. This distinction is deduced out of Matthew 12. 31. Mark 3. 29. 1 John 5. 16. Sinne unpardonable, or sinne against the holy Ghost, and unto death, is a deniall and oppugning of the knowne truth of God, and his will and workes, of which mens consciences and minds are fully ascertained and convicted by the testimony of the holy Ghost; not of feare or infirmity, but of set purpose and hatred of the truth, and of a desperate malicious stomacke conceived against the same: which sinne whosoever commit, they are punished of God with a perpetuall blindness, that they can never returne to God by true repentance in this life, and by consequent can obtain no pardon. It is called unpardonable, not that by the grievousness thereof it exceedeth the worth of Christs merit; but because he who offendeth herein, is punished with sinfull blindness, and hath not the gift of repentance: For, because it is a peculiar kind of sin, a peculiar kind

What unpardonable sin, or sin against the holy Ghost is.

Perpetuall blindnesse an effect of it.
Why it is called unpardonable.

Mat. 12.32.
Mar. 3.29.

Why it is called
thy sin against
the holy Ghost.

Why it is called
a sin unto death.
1 John 5.16.

2 It is not in every
reprobate.

The difference
between other
sins pardoned, and
this sin against
the holy Ghost.

3 It is not every
Reigning sin.

3 It is not incident
to the Elect.
John 10.28.
2 Tim. 2.19.
1 Pet. 1.5.
1 John 5.15.
2 John 2.19.

of punishment is also inflicted thereon : namely, finall blindnesse and impenitencie. And without repentance, there is no remission : *Whofoever shall speak against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. And, Whofoever blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternall damnation.* It is called *sinne against the holy Ghost*, not as if the holy Ghost might be offended by any man, and not the Father also, and the Son, but by an eminent significancy of speech, because it is in a speciall manner committed against the holy Ghost : that is, against his proper and immediate office or operation, which is the enlightning of their minds. It is called *sin unto death* by John, not that this alone is mortall, or deserveth death; but by an emphaticall significancy of speech, because it especially deserveth death, and all they who commit this sin assuredly die therein, because none of them repenteth of it : Therefore John will that we pray not for it ; because (forfooth) in vaine the remission thereof is craved at Gods hands. The Scripture elsewhere speaketh of this sin, as Hebr. 6.4, 5, 6, 7, 8. chapr. 10. 26, 27, 28, 29. and Tit. 3. 10, 11.

Certaine Rules to be observed touching the sin against the holy Ghost.

1. *The sin against the holy Ghost is not found in every reprobate person, but in those only who are lightened by the holy Ghost, and convicted in conscience of the truth : as Saul, Judas, &c. Object.* Every unpardonable sin is a sin against the holy Ghost, because Christ saith, that the sin against the holy Ghost is unpardonable ; but finall perseverance in whatsoever sin without repentance, is remitted to no man : And therefore it is a sinne against the holy Ghost ; and by a consequent, all that perish sinne against the holy Ghost. *Ans.* The ambiguity of unpardonable sin maketh foure terms in this Syllogism : For in the Major it signifieth that kind of sinne which is never remitted to any ; because whosoever commit it, whether at the end, or before the end of their life, they persevere in it even to the end without repentance : But in the Minor it signifieth not a certaine kind of sinne, but all their sinnes who repent not ; which indeed are not remitted to them, because they persevere in them to the end without repentance : and they are unpardonable, not before the end, but in the very end of their life ; yet are they remitted to others who persevere not in them, but repent : For, *perseverance in sin* is nothing else then the sinnes themselves, which are continued unto the end ; and therefore this is the meaning of the Minor : Sins, in which men persevere without repentance unto the end, are not pardoned them who persevere in them ; but now all men doe not persevere in them, as they persevere in the sin against the holy Ghost, even whosoever once fall into it. And Christ in this speech sheweth not, for what sins men are punished with everlasting death : For it is certaine, that it befalleth for all sinnes of which men repent not ; but he sheweth what sinnes are such, as whosoever doe commit them, they doe never repent. This he affirmeth of no kind of sin, but onely of blasphemy against the holy Ghost.

2. *Every sin against the holy Ghost is Reigning sin, and sin against conscience ; but not contrariwise every Reigning sin, sin against the holy Ghost :* For it may fall out, that some man either ignorantly, or else wittingly and willingly may patronize some errors, or make breach of some commandment by reason of weaknesse, terrour of present torment, or feare of danger ; and yet not oppugne of purpose and malice the truth knowne unto him, or make an utter Apostasie from Religion and Piety, and persevere in a sensuall senselesse contempt, but retire unto repentance in this life : Wherefore *Reigning sin*, or the *sin against the holy Ghost* differ as a generall from a particular ; the latter of them intimating a precedency of the former, but not the former a consequence of the latter.

3. *The sin against the holy Ghost is not incident unto the Elect, and those who are truly converted ; because the Elect can never perish, but are certainly saved by God : My sheep shall no man plucke out of my hands ;* with the like places. They then who thus offend, were never truly converted and chosen : *They went out from us, because they were not of us.*

That many of the Reprobate are said to be lightened, and to be made partakers of

of the holy Ghost, to have tasted the heavenly gift, the good Word of God, and of the powers of the world to come, and last of all to have been sanctified with the blood of the Testament. Likewise in Peter, to have escaped from the filthiness of the world: the Apostles themselves shew that this is to be understood of the knowledge of the truth, and the fore-going and detestation of errors and vices for a season; and lastly, of the sufficiency of Christs merits, even for the wiping away of their sins also, and the offer thereof made to them by his Word and Sacraments: which they shew, when they interpret that lightning and taste to be the knowledge of the truth and righteousness, and call them dogs and swine, not made so again, but returning to their vomit, and wallowing in the mire; and compare them to the earth, drinking in the raine, but bringing forth, in stead of good herbs, thornes and bryars: For these things agree not to true faith and conversion.

How many of the reprobates are laid in Scripture to be lightened and sanctified: 1 Pet. 2. Heb. 6. 7.

4. We are not rashly to pronounce who they be that sinne against the holy Ghost: and we may not judge of this sinne, untill the end, that is, untill wee know them who once had the truth, and confesse themselves to be convicted and perswaded of it, with hatred thereof to persecute and reproach it, or to end their life in hatred and despite against it. The reason hereof is manifest, because we are not the beholders of mens hearts. If it be objected, that there is a sinne unto death, I say not, that thou shouldest pray for it: if he will not that we shall pray for those who sinne to death, it must needs be, that we may discern them from others. Wee answer, that John doth not univerrally forbid that we pray for any so sinning; but at such time, as that is manifest unto us, either by some divine testimony, or by manifest arguments, and the sinners owne profession. But, before this is certaine and manifest unto us, we ought to desire of God the conversion of all men; and, as much as in us lieth, to endeavour it, as it is said: I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. And, The servant of the Lord must not strive, but must be gentle toward all men, apt to teach, suffering the evill men patiently, instructing them with meeknesse that are contrary minded; proving if God at any time will give them repentance, that they may know the truth, and that being delivered out of the snare of the Divell, of whom they are taken, they may come to amendment, and performe his will. And, Pray for them which hurt you, and persecute you. And, Lord, lay not this sinne to their charge. If it be replied, That so it will come to passe that our prayer shall be contrary to the will of God, if not knowing of it, we pray for them who sinne against the holy Ghost: The answer is ready, That prayer is made for them with a condition, by which we submit our will and desires to the counsell of God, that he will convert and save the adversaries of the truth, if they may be recovered; but that hee will repress them and punish them, if hee have not appointed to recover them. By the same answer is this argument dissolved, Their sin is not unpardonable for whom we must pray; but we must pray for all men: Therefore no mans sinne is unpardonable. 1. We deny the Minor: because, if it appeareth by any divine testimony, or by manifest arguments and their owne profession that they are cast away, whether they sinne against the holy Ghost, or otherwise do not repent, we must not pray for them. 2. Neither is the Major true: For, if we know not whether they sin against the holy Ghost, or are rejected of God or no, we must pray for them, but with that condition, if they may be recovered. Out of these things also which have been spoken, answer is made to this Object. He that must feare lest he hath any unpardonable sin, can never be assured of remission of his sins and life everlasting; but if there be any sin unpardonable, which is committed before the end of a mans life, no man can be assured that he hath not, or shall not have such sin: Therefore there is either no such sin, or no man can be assured of the grace of God, and his owne salvation: For the Minor of this reason is false, concerning those who beleve: for they must certainly thinke, that they neither had, nor have the sinne against the holy Ghost; because there is no condemnation to them who are in Christ: neither that they shall have this sin, because that no man can pluck the sheep of Christ out of his hand.

Obj. 1. Adam and Peter obtained remission of sins: Adam and Peter sinned against the holy Ghost, because they denied the manifest and knowne truth of God: Therefore some men

4. We are not, lastly, to pronounce any man a sinner against the holy Ghost, untill we see him give up the ghost in apostasie & blasphemie.

1 Tim. 2. 1.

2 Tim. 2. 24, 25.

Mat. 5. 44.

Act. 7. 60.

Our prayer for the adversaries of the truth must be conditionall, with submission to Gods will.

Our prayer for them being but conditionall, it argueth not, but that their sin may be notwithstanding unpardonable.

The feare of unpardonable sin belongeth to the wicked, not to the faithfull.

sinning against the holy Ghost obtaine remission of sins. *Ans.* The prooffe of the Minor is a false definition: For, not every deniall or rejection of the truth is sin against the holy Ghost, but that onely which hath accompanying it an inward hatred of the truth, and which of a purposed intent, and with horrible fury, endeavoureth to oppress it: which hatred of truth was not in Adam or Peter: Augustine therefore saith, *Faith failed not Peter in his heart, when confession failed him in his mouth.*

God sparing
Cains life, doth
not thereby shew
his pardoning of
his sin, but a fur-
ther revenging
of it.

Object. 2. The sinne of Cain was not unpardonable, because God would not have him killed, therefore he pardoned him his sinne; but Cains sinne was committed against the holy Ghost: Therefore some sinne against the holy Ghost is not unpardonable. *Ans.* In the prooffe of the Major is a fallacy, putting that which is no cause, as if it were a cause. For the cause why God would not have him killed, was not, for that hee had pardoned Cain his sinne, nor repenting him of it; but that the murderer might be the longer tormented with the furies of his conscience, that in so long time not repenting, he might be made inexcusable: and further also, that murders might not wax rife among men.

Every sin of the
unregenerate un-
pardonable, be-
cause not repen-
ted of, which to
others through
repentance are
pardoned.

Object. 3. They who are altogether ignorant of Christ, sin not against the holy Ghost; but all that know not Christ have unpardonable sinne, because it is never pardoned them: Therefore some unpardonable sinne is not against the holy Ghost. *Ans.* We grant the whole reason, if in the Minor and Conclusion thereof be understood by unpardonable sinne, those finnes of the unregenerate, which are not indeed remitted unto them, for that they persist in those finnes to the end without repentance; yet to others they are remitted, who persist not in them, but repent of them in this life: For not all who commit them, persist in them. But if that kind of sinne be understood, it is never remitted to any man, because all they who commit it, persist in it to the end of their life without repentance; then is the Minor false: And so is there no consequence in this reason.

What pardona-
ble sin is.

Pardonable sinne, or sinne not against the holy Ghost, is any sinne whereof some repent and obtaine pardon.

The fifth division of sinne.

What is sin of
it selfe.

There is some sinne which is of it selfe sinne, and some which cometh to be sinne by an accident. Sinnes of themselves, and in their owne nature, are all those things which are forbidden in the Law of God; as are inclinations, motions, and actions disagreeing from the Law of God: yet they are not finnes, as they are motions, nor in respect of God moving all things: (For motions, as they are meere motions, are good in themselves, and proceed from God, in whom we live, move, and have our being) but they are sins in regard of us, as they are committed by us against the Law of God: For in this sense of themselves, and in their owne nature, they are sins. Sins by an accident are the actions of the unregenerate and hypocrites, which are indeed prescribed and commanded by God; but yet are displeasing unto him, because they are done without Faith and Repentance. Of this kind are all actions also of indifferency, which are effected with scandall: *Whatsoever is not of faith, is sinne.* To them that are desiled and unbelieving is nothing pure. Without faith it is impossible to please God: Wherefore all the vertues of the unregenerate; as the chastity of Scipio, the valour of Julius Cesar, the fidelity of Regulus, the justice of Aristides, &c. howsoever in themselves they are good actions, and enjoyed by God, yet by occasion and accident they are sin, and displease God; both because the person, from whom those actions proceed, pleaseth not God, neither is reconciled unto God: and also because the actions themselves are not done after the same manner, neither to the same end which God would have them to be done; that is, they are not grounded on faith, nor wrought to the glory of God, which conditions and circumstances are so necessarily required to a good work, that without them our best actions are defects and sins: as, it is sin when a wicked man or an hypocrite prayeth, giveth almes, offereth sacrifice, &c. because hee doth it not of faith, nor referreth it unto Gods glory: *Hypocrites give, &c. He that killeth a bullocke, &c.*

What is sin by
an accident.

Rom. 14. 23.
Tit. 1. 15.
Heb. 11. 6.
The vertues of
the unregenerate
are sins by acci-
dent.

Mat. 6. 2.
16. 40. 3.

There

There is then a main difference between the vertues of the regenerate and the unregenerate: For 1. *The good workes of the regenerate are wrought, having Faith for their harbinger, and are accepted of God. But it fareth not so with the unregenerate.* 2. *The regenerate do all things to the glory of God; the unregenerate and hypocrites to their owne praise and glory.* 3. *The workes of the regenerate are linked with inward obedience, and a true desire of pleasing God: the unregenerate and hypocrites onely performe an outward discipline and homage, without the inward obedience; therefore their vertues are mean masks of hypocrisie, and no true vertues.* 4. *The imperfection of the workes of the regenerate is covered by the satisfaction and intercession of Christ; and the spots of sinne wherewith they are stained, are not imputed unto them, neither is it objected unto them that they defile the gifts of God with their finnes: The vertues of the unregenerate being in themselves good, notwithstanding become and continue finnes by accident, and are polluted with many other finnes.* 5. *The good workes of the unregenerate are adorned by God with temporall rewards onely, and that, not as if they pleased God, but that by this meanes hee might invite both them and others to honesty and outward discipline of civility, necessary for mankind. But the good workes of the godly, God accepteth for Christs sake, and crowneth them with temporall and eternall rewards; as it is said, Godliness hath the promise of the life present, and that that is to come.* 6. *The unregenerate by practising good workes enacted by God, obtaine indeed mitigation of their punishment, lest they should with other wicked Impes suffer more exquisite tortures in this life: but the good workes of the godly serve not onely for this, that they may suffer lighter and easier punishments, but also that they may be quite freed from all evil.* Object. *We may not do that which is sinne: The workes of the unregenerate, though civilly good, are finnes: therefore we may not do them.* Answ. Here is a fallacy of accident. The Major is true, of finnes which are in themselves finnes; The Minor, of sins which are sins by accident. Now those things which are in themselves sinne, ought simply to be omitted: but those which are sins by accident ought not to be omitted, but to be reformed, and performed after the manner, and the end which God hath prescribed.

The differences between the vertues of the regenerate and the unregenerate,

1. The 4.

The morall actions of the unregenerate are not therefore to be omitted of us, because in themselves they are sin: but we must avoid the sin, and performe the action.

Why civil discipline is necessary amongst the unregenerate,

Externall discipline therefore is necessary even in the unregenerate: 1. *In respect of the commandment of God.* 2. *For avoiding the grievousnesse of punishments which ensue upon the breach of discipline.* 3. *For the preservation of the peace and society of mankind.* 4. *For a way and entrance of conversion, which is stopped by persevering and persisting in manifest offences.*

If instance be given: *Hypocrisie is sin of it selfe, and is to be avoided, as Mat. 6. it is said, Be not as Hypocrites; but the discipline or outward behaviour of the wicked is hypocrisie: Therefore it is sin of it selfe, and they should omit it.* We answer to the Major, by distinguishing the diversity of Hypocrisie. There is a double Hypocrisie: one is in workes not commanded of God, done for ostentation sake, or to deceive, as those which Christ mentioneth, Matth. 6. to make a Trumpet to be blowne before him when he giveth almes, to pray standing in the Synagogues, and in the corners of the streets, to look sowerly, and disfigure his face in fasting, and all other superstitious and humane traditions, which appertaine not to the edifying of the Church. That these things are to be omitted and left undone, there is no doubt: as it is said, *In vain do they worship me, teaching for doctrines the commandments of men.* And therefore they are here expressly condemned and forbidden of Christ. There is another hypocrisie in workes commanded of God, but not done after that manner which God requireth. These are not to be left undone, but to be corrected, and to be done without hypocrisie, that is, with true faith and godlinesse: as in the same place Christ teacheth of almes, prayer, fasting, not to be omitted of the godly, but to be otherwise performed then they were of Hypocrites.

So also is there a great difference between the sins of regenerate men and unregenerate: for, as it hath been heretofore (especially in the second distinction of sin) said; In all the regenerate there remain as yet many reliques of sin: as, 1. *Originall sin.* 2. *Many actual sins, as of ignorance, omission, and infirmity, which nevertheless they acknowledge and bewaile, and strive and struggle with them; and therefore lose not a good conscience, nor endanger the remission of their finnes.*

3. Some

The good actions of hypocrites are not to be omitted, but their hypocrisie therein only to be eschewed.

The difference of
the sins of the re-
generate and the
unregenerate-
Rom. 7. 16.
Luke 22. 32.
1 John 3. 9.
1 Pet. 1. 23.
Jof. 4. 23.
Pfal. 37. 24.

Two uses of the
difference be-
tween sins which
are of themselves
sins, and those
which are made so
by an accident.

3. Some also sometimes fall into errors, which fight with the foundation it selfe, or into sins against their conscience, for which they lose a good conscience, and many gifts of the holy Ghost, and should be condemned, if they persevered in them unto the end; but they perish not in them, because they repent in this life. In the mean time there resteth a three-fold difference, whereby the regenerate differ in sinning from the wicked: 1. Because the purpose of God is to keep the Elect for ever. 2. In the regenerate, when they offend, there is assured and certaine repentance in the end. 3. In these, when they slip, there remaineth some spark of true faith and repentance, which is sometimes greater and mightier, and so wrestleth against sin, that they fall not into Reigning sin, or errors repugnant to the foundation: sometimes lesse and weaker, and is for a time overcome of temptation; but yet it prevaiileth so far, that they who are once truly turned unto God, make not a finall Apostasie from him: as appeareth in David, Peter, &c. In the unregenerate, when they sin, none of these is found, but the contrary altogether. By this which hath been spoken it is manifest for what cause this difference of finnes, which are *of themselves sins*, and by an *accident sins*, is necessary: 1. Left that a false perswasion of their own righteousness or merits should rest in mens minds: 2. Left with finnes, which are *of themselves finnes*, should be cast away also good things which come to be sins but by an *accident*, and so should be increased and heaped up the sins and punishments of mankind.

4. What are the causes of sin.

Gen. 1. 31.
Pfal. 5. 4.

The cause of sin
is the will of Di-
vels and men.
Wild. 2. 24.
John 8. 44.

1 John 3. 8.

Rom. 5. 12.

An order in the
causes of sin.

- 1
The Divell.
- 2
Mans will.
- 3
The first sin.
- 4
Originall sin.
Rom. 7. 17.
James 1. 5.
Rom. 7. 8.
- 5
Actuall sin.
- 6
Objects of sin.
Rom. 2. 4, 27.
3 The. 2. 1.

GOD is the cause of no sinne, as is proved: 1. By testimonies of Scripture, *God saw those things which he had made, and they were very good. Thou art the God that hast no pleasure in wickednesse, &c.* 2. Because God is exactly and perfectly good and holy, so that no effect of his is evill. 3. Because he forbiddeth all sinne in his Law. 4. He punisheth all sin most severely, which he could not rightly do, if he wrought or caused it. 5. He himselfe destroyeth not his owne Image in man: therefore he causeth not sinne, which is the destruction of this Image. The proper and onely efficient cause of sinne is the will of Divells and men, whereby they freely fell from God, and robbed and spoiled themselves of the Image of God. *Through envie of the Divell came death into the world.* But death is the punishment of sinne: *Ye are of your father the Divell, and the lusts of your father ye will do: hee hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When hee speaketh a lye, then speaketh he of his owne: for he is a liar, and the father thereof. He that committeth sinne, is of the Divell: for the Divell sinneth from the beginning. For this purpose appeared the Sonne of God, that he might loose the worke of the Divell. By one man sin entred into the world.*

The Divell then was the cause of the first sinne, or of the fall of our first Parents in Paradise, provoking man to sinne; and with the Divell mans will freely declining from God, and yeelding obedience to the Divell. That first fall of Adam is the efficient cause of *Originall sin* both in Adam and in his posterity: *By one mans disobedience many were made sinners*; and the precedent and (as it were) preparative cause of all *actuall sins* in posterity, is *originall sinne*. *The sin that dwelleth in mee doth evill. When lust hath conceived, it bringeth forth sinne.* The accidentary or casuall motives to sinne, are those objects which sollicite men to sinne: *Sinne took an occasion by the commandement, and wrought in me all manner of concupiscence.* Actuall sins precedent, are the causes of other actuall sins which follow: whereas the Scripture lesioneth us, that God plagueth and scourgeth sin with sin, and the sins which follow, are the punishments of sins which went before. *Wherefore also God gave them up to their hearts lust, unto uncleannesse they wrought filthinesse, and received in themselves such recompence of their error as was meet: Therefore God shall send them strong delusions, that they should beleve lies, &c.* But whereas the wit of man (to such a height of insulency it is grown) is accustomed to frame the like arguments for the excusing of it selfe, and shifting and positing it from it selfe unto God: we must here enter some

some large discourse of the causes of sin, and shake off mans frivolous pretences in his owne behalfe.

1. Some derive the originall cause of sin from the destiny of the Stars, saying: *I have sinned, because I was borne under an unluckie Planet.* 2. Others when they sin, and are rebuked for their sinne, they make answer, *Not I, but the Divell was in fault that committed this deed.* 3. Others, leaving excuses, directly cast the fault upon God, saying: *God would have it so; for if he would not, I should not have sinned.* 4. Others, *When God (say they) might have hindered me, and yet did not, himselfe is the author of my sin.* With these and the like pretences it is no new thing for men to sharpen their blasphemous tongues against God: For our first Parents, when they had sinned, and were accused of their sin by God, they translate and passe over the fault committed from themselves to others, neither ingenuously confesse the truth. Adam returneth the fault not so much upon his wife, as upon God himselfe: *The woman (saith he) which thou gavest to be with me, she gave me of the tree, and I did eat:* as if he should say, Except thou hadst joyned her to me, I had not sinned. The woman simply imputeth the fault to the Divell, saying: *The Serpent beguiled me, and I did eat.* These are the false, impious, and detestable judgements concerning the originall of sinne, whereby the majesty, truth, and justice of God is grievously offended. For the nature of man is not the cause of sinne: for, God created it good and perfect, according as it is said, *And God saw all things which he had made, and lo they were very good.* Sin is an accessary quality which took possession of man after the fall, and no substantiall property; although after the fall it became naturall, and is fitly so termed by Angustine, because now we are all borne in sinne, and are by nature the children of wrath as well as others. But this point would be more amplified and enlarged.

1. They who make Destiny a cloak for sinne, define Destiny to be a linked order through all eternity, and a certaine perpetuall necessity of intents and worker, according to the counsell of God, or according to the evill Planets. Now if you aske them, *Who made the Planets?* God, say they: Therefore these men lay their evill to Gods charge; but such a destiny did not all the sounder Philosophers maintaine, much lesse Christians. Saint Augustine against two Epistles of the Pelagians unto Boniface: *They, saith he, who hold destiny, maintaine that was onely actions and events; but also our wils themselves depend on the position of the Planets, at the time of every ones conception or nativity, which they call constellations: But the grace of God surpasseth not onely all the stars, and all the heavens, but also the Angels.* Let us conclude these things with the word of the Lord by his Prophet Jeremy, pronouncing to this sense: *Thus saith the Lord, Learn not the way of the Heathen, and be not afraid for the signes of heaven, though the Heathen be afraid of such: for the customes of the people are vaine.* Wherefore that the Astrologers call the Planet of Saturn unmercifull, sharp, and cruell; and the Planet of Venus favourable and gentle, it is the vanity of vanities: for the stars have no force of doing good or ill; and therefore the fault of sinners ought not to be imputed unto them.

2. That the Divell is not the onely author of sin, who when as wee commit sin, should beare alone the blame of the sin, and our selves be free from fault, is most of all declared in this, that he is able to induce and entice a man to evill, but not to compell him: For God keepeth under the Divell by his power, that he cannot doe what he will; but only what, and so much as God permitteth him. Nay, hee hath not so much as power over filthy Swine, much lesse over the most noble Soules of men. He hath indeed a subtilty & great force in perswading; but God is stronger, who also never ceaseth himself to put good motions into mans mind: neither permitteth he more to Sathan, then he maketh profitable for man. Which wee may see in that most holy man Job, in the example of Paul, and in his words: *God is faithfull, which will not suffer you to be tempted above that you be able:* Wherefore they are vain men, who unload the blame of their wickednesse on the Divels shoulders.

3. It remaineth that we shew also, that God is not the author of sin. God, say these miscreants, would have it so: for, if hee would not, I should not have sinned. A-
gaine,

Four pretended causes of sin.
1. Destiny.
2. The Divell.
3. Gods will.
4. Gods permission.

Gen. 3. 12, 13.

Ephes. 3.

Destiny is not the cause of sin.
Lib. 3. cap. 4.

Jer. 10. 3, 5.

The Divell not the only author of sin.

1 Cor. 10. 13.

God is no cause of sin.

THE TABLE.

persons in Trinity. 174. How distinguished. 175. Their order, *ibidem*. Their Attributes, Effects, and Operations what. 175. 176. The doctrine of the Trinity necessary to be held and maintained in the Church. 177. Heretikes opposing that doctrine. 178.
Truth. Six waies whereby we are taught the truth of G O D in Scripture. 162. Truth what. 610.

V.

Ubiquitaries. Their opinion refuted by many strong Arguments. 477. 478. &c. Three pestilent weeds that grow in their Garden. 318.
Virtue. Two causes why the virtues of Ethnickes please not God. pag. 44. The virtues of the Unregenerate are sinnes by accident. 62. The difference betwene the virtues of the Regenerate, and of the Unregenerate. 63.
Unchangeablenesse. Gods unchangeablenesse proved. 157. 158.
Union. The similitude of mans body, to declare our union with Christ. 234. Of the union of Christs two Natures, and what it is in Nature, what in Person. 278. 279.

W

Wickednesse. Whence the wickednesse of mans nature ariseth. pag. 45.
Will. See the word Free-will. pag. 75. 76. &c. Will-worship is false worship. 540. What G O D S will is. 638. How wee pray that that will may be done in earth, as it is in heaven. 638. 639. Of whom Gods will is to be done. 640.
Wildome. Christ is the wisdom of God, 255.
With. How God is said to wish any thing. pag. 87.
Word. Vide Scripture abundantly. Why Christ is called the Word. 230. 249. The word made flesh expoun-

ded. 243. 254. See the word Flesh. The word was a teacher from the beginning of the world, proved by sundry testimonies. pag. 234. The Word a person before Jesus was borne of the Virgin Mary. pag. 248. The Word is equall with the Father. pag. 258. The Word is consubstantiall with the Father. pag. 261. A confession of the Incarnation of the Word made by the Fathers of Antioch. pag. 289. How the Word of G O D doth absolve and condemn. pag. 485.

Workes. Two reasons why the virtues of Ethnickes please not G O D. page 44. Our good workes that are praise-worthy, proceed not from our selves, but are Gods gifts. pag. 87. Good workes, how said to be Ours, how not. page 89. Not perfect in the Regenerate, yet their imperfection pardoned. page 93. How Christ will render to every man according to his workes. page 94. No good workes of the creature meriteth reward. page 217. Evill workes merit punishment justly. *ibidem*. Why our workes are imperfect. pag. 387. Ten causes why wee cannot bee justified by workes. *ibidem*. The reward of workes are not of merit, but of grace. *ibidem*. &c. Three causes why G O D promiseth to reward our workes. page 388. Wee must not be carelesse of doing good workes. page 389. What what difference faith and good workes are required in them that are to be justified. page 392. Concerning the impulsive cause of good workes. page 499. A Table of their kinds. page 509. Three things make a good worke. page 508. Three sorts of workes failing in the former conditions. page 509. A Table of the kinds of good workes. *ibid.* &c. Whether the Saints workes bee perfectly good. page 510. How they please G O D, though they bee not perfectly good. page 511. Why wee are to doe good workes, and whether they bee necessary. page 512. 513. Whether they can merit of God. page 514.
World. Two significations of the word World. page 181. The Creation of the world proved by Scripture and Reasons.

THE TABLE.

Reasons. pag. 181. 182. *How GOD made it.* pag. 185. *It was created of nothing.* ibid. 168. *Reasons why not made in a moment.* pag. 168. *For what causes God created the world.* pag. 187.

false worship. ibidem. *Things indifferent are to be diligently discerned from Gods worship.* page 341.

Z

Worship. *What the true worship of GOD is.* pag. 540. *Will-worship is*

Z *Eale.* *What.* pag. 599.



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LEAFLET

...that change had caused the world...

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5

• 1994

Wm. D. ...





A Table of the most choice places of Scripture,
 which are occasionally handled, by way either of Explication,
 Controversie, or Reconciliation, or by way of Vindication from all
 Adversaries, especially Papiſts, Anabaptiſts, and other Heretikes.
 A work which was never done before, but now composed
 and compiled with great labour and industry, for
 the conſcionable Readers ſatisfaction
 and benefit.

GENESIS.			DEUTERONOMY.		
Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
1	31	50	4	10	152
2	7	335	5	24	152
	15	101	15	8	156
	17	297.366		30	490
4	13	506	17	12	483
	16	169	27	26	387
6	9	94	32	29	87
7	1	169		Jofua.	
15	6	391			
	16	53	9	15	574
28	12	191		1 Samuel.	
32	30	152			
45	5.7	209	16	14	345
	8	202		2 Samuel.	
48	16	567			
Exodus.					
3	14	173	13	11	202
12	2	210	16	10	202
21	6	320	24	1	97.202
31	27	581		1 Kings.	
32	7	384			
33	11	152	22	23	216
	19	201		2 Kings.	
Numbers.					
15	30	482	19	34	566
23	19	207		2 Chronicles.	
			15	17	94
				M m m 2	
				Job	

A Table of Scriptures occasionally handled.

Chapt.	Ver.	Page.
5	1	567
7	7.10	369
10	20	368
12	25	202
14	2	367
17	1	369
19	1	368

Psalms.

8	6	169
10	4	147.283
14	1	147
32	1.2	382
37	24	140
45	8	228
51	4	507
	12	345
55	2	147
82	6	169
88	10	368
104	4.29	335
106	31	392
110	1	251
115	3	205
116	3	303
	11	94
119	2.9	94
	10	202
143	3.22	382
146	4	368

Proverbs.

	25	246
8	4	166.207
16	15	384
17	1	209
21		

Ecclesiastes.

1	4	207
7	3	84
9	1	141

Ezay.

1	19	90
10	5	209
20	6	202
40	6	367
45	7	199
61	1	128
63	17	202

Chapt.	Ver.	Page.
5		420
	7.13	90
18	8	199
23	6	392
31	31	622
48	10	202

Lamentation.

3	37	202
---	----	-----

Ezekiel.

8	14.19	554
12	25	206
14	9	167
18	13	199
	20	53
	24	141
33	11	102.165.199
43	7	521
47	1	521

Daniel.

4	32	209
9	24	392

Hofea.

13	9	199
----	---	-----

Joel.

2	28	344
---	----	-----

Amos.

3	6	101.186.199
---	---	-------------

Zachary.

1	3	90
	11	567
12	10	331

Malachy.

3	1	256
---	---	-----

Matthew.

1	21	222
3	11	235
4	3.6.9	193
5	6	490
	19	58
	25	56
	48	94
6	24	446
	34	646
7	17	56
	18	389
10	16	353
12	37	384
	31	57.558
13	15	353
	30	489
15	41	192
16	19	489
18	16	420

Chapt.

A Table of Scriptures occasionally bundled.

Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
	17	491	5	17.19	245.252
	18	362.482		19	247.252
19	12	511		19.20	252
	17	91		21	253
20	15	201		22.27	330
22	30.1	84.98		23	250
	38.39	36.37		26	252.263
23	35	53	6	40.54.56	447
	37	165.168		51	434
24	25	367		54	373
25	40	567		62.63	440.446.
26	53	214	7	39	319
27	46	291.292	8	41	244
28	10	565		44	218
	19	410.412.414.		46	152
	20	419	9	3	73
	Marke.		10	16	359
5	36	386		26	253
10	14	26		29	263
12	30	36.37	12	40	249
13	32	334		47	330
14	25	439	14	6	130
16	16	414.420		17	344
	Luke.			21	249
1	34	271.337	15	5	130.389
	37	215		16	356
10	21	91		26	337.343
	27	36.37	16	7	319.343
14	23	490		11	331
15	10	564	17	3	266.267
16	21	366		5	265
	23.25	564		9	353
17	10	383.387		24	319
22	25	487		26	265
23	43	304.365.	19	30	305
	46	274		36	468
24	26	325	20	23	363
	Johns.			Acts.	
1	3	340	1	11	315.316.320
	5.10	249	2	3	344
	12	250		23	202.293
	13.14	166.239.241.246		33	343
	16.18	231		38	337
	18	129.130	4	28	202
	26	258	5	4	609
	51	191		3.38	218
2	19.21	243		28	214
3	16	246.353.357.298	7	6	366
	17	277.330		56	325
	18	332	10	43	298
	36	299		44	344
4	1	412		47	420
	21.22.23	458	13	36	384
	24	335	15	9	500

Chapt.

A Table of Scriptures occasionally handled.

Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
16	23	351	6	9	57
17	4	351	7	14	53
	27	353	8	6	166
	28	207	9	9	218
18	29	166	10	2	398.412.442
20	10	359		12	140
	29	359		16	470
	Romanes.			21	464
1	2	129	11	24.&c.	433.434.&c.
	17	5		27	465
2	6	330		30	367
	25	485	12	13	442.447
3	4	94		14	645
	22	298	13	2	135
	24.28	386		9	367
4	1.2	391	14	20	94
	3	385		33	207
	25	309.311	15	24	263
5	1	621		44	372
	19	52		47	43
6	12	54		50	372
	14	621		51	331
7	4	622		53	332.372
	8	621	2 Corinth.		
	31	622	2	6	496
8	1	621.222	3	6	23.621
	3.32	244		17	96
	11	373	4	4	169.218
	15.16	341	6	15	446
	30	355	13	12	152
	32	239	13	13	339
	33	384	Galatians.		
9	11.12	357	2	19	622
	15.20	201	3	10	113.387
	17	200		22	200
	18	356	4	10	582
10	4	129	Ephesians.		
11	7	353	1	3.4	355.356
	8	202		5	356
	16	53		14	342
	32	84	2	20	170
	34	141		10	89
	35	201		20	251
13	2	321	4	9	302
	23	202		10	325
14	6	582		19	94
	10	331	6	2	591
16	25	129		16	170
	1 Corinth.		Philippians.		
1	13	414	1	16	90
	30	122.302.392	2	6	242
2	6	94		13	90
3	15	57	3	23	366
5	25	495			

Chapt.

A Table of Scriptures occasionally handled.

Chapt.	Ver.	Page.	Chapt.	Ver.	Page.
	Colossians.				
1	9.10	235	5	1	57
	19	224		6	283
2	9	243	11	39	367
	10	94.224		James.	
	11	398	1	2.13	218
	11.12.13	423		17	57
	16	581	2	10	73
	17	474		24	391
1	Thessalonians.		3	2	58
	19	335	4	17	362
2	Thessalonians.			1 Peter.	
3	15	497	1	3	302
	16	351		23	56
1	Timothy.		3	7	304
	9	620	4	6	302
1	18.19	95		2 Peter.	
	20	497	1	10	129.357
2	2.4	200	2	19	358
3	6	25	3	9	200
	15	7		16	18
	16	243	1	John.	
6	16	275		7	222.302.283.383
	2 Timothy.		2	2	222
2	4	353		19	359
3	12	653	3	4	49
	Titus.			7	389
1	16	467		8	54
	Hebrewes.			9	56
1	1	249	4	9	246
	1.2	247		17.18	94
	2	235.252		Jude.	
	3	173		6	192
	9	228		Revelations.	
2	10	247	1	18	278
	14	243	3	21	324
	14.16	254	6	10	366
3	6	235	14	4	365
			21	22	521

FINIS.

THEOLOGICALL
MISCELLANIES
OF DOCTOR
DAVID PAREUS:

In which the orthodoxall Tenets are briefly and
solidly confirmed; and the contrary Errours of the Pa-
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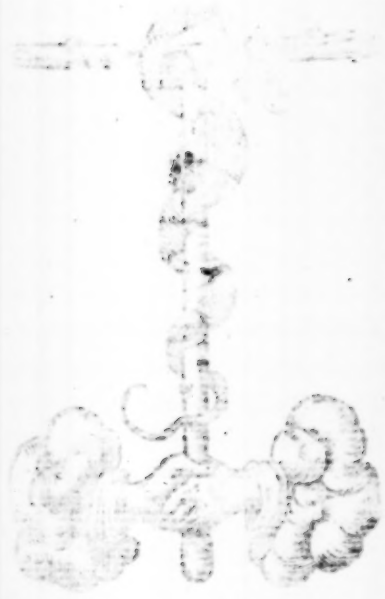


L O N D O N,

Printed by *James Young*, and are to be sold by *Steven Bowtell*, at the
signe of the Bible in Popes-head Alley. 1645.

1645

MISCELLANIES



Printed by James Young and others in Edinburgh by Steven Rowland, in the
Printers to the Public in Glasgow, 1845.



The Translatour to the R E A D E R.

Good R E A D E R,



He Authour of this Treatise was *D. David Parie*, a man eminent in knowledge, both in Divinity and Philosophy. The place where hee professed, is *Heidelberge*, an ancient and famous Univerſitie, of about 300. yeares ſtanding, founded in the yeare of Chriſt 1346. by *Rupert*, the ſecond Duke of Bavaria, and Count Palatine; in which *Munſter*, the famous Hebrician, did, above an hundred yeares ago, profeſſe the Hebrew tongue; in which *Rodolphus Agricola*, a man eminent in all kind of literature, and many other learned Doctours, both before and ſince the Reformation, have flouriſhed. The ſubject of theſe Miſcellanies is a ſolid confirmation of our orthodox Tenets, and a refutation of Popery, Ubiquitiſme, Socinianiſme, Arminianiſme, and other heterodoxall opinions. The manner hee uſeth both in confirming and confuting, is ſuccinct, learned, and ſolid; wherein he ſhewes himſelfe a good School-man, and no meane Philoſopher. The benefit which by this Work might redound to the good of ſuch in theſe Kingdomes, who have not the Latine tongue, gave an edge to the undertaking of this Translation; out of which, if thou receive any ſatisfaction in theſe points, I ſhall not think my labour loſt; nor my time ill ſpent. The God of peace put an end to the diſtractions of his afflicted Church, and make us all of one mind, and of one heart, that there may be but one ſheep-fold under that great Shepherd, who laid down his life for his ſheep, the Lord Jeſus. Amen.



Philip, the son of *David Parie*, to the Christian
READER wisheth all happinesse.

TO this new Edition of the bodie of Divinitie, professed by the Reformed Churches, I intended to subjoyn some omitted catechetical passages out of my fathers Lectures, as hee left them in his scribled notes, but now (being straitned by time) I thought good to reserve them till another Edition of his Theologicall works. In the mean while, upon good advice, I resolved to set forth some new catechetical Miscellanies; the rather, because I am perswaded they will not be a little beneficiall to thee, and to the whole Church of God: For, whereas these particular Miscellanies, which, by the leave of that venerable ancient Doctor *Parie*, were by the Printers adjoyn'd to the former Editions (who so often have reprinted, and, as it were, from hand to hand delivered this System of orthodox Divinitie) doe not properly handle the points controverted between the reformed Divines and heterodoxall: and most of them may be seen in the Theologicall works of that great Divine, *Zacharias Ursinus*; the present afflicted condition of the Church pulled mee by the eare, assuring mee, that I should not frustrate the expectation of the godly, if I did supply the former Miscellanies with an addition of grave and holy Meditations, especially, of those heads of Religion, which these many yeares have (on all sides) miserably vexed the Reformed Churches: and which, by my reverend father, *D. David Parie* (an earnest wisher of the Churches peace and tranquillitie) have been examined with that dexteritie of judgement, that nothing in this kind can be expected more exact and divine. Wherefore, Christian Reader, I doubt not, but this our endeavour will be acceptable to thee: We beseech God, the Father of our Lord Jesus Christ, that he will send labourers into his Vineyard in these back-sliding times; and, that at last hee would commiserate his little Flock, groaning under the crosse for salvation and deliverance, whose Name be blessed for ever, *Amen.*

Doctrinall



Doctrinall A P H O R I S M E S of the reformed
Churches, containing the chiefe, (and at this day con-
troverted) Articles of Christian Religion:

As they were proposed by D. Parie, President in the famous Col-
ledge of Wisdome in Heidelberg, and chiefe Counsellor of the
Ecclesiasticall Assembly, for his degree of Doctor in Divinitie,
An. Dom. 1593. June 12. at 7. of the clock.

T O

The noble and reverend President and Assitants
of the holy Assembly, his honoured Colleagues,

DAVID PARIE wisheth health.



*Hat saying of Solomon is both true and godly, The heart of
man disposeth its owne way, but the Lord directeth his
paths. Of which, by mine own example, I have experientia for,
although hitherto I have neither wanted faire occasions many
times, nor my friends exhortations, nor other things which
now draw me from mine opinion; yet, I entertained that firm
resolution still, never to doe that which now I undertake to
doe: From which not onely did the conscience of mine owne infirmity with-hold
mee, but also the unhappy condition of Divinity at this day; For they, who professe
themselves Divines, are either most bitter enemies to Divinity, and cruell persecu-
tours of the truth: so that, among these, the nimbler one is in railing, the greater
Divine they account him; Or, if they will be truly that which they are reported to
be, they presently feelee those mens madnesse, and find their teeth are fastned in
them, to the great grieve and scandall of the Church, to which end it seemes they
were made; and so I conceived.*

*But behold, the Lord directing these things another way: for, what before de-
terred mee, now hindereth mee not; what before could not induce mee, doth now
strongly carry me forward. The knowledge of mine infirmity indeed remaines, but
then I consider, that there are differences of gifts; and, that every man prophesi-
eth according to the measure of grace and faith given to him from God. Divinity
hath got a bad name, as if it were a deceitfull and slanderous doctrine, but this is
given to it by bad men; for that holy doctrine is often abused by Satans artifice,
and wicked mens malice. Besides, I know, that our Lord hath been, and is yet at
this day the signe of contradiction.*

To the President and Assitants of the Assembly.

By Gods appointment and the Magistrates, I have now some yeares borne that office in this famous Colledge, which, by its owne right, and the examples of predecessours, hath made me at last alter my resolution. Before mee, this place hath been honoured to the Churches good, and to their owne praise, by Olevianus, Ursinus, Sohnius, Kamedoncius, whom I name, because I honour them; for they were eminent men, and some of them were my teachers or masters, and some my reverend colleagues. What? shall I be the first, that must impair the dignity of so noble a function? Shall I overthrow so commendable, and so excellent an order in our Schoole? Shall I leave to successours a precedent so dishonourable and injurious to our Colledge? Besides that now the Act is at hand, wherein seventeen very learned men in Physick, and in the Lawes, are to receive their ensignes of honour; the many exhortations of my friends, and your most grave and serious reasons (honoured Colleagues) by which not onely have you approved my resolution, but also have so strongly confirmed mee in it, and perswaded mee, that I am drawne to this take by divine instinct. I beseech our most mercifull God so to direct my pathes in his waies, that they may never goe astray; and that hee would be pleased to make these my endeavours profitable and wholesome, to this Schoole first, and then to the whole Church of God.

I am resolved to set downe out of Gods word, not a full, but a brieft repetition of our Churches doctrine, concerning certaine heads which are at this day chiefly controverted, that I might afford to young Students sufficient matter of disputation; and that likewise the summe of our orthodox doctrine might be, as it were in a brieft Epitome, obvious to the enemies and calumniators of our Churches.

These my endeavours I consecrate to you, honoured Sirs, both because you are the most vigilant preservers of sound doctrine in these Churches, and because you are most courteous favourers of my studies. The Lord Jesus keep you in safety for his Churches good. Amen.

At Heidelberge, in the Colledge of Wisdome,
June 1. Anno Domini 1593.

D. David



D. David Parie to the READER, out of
the Dutch Edition,



T the entreatie of many holy men, I have translated this Epitome of the orthodox reformed Christian Religion, out of the Latine, into our vulgar tongue; not without some addition, and a more full explication, having added some Testimonies of Scriptures, Creeds, generall Councils, and Fathers: Therefore, in this Epitome, the Christian Reader may briefly understand which is the doctrine of the Schooles and Churches in the Archipalatinate, and indeed, of all the reformed Churches through France, England, Scotland, the Netherlands, Switzerland, Moravia, Bohemia, Poland, Hungarie, and else-where. Besides, hee shall know, whether or no this doctrine be Calvinian and hereticall, as some injuriously stile it; or not Apostolicall rather; and Christian, having its foundation in Gods word: But such mad clamours will not, I hope, move those, in whom is the zeale of pietie, and are carefull of their soules health; but will rather, after the example of those noble Jewes of Thessalonica, in the fear of God AG. 17. 11. weigh this doctrine, that from hence they may learne which is the true Christian Religion: they will also examine the Testimonies of holy writ, by which the doctrine of the orthodox reformed Religion is confirmed, which we maintaine; and which, before a generall Councell lawfully assembled, yea, before the Tribunall of Jesus Christ, that supreme and most just Judge, we will not be ashamed to defend. This was the practice of the people of Berœ, observing what doctrine Saint Paul taught them, and carefully searching if it was consonant to Gods word: by which meanes it came to passe, that many of them, both men and women, beleeved in Jesus Christ.

They are of another mind, who (at this day) call every doctrine Calvinisme, which is not consonant to their opinion; by which intemperate speech, they may easily refute Paul, and Christ himselfe: and I must not expect, that any other name will be given to mine Aphorismes then this.

But,

The Preface.

But, surely if this be Calvinisme, the whole Book of God, yea the whole doctrine of the primitive Church, must be called Calvinian; for there are irrefragable testimonies which cannot be contradicted: yea, besides, the learned sort of Papists and Jesuits, who follow the Schoole-mens doctrine, must be called likewise Calvinists: For, even in the midst of Popery, God, for his Elects sake, did preserve, by the Schoole-men, from corruption, the doctrine *Of Christs Person, Death, and Merit, Of his Ascension into heaven, Of his sitting at the right hand of God, and, Of Predestination*, most plainly; as these points are explained by us in these Aphorismes. But the other Articles, to wit, *Of faith, Of the Ministry of the Church, Of the Sacraments*, were corrupted betimes in Popery.

But, it is to be lamented, that they, who, having laid aside the name of Christ and of Christians, desire to be called by mens names, have so farre departed from the consent of the Primitive Church, in the handling of these Articles of faith, and do every day more and more deviate from that primitive simplicity.

2 Thes. 2. 1.
Rom. 3. in Rom.
& Rom. 3. in
Tit. 3.

But why do I wonder, seeing God punisheth the world, by sending upon it strong delusions, in that it loves not the truth? But because, as *Chrysostome* saith, *Error is various and intricate, and hath a restless and unstable quality*; it is no strange thing, that of one error many do arise, and that out of one Controversie, ten doe proceed. At the first, the onely Controversie was about the tenth Article, concerning Christs body lurking under the bread; as also of the orall manducation in the Lords Supper; which Controversie was long in agitation amongst the Lutherans: but in all the other Articles here set downe by us, there was a full consent, as the Acts of the Conference at Marpurg, Anno 1529. do witnesse; yea, Divines began to agree in the doctrine of the Lords Supper, Anno 1536. but this agreement was quickly broke, because, after *Luthers* death, some could not handsomely maintaine their opinion of Christs corporall presence in the Bread, seeing none of the Evangelists did utter these words of Christ, *This is my body*, after this manner, *This bread is my body*, or, *under the bread*, or, *under the species of bread lurks my body*. Besides, Christ, whom they include in the Wafer or Host, according to our Catholick believe, is not now upon the earth, but in heaven, sitting at the right hand of God, from whence he will come to judge the quick and the dead: they were in good hope to shelter their opinion under some other Articles of faith, and chiefly under that of the personall union of the two natures in Christ. Hence they went about to establish his Ubiquity and Omnipotency, hitherto unheard of in the world, using this shift, *If Christs body be every-where, it will be also in every Host; if it be in every Host, then it will be every-where*. Then they fondly imagined the Article of Christs sitting at the right hand of the Father, to be the same with that of the personall union of the two natures: as if you would say, Christs humanity with the Sonne of God, which is that very right hand of God every-where present, is personally united, and filleth heaven and earth. Thirdly, because they saw that the Article of Christs Ascension, did overthrow the Ubiquity, and corporall presence in the Bread, by an unheard of and Allegoricall way, they expounded Christs Ascension to be meant of nothing else, but of his vanishing

THE PREFACE.

vanishing into the aire, of his advancing unto the Divinity, and of his Ubiquity.

To these new monsters of opinions, as well the Pontifical Doctors, as those of our profession, besides divers of the Lutherans, did stoutly oppose themselves, defending the ancient simplicity and truth of these Articles of our faith: which the new Artists of Ubiquity perceiving, and finding that they failed here of their purpose, they found out new engines, and began to accuse those whom they stile Calvinists, of other errors, to provoke them to Conference and Disputation, not onely about the Person of Christ, but also about the other Articles of Christianity, bragging they could convince them of many fundamentall errors taught in the Reformed Churches.

Concerning *Predestination*, That all men were not elected; but that *many were called, and few elected*. Concerning *the merit of Christs death*; That the wicked and incredulous, so long as they remained such, were not partakers thereof, but onely the Elect that beleaved; That the promises of the Gospel were universall in respect of the faithful, but not of unbelievers and Epicures. Concerning *faith*, That it is the singular gift of God, That it is given onely to the Elect, in whom onely it is rooted, and permanent; That the same can never be finally lost, because it proceeds of the incorruptible seed of Gods word. Concerning *the Ministry*, That Ministers were onely outward dispensers of the word; but God wrought inwardly by his Spirit. Concerning *Sacraments*, That *Christ was yesterday, to day, and the same for ever*; and that therefore he was the matter or subject of all Sacraments, both of the Old and New Testament. Besides, that no man either by the word or Sacraments, could be partaker of Christ without faith. Concerning *Baptisme*, That there was a two-fold washing: one outward, of water, by which the filth of the body is washed away; the other inward, of the blood and Spirit of Christ, which is the Covenant of a good conscience with God: That the Minister baptised onely with water, but Christ, in the true administration of Baptisme, did baptise with the holy Spirit: Also, that Infidels were not regenerated by Baptisme: Also, that the children of Christians were children of the promise and of the Covenant even before Baptisme, and that for this cause they were to be baptised.

This doctrine, since the year 1586. hath beene not onely condemned as Calvinisticall and Hereticall, but also reproached and accursed by them who glory in the name of Lutherans: And when among the ignorant Vulgar, they traduce these Articles as errors of Calvinisme, they thinke they have bravely maintained their Cause; in defending their fictions of Ubiquity, and of a carnall presence in the Lords Supper, which now we leave for a while, committing our whole cause to God

But it is certaine, that they have so farre relapsed into the sinke of Pelagianisme and Popery, that, it is to be feared, they will overwhelm the Lutheran Churches with greater darkenesse then ever heretofore:

and

THE PREFACE.

and yet (alas) they stick not to call this the true Evangelicall doctrine, and that of the Augustan Confession, teaching concerning *predestination*, that in God is no election, but that he did promiscuously chosse all men. Concerning *Christ's death*, that he by his death redeemed all men, and reconciled them to God; that he hath sanctified them, and hath received them into favour, whether they beleve or not. Concerning *remission of sins*, that a generall pardon is given to all men, both faithfull and Infidels. Concerning *the promises of the Gospell*, that they belong to all, both faithfull and Infidell. Concerning *Faith*, that it is the cause of Election; that God did first foresee who were to beleve and persevere; that faith is not in our power; that, notwithstanding, it is a worke which God promotes in us, and that it may be lost, and may be in hypocrites. Concerning *the Ministry*, that Ministers may, by their preaching, conferre divine efficacy; and that they are dispensators both outwardly and inwardly. Concerning *Sacraments*, that the Sacraments of the Old Testament were onely shadows, without Christ the body. Concerning *Baptisme*, that there is a mysticall efficacy in the water, to wash away sinne, and to regenerate; that the holy Ghost, and his efficacy are annexed to the water; that the water and Spirit have the same effect; that hypocrites and Infidels in Baptisme are regenerated by the holy Ghost; that the Minister doth not onely baptise with water, but conferres also the holy Ghost; that Christian Infants, before Baptisme, belong no more to the Covenant; then the children of Turks: also, that before Baptisme, they are possessed by Satan, who is by words and crossings to be cast out by the Exorcist, and other such like passages. Which doctrine truly is repugnant to the Gospell; neither is it found in the Augustan Confession, of which they so much bragge, nor in the word of God; and which, by Mr. Luther with great zeale hath beene refuted and rejected. So thou mayest see, Christian Reader, to what we are come to.

But, to what purpose is it to know the beginning of Controversies? Let us rather endeavour how to be freed from them. Let us beseech God, that he will be pleased to helpe his afflicted Church; to sanctifie her in the truth of his word; to encline the Teachers and Ministers of his Gospell to moderation, and to the love of Peace and concord, and then these Errours will easily fall to the ground without any laborious refutation, and Truth will succeed in their stead. For, *Nothing is weaker then error*, saith Chrysostome; *it is entangled with its owne wings; nor is there need of any other battery or assault.* And, as the same Father saith, *Such is the condition of error, that of it selfe, though none resist, it will grow old, and fall away: On the contrary, the state of truth is such, that when it is opposed by many, it is stirred up, and increaseth.* Therefore, it is no wonder that the unluckie tares grow up so fast in the Lords field; but truth, the daughter of time, by Gods assistance, will roote it up at last. Neither is it needfull that Gods faithfull servants should weary themselves in refelling our Adversaries virulent Labels; for this will tend no wayes to Peace: the onely

Hom. 38. in
1 Cor. 15.
Hom 4. de lau-
dibus D. Pauli.

THE PREFACE.

onely way to victory and concord is, if, with our infirmity, with feare and trembling, with modesty and forbearance, with the evidence of the Spirit, with the power of the word, we defend the Truth: which shall be my chiefe endeavour in the explication of these Aphorismes; for, at last, the Spirit of Christ will be stronger then the spirit of Satan, and the kingdome of Christ will be more powerfull then the kingdome of the Devill. *Judgement shall returne to righteousness, and all they that are upright in heart shall follow it.* Psal. 94. 15.

Tertullian against Valentin.

Truth is no wayes ashamed, but onely to be hid.

In



In the Catechetical Miscellanies are contained
these ensuing Heads :

- I. **A**phorismes containing the doctrine of the Reformed Churches, and the
chiefe heads of Christian Religion. Page 689.
- II. The secular Theme, concerning Popery. 737
- III. The Creed of blessed Athanasius, with Parie's Notes. 753
- IV. The Creed of the Fathers of Antioch against Paulus Samosare-
nus. 767
- V. A Question, Whether God created all men in Adam for one end, to wit, up-
on condition of the Law observed? 768
- VI. Animadversions upon the Thesis of D. Ægidius Hunnius, concerning
the Hypostaticall Union. 770
- VII. A reconciling of the Controversie, concerning Christs active and pas-
sive righteousness. 791
- VIII. A piece of a Speech, concerning the fruit of Christs Death. 807
- IX. An Introduction to the Controversie of the Eucharist. 812
- X. The Epitome of Arminianisme : or, the Examination of the five Articles
of the Remonstrants in the Netherlands. 817

APHO-



APHORISMES

OF THE

ORTHODOXALL DOCTRINE

of the Reformed CHURCHES.

ARTICLE. I.

Of the person of Christ.

I.

WE beleeve and professe with our mouth and heart, before God and men : and by this confession we will be knowne from all Infidels and Hypocrites, that Iesus Christ is a person truly God and man, subsisting of two natures true and perfect, the divine and humane personally (a) united : And therefore true (b) God, of the same substance with the (c) Father ; and coeternall according to his (d) divinity : and true man (e) of the same substance with us in all (f) things ; borne of the Virgin *Mary* in time, according to his (g) humanity : the one (b) and the only begotten of (a) God, and the Son of (k) man : the one and onely Mediatour between God and (l) man : not two, but one Christ.

Testimonies of Scripture and of Creeds.

- (a) Colos. 2. 9. *In him dwelleth the whole fulnesse of the Deity corporally.*
 I Tim. 3. 16. *Without controversie great is the mystery of godlinesse, God manifested in the flesh.*
 (b) John 1. 14. *And that Word was made flesh.*
 I John 15. 20. *This is that true God, and life eternall.*
 (c) John 1. 14. *We beheld his glory, as of the onely begotten Son, come out from the Father,*
 Psal. 2. 7. *Thou art my Son, this day have I begotten thee.*
 Prov. 8. 24. *When as yet there was no depths, I was formed.*
 Mic. 5. 2. *His going out was from the beginning, from everlasting ages.*
 (d) Phil. 2. 6. *Who when he was in the forme of God, thought it no robbery to be equal with God.*
 Heb. 1. 3. *He is the splendor of his Fathers glory, the character of his person.*

Col. 1. 15.

- Col. 1. 15. 17. *He is the image of the invisible God, and the first borne of all creatures, and he is before all things, and all things subsist by him.*
- (e) Phil. 2. 7. *He emptied himselfe, taking upon him the forme of a servant, made like unto men, and in shape was found as man.*
- Heb. 2. 14, 16. *Because therefore children are partakers of flesh and bloud, he also was made partaker of the same: he tooke not on him the nature of Angels, but the seed of Abraham he tooke.*
- (f) Rom. 1. 3. *And to his Son made of the seed of David, according to the flesh.*
- Heb. 2. 17. *Whence he ought to be like his breibren in all things, that he might be a mercifull and faithfull High-Priest, in the things concerning God, to expiate the sins of the people.*
- (g) Gal. 4. 4. *After that the fulnesse of time came, God sent out his Son, made of a woman.*
- Mat. 1. 23. *Esay 7. 14. Behold, a Virgin shall conceive, and shall bring forth a Son.*
- Luke 2. 7. *Mary brought forth her first begotten Son.*
- (h) Rom. 8. 32. *Who shared not his own Son, but gave him up for us all.*
- (i) John. 3. 16. *God so loved the world, that he gave his only begotten Son.*
- (k) Mat. 9. 6. *That you may know, that the Son of man hath power on earth to forgive sins.*
- (l) 1 Tim. 2. 5. *One God, and one Mediator between God and men; to wit, the man Christ Jesus.*
- Acts 4. 12. *Nor is there salvation in any other, nor is there any other name under heaven, given among men, by which we can be saved.*
- (m) *Athanasius in Symbols.* This is the right faith, that we beleeve, and confesse, that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father begotten before all time, and man of the substance of his Mother, borne in time. Perfect God, and perfect man, of a reasonable soule, and humane flesh subsisting. Equall to the Father in respect of his Divinity, inferiour to the Father in respect of his humanity; who, though he be God and man, yet is not two, but one Christ.

II.

The personall union of the two natures in Christ, according to the Apostles (a) distinction, is the corporall inhabitation of all fulnesse of the divinity in Christ: according to the Churches declaration, the hidden and adorable conjunction of the deity of the Word, and of the humanity assumed into one person or hypostasis, made in the mothers womb (b) without confusion, without conversion, without division, without (c) separation; that is to say, the natures and naturall properties remaining whole and distinct, being separable neither in time nor place.

Testimonies of Scripture and of Creeds.

- (a) Col. 2. 9. *In him (Christ) dwelleth the whole fulnesse of the Deity bodily.*
- 2 Cor. 5. 19. *God was in Christ reconciling the world to himselfe.*
- Heb. 2. 16. *For he tooke not the Angels, but the seed of Abraham he tooke.*
- (b) John 1. 14. *And the Word was made flesh, and dwelt amongst us.*
- Luke 1. 35. *The Holy Ghost shall come upon thee, and the vertue of the most High shall overshadow thee; therefore that Holy thing which shall be borne of thee, shall be called the Son of God.*
- (c) *Athanasius in Symb.* God and man is one Christ, not by converting of the divinity into the flesh, but by assuming of the humanity into God.
- In the Creed of the generall Synod of Chalcedon, assembled by the Emperour Martian, against Eutyches. Anno Dom. 453.* We beleeve that Jesus Christ is the one and onely Son of God, and our Lord consisting of two natures in one person, without confusion, without conversion, without division, without separation: the diversity of the two natures being no wayes made void, by reason of the union, but the properties of each nature remaining intire. So that Jesus Christ is not divided or separated into two, but he is one and the same onely begotten Sonne of God, God the Word.

III. Because

III.

Because of this personall union, we beleeve that this person, Jesus Christ, is truly and properly (not tropically or figuratively) God and Man, and that both the natures, and naturall properties, and actions are truly and properly predicated interchangeably of the whole person in the concrete. For truly and properly Christ God (a) is Man, borne of the (b) Virgin Mary, of the seed of (c) David; he grew in age and (d) wisdom; he suffered, died, &c. according to his (e) humanity. Truly also and properly Christ Man is (f) God; begotten of the (g) Father, existing before (h) Abraham: (i) immortall, (k) omniscient, (l) omnipotent, (m) omnipresent, creating and governing all things with the Father, &c. according to his (n) divinity: being no lesse reasonable, and immortall in the soule properly and truly then man, and according to his body irrationall and (o) mortall. For, as the reasonable soule (saith Athanasius in his Creed) and flesh is one man, so God and Man is one Christ. Therefore as the properties of body and soule are really common to man, so the properties are really common to the person of Christ, to whom both in name and realitie they are attributed: yet not according to both natures, but according to that to which properly they appertaine. This is called the communication of properties. And Damascen calls them the manner of * mutuall attribution.

* Τὸ ἑκάτερον ἀλλήλου ἀποδίδωκεν.

Testimonies of Scripture, and of the Ancient Doctors.

- (a) Phil. 2. 6. *Christ was made like unto man.*
 (b) Gal. 4. 4. *God sent his Son made of a woman.*
 (c) Rom. 1. 3. *The Son of God was made of the seed of David, after the flesh.*
 (d) Luke 2. 52. *Jesus grew in wisdom, stature, and grace, with God and man.*
 (e) 1 Pet. 3. 18. *Christ died according to the flesh.*
 (f) 1 John 5. 20. *This is that true God, and life eternall.*
 (g) John 1. 18. *The only begotten Son, who is in the bosome of the Father, he hath shewed him to us.*
 (h) John 8. 58. *Before Abraham was I am.*
 (i) John 5. 26. *As the Father hath life in himselfe, so hath he given to the Son to have life in himselfe.*
 (k) Marke 2. 8. *Jesus knew that they reasoned so with themselves in their minds.*
 John 2. 25. *Neither was it needfull that any should beare witness to him of the man, for he himselfe knew what was in man.*
 (l) I am Alpha and Omega, the beginning and end, saith the Lord; that is, who is, and who was, and who is to come, I say, that Almighty.
 (m) Mat. 28. 20. *I am with you still, till the end of the world.*
 (n) John 5. 17. *The Father worketh even hitherto, and I worke.*
 Heb. 1. 2. *By whom also he made the world, who sustaines all things by his powerfull word.*
 1 Pet. 3. 18. *Christ was quickned according to the Spirit.*
 (o) Iust. Martyr in *Expositione fidei*. As man being but one, tith notwithstanding two different natures in himselfe; and with the one part he consulteth, with the other he puts his consultation in execution, appointing in his minde the fabrick of the ship, but with his hands effecting what he had appointed: so the same Son being of two natures, according to the one he works his miracles, according to the other he suffers contemptible things: for, as he is God, and of the Father, he wrought his miracles; as he is Man, and of the Virgin, he endured the Crosse, and such like, naturally and willingly.

After the same manner the name and actions of the Mediator are attributed to the whole person, and in the concrete (by the concrete are understood the names of the persons) are truly, and properly predicated according to both natures, because both natures with their properties and actions are required to the office of a Media-

tour : in execution of which, each nature by the communication of the other, doth operate those things which properly belong (a) to it; for Christ, both according to his humanity, and his divinity, is our Mediatour, Preserver, Intercessor, Saviour, King, Priest, Head, Lord, and Judge of the world, who knows all things according to both natures, and by each nature he operates those things which properly belong to it.

Testimonies of the Ancient Doctors.

(a) *Damascen. l. 3. c. 15. de Orthodoxa fide.* Christ works according to both natures, and both natures worke in him with the communication of the other. The Word operates what belongs to the Word, such things as are of greater note and majesty, by reason of the power and authority of the Deity : but the Body performs those functions which are properly the Bodies, according to the pleasure of the Word, which is united to it, and whose proper worke it is.

Leo ad Flavianum cap. 4. He worketh in both formes what is proper with the communion of the other; the Word operating that which is the Words, and the flesh performing that which is the fleshes.

Idem ad Leon. August. Epist. 59. Although in one Lord Jesus Christ, the true Son of God and Man, there is one Person of the Word and flesh, which hath inseparably and indivisibly its common actions; their qualities notwithstanding are to be understood, and by a sincere faith we must discern to what things the lowliness of the flesh is promoted, and to what the highness of the Divinity is abased: what it is that flesh without the Word acteth not, what it is that the Word without the flesh effecteth not.

Cyrrill. Thef. l. 10. c. 11. Therefore, even as when he wrought miracles by the Flesh, we did not attribute those things to him as Man, but as God: So when, after the manner of men, he speaks any thing of himselfe, which seems inconsistent to his Divinity, we ought to attribute that to his Flesh; for so, by a congruous distribution of all his words and works, we shall not deviate from the true knowledge of our Saviour.

V.

If we consider the properties of both natures in the personall union (for out of this they are not) in the abstract; that is, in the names of the natures, they cannot be changed, no more then the natures themselves: For, we must not say, The Deity is the humanity, or man, or created, corporeall, visible, finite, circumscribed, dead, buried, &c. neither can we say, The humanity is the Deity, or God, or eternall, uncreated, incorporeall, invisible, infinite, omnipresent, omnipotent, &c. but we must attribute to each nature what properly belongs to it: to the Divinity, the divine properties; to the Humanity, the humane: without this, the essentiall difference of the natures is confounded, and is changed into an Eutychian and Swenksfieldian mingling of natures: for, in the distinction of the properties, consists the distinction of the natures; and so the two natures which have the same properties (whether it be by nature, or by communication) shall be no longer two natures, but one nature (a) only; for it cannot be, that one nature together can containe two contrary (b) properties.

Testimonies of the Ancient Doctors.

(a) *Damascen. l. 3. c. 14. & 15.* Whose nature is the same, their will and action is the same; but their will and action is different, whose nature is different: And again, whose will and action is the same, their nature is the same; but whose will and action is different, their nature is also different.

(b) *Ibid. 3. c. 3.* How can the same nature according to the same respect, be both created and uncreated, mortall and immortall, circumscribed and uncircumscribed?

Theodoret

Theodoret Dial. 11. If Christ is onely one nature, how can contraries be attributed to him; for, to be in the beginning, and to take beginning from *Abraham* and *David*, are altogether contraries.

VI.

Hence it appears, that the humanity of Christ remains not, but is changed into the Divinity, and so that nature is confounded: Also that in Christ there remaine not the two distinct natures, but that the two are changed into one, if these positions be true, that the humanity, in and by the personall union, did assume with the Word all the properties and operations of the Word, that it is, and operates all which the word is and operates; that it is invisable, uncircumscribed, omnipresent, &c. let these positions be palliated which way you will. Yea so much the rather, if it be affirmed, that in the humanity there are three sorts of properties; to wit, supernaturall, preternaturall, and divine; and therefore we reject these subsequent doctrines of the Ancient and Moderne Hereticks, as unknowne to the Scriptures, and to the Catholicke faith: as,

1. That Christ is not truly God, but meerely Man.
2. That Christ, according to his Deity, is onely a spirit, created before all that have been made of nothing.
3. That he is not a true and perfect man, of the same soule and body with us, remaining also in glory.
4. That in Christ there is one person of the Son of God, another of the Sonne of *Mary*.
5. That the personall union began in the Mothers womb, but by the resurrection, ascension and sitting at the right hand of the majesty of God, hath its perfect consummation, by equalling the two natures in glory; so that the flesh, body, and blood of Christ, are perfectly of one essence, power, and efficacy with God, and with the Word.
6. That Christs humanity is equall with God, by reason of the glory and majesty communicated to it, but in the nature thereof is not God.
7. That the specificall difference of the union, is the reall communication of all the divine properties with the humanity, so that the omnipotency, omnipresence, justice, and majesty of the Word, is really diffused into the Son of man.
8. That in Christ there is a double Deity, the one communicating, and the other communicated; or, the one participating, and the other participated.
9. That the specificall difference of the inhabitation of the Word in the man Christ, and in other holy men, is placed in this, that onely some of the divine properties are truly communicated to the Saints, but they are all bestowed on the man Christ.
10. That Christs humanity is really every-where, yet not the essence of his soule and body.

11. That the flesh of Christ is God.
12. That the man Christ is not God naturall.
13. That Christs humane nature did visibly die on the Crosse, at Hierusalem; and yet, at the same time, it was invisibly dead and alive every-where, within and without the Sepulchre, before and after the Resurrection.
14. That Christs flesh, in respect of its union with the Word, which is illocal, hath farre surmounted all localiry, and hath obtained an illocal kinde of existence in the Word.
15. Adde this falshood of the Ubiquitaries: that not all, but halfe Christ is, suffers, doth that which Christ is, suffers, and doth, according to either nature, and not according to both.

Upon this ground they have falsly accused the Nestorian Churches of Nestorianisme, for it would necessarily follow, that onely halfe Christ from eternity was begotten of the Father, borne of *Mary*, walked on the earth, died for us, was buried, rose againe, and ascended to heaven; which opinions we condemne, and reject as hereticall.

ARTICLE II. of Christs death and merit.

I.

WE beleeve that Christ our Redeemer did truly (a) die in the (b) flesh for our (c) sins, and that with one oblation, he hath for ever consecrated those who are (d) sanctified.

Testimonies of Scripture.

- (a) Mat. 27. 50. *When Jesus againe cried with a great voice, he gave up his Spirit.*
- (b) 1 Pet. 3. 18. *Christ was mortified in the flesh.*
- 1 Pet. 4. 1. *Seeing then Christ hath suffered for us in the flesh.*
- (c) Rom. 4. 25. *Christ was delivered to death for our offences.*
- (d) Heb. 10. 14. *Christ with one oblation hath consecrated for ever those that are sanctified.*

II.

We beleeve also that this death of Christ alone, is a perfect and sufficient ransom, to expiate and abolish all the (a) sins of the whole world; that the merit of his justice is immense, that the medicine of his death is universall, the ever-flowing and inexhausted spring of life (b) eternall.

Testimonies of Scripture.

- (a) Acts 4. 12. *Nor is there salvation in any other, nor is there any other Name under heaven, which is given among men, by which they can be saved.*
- (b) John 1. 29. *Behold that Lamb of God who takes away the sins of the world.*
- 1 John 2. 2. *Christ is the propitiation for our sins; not for ours alone, but also for the sins of the whole world.*

III.

But this we know, that this is the immoveable and Catholick doctrine of the Gospel, John 3. 18. 38. *He that beleeves in the Son of God, hath life eternall; he that beleeves not in the Son, shall not see life, but the wrath of God remaineth on him.*

IV.

Although then this most divine Panace or Catholicke remedie is proposed to all in the (a) Gospell, yet we beleeve that no efficacy of it can be transfused, except there be an applying of this by faith in the Son of (b) God, even as there can be no efficacy in Physick or medicaments, except the sick patient hearken to the Physician, and apply his (c) medicines; which metaphor the Holy Ghost useth in this case.

Testimonies of Scripture and of Divines.

- (a) Mat. 11. 28. *Come to me all you who are weary and heavy laden, and I will cause you to rest.*
- Mark 16. 15. *Preach the Gospell to all Creatures.*
- (b) John 3. 36. *He that beleeves in the Son hath life eternall, but he that obeyeth not the Son, shall not see life, but the wrath of God remaineth on him.*
- John 8. 24. *Except you beleeve that I am he, you shall die in your sins.*
- Esay 7. 9. *If you beleeve not my words, it is because you are not stable.*
- Mark 16. 16. *He that beleeves and is baptised, shall be saved; but he that beleeves not, shall be condemned.*
- (c) *Cheremius Harmon. Evangel. l. 1. pag. 83.* As drugs will not benefit the sick man that makes no use of them: so, the vertue of Christs passion is sufficient to take away the sin of all the world; but is onely effectuall to them who receive this Lamb.

(d) Esay 53.

- (d) *Esay 53.5. With his stripes we are healed.*
1 Pet. 2.24. With whose stripes you are healed.

V.

It is then out of doubt, that all they, and onely they, are partakers of the efficacy of Christs death; that is, of redemption, reconciliation with God, remission of sins, righteousness, and eternall life, so many as receive by faith these benefits in the (a) Gospel: but such as passe over this life without faith, remaine for ever excluded from this power and benefits of his (b) death.

Testimonies of Scripture.

- (a) *John 1.12. To all that received him, he gave this power to become the sons of God; to wit, to such as beleeve in him.*
John 5.24. Verily, verily, I say unto you, whosoever heareth my words, and beleeueth in him that sent me, hath life eternall.
John 6.40. This is the will of him that sent me, that all who behold the Son, and beleeve in him, should have eternall life.
Acts 10.43. To him bare all the Prophets witnesse, that every one, who beleeueth in him, shall receive remission of sins by his Name.
Heb. 5.9. Being consecrated, he is made author of eternall salvation to all that hearken to him.
 (b) *John 3.18. He that beleeueth not in him, is condemned already: because he beleeueth not in the Name of the onely begotten Son of God.*
Ibid. ver. 36. Who obeyeth not the Son, he shall not see life, but the wrath of God remaineth upon him.
1 Cor. 6.9. Doe you not know that the unjust shall not have the inheritance of God?
Revel. 22.15. Without shall be dogs, and whoremongers.
Gal. 4.30. Cast out the hand-maid and her Son, for the son of the hand-maid shall not inherit with the son of the free-woman.

VI.

We know that the Evangelicall promises are universall, and appertaine to all: but not to the incredulous and unconverted Turks, Jews, Heathens, Epicures, so long as they remaine such, but to all beleevers; for to all promises there is the condition of faith in Christ annexed, either implicitly, or explicitly, that which the plain text of Scripture (a) sheweth.

Testimonies of Scripture.

- (a) *John 3.16. That whosoever beleeueth in him might not perish, but have life eternall.*
Rom. 3.22. The righteousness of God by faith in Jesus Christ towards all, and on all that beleeve.
Acts 10.43. To him bare all the Prophets witnesse, that whosoever beleeueth on him, shall receive remission of sins through his Name.
Gal. 3.22. The Scripture hath shew up all under sin; that the promise of faith in Christ Jesus might be given to all beleevers.

VII.

When the Scripture then saith that Christ died (a) for all, that he gave himselfe a ranfome (b) for all, that he died (c) for all, that he is a propitiation for the sins of the whole (d) world: this is necessarily understood, either of the greatnesse of the price, or of the sufficiency of his merit for all men, or of the effectual redemption of all Jews and Gentiles that embrace by faith the benefits of his death: For in these, saith *Ambrose*, a certaine (e) kinde of universality is conceived. And this is no more repugnant to the doctrine of the Gospel, then if some should say, that Christ by his death did indifferently redeeme, and reconelle to God faithfull Christians, and faithlesse Turks, Heathens, Epicures, Hypocrites, &c. although they receive not the merit of Christ by faith: which opinion is both impious, and repugnant to Gods word.

Testimonies

Testimonies of Scripture and of Ancient Doctors.

- (a) 2 Cor. 5. 15. *Christ died for all, that they who live, may not hereafter live to themselves, but unto him who died, and was raised againe for them.*
- (b) 1 Tim. 2. 6. *Christ gave himselfe as the price of redemption for all men.*
- (c) Heb. 2. 9. *That he, by the grace of God should taste death for all men.*
- (d) 1 John 2. 2. *He is the propitiation for our sins, and not for ours onely, but for the sins of all the world.*
- (e) *Ambrose de vocatione Gentium l. 1. c. 3.* Gods people have their owne fulnesse : and, although a great part of men either reject, or resist the grace of their Saviour ; yet, in those that are elected and fore-seene, and severed from the generality of all men, a certaine kind of universality is conceived, that out of the whole world, the whole world may seeme to be delivered, and out of all men, all men may seeme to be assumed.

VIII.

Hence is that received and fit distinction, that Christ died for all men, in respect of the sufficiency of his merit, or the greatnesse of the price : but in respect of the efficacy and fruit of his death, he died for all, and onely for the beleevers ; seeing not all, but only the faithfull receive him : but the rest reject him through infidelity.

Testimonies of Schoole-men and Fathers.

Innocent. 3. l. 2. de mystic. Masse, c. 4. An. Christi 1200. His blood was poured out only for the predestinate, in respect of efficacy : but it was poured out for all men, in respect of sufficiency. For the effusion of the blood of that just One for the unjust, was so rich a price, that if the whole world would beleeve in the Redeemer, the chaines of Satan should not be able to with-hold any ; for, as the Apostle saith, *Where sin hath abounded, grace hath much more abounded.*

Thom. Aquinas de veritate mat. Art. 26. q. 7. An. Christi 1270. The sufficiency of Christs merit is equally extended to all, but not the efficacy thereof : which comes to passe, partly by free-will, partly by Divine election, by which the effect of Christs merits is conferred in mercy on some, and in Gods just judgement it is with-drawn from some.

Idem. in cap. 5. Apocal. We may speake two wayes of that Redemption which was performed by the suffering of God : Either according to sufficiency, and so his suffering redeemed all, because he delivered all, so far as concerned him ; for he is sufficient to save and redeeme all, although there were infinite worlds, as *Anselme saith, lib. 2. Cur Deus homo, &c. c. 14.* or according to efficacy ; and so he redeemed not all by his suffering, because all do not adhere to the Redeemer, and therefore, all have not the efficacy of redemption.

Peter Lombard l. 3. dist. 32. Christ offered himselfe for all to God the Trinity, in respect of the sufficiency of the price : but only for the Elect, in respect of efficacy ; because he effected salvation only for the predestinated.

Peter Galatinus de arcanis Cathol. veritatis l. 8. c. 14. on that place of *Esay cap. 53.* *My just Servant shall justify many.* Though the suffering of Christ is sufficient to blot away the sins of all men, yet it was not to blot them all away : but of those only who were to beleeve in him, and were to repent : for that cause he saith, *And he took away, or, bare the sins of many.*

IX.

Thus, besides the Schoole-men, the Orthodox Fathers also teach : So *Prosper Aquitanicus*, in the year of Christ 460, *Resp. ad object. Vincent. object. 1.* Whereas it is rightly said, that our Saviour was crucified for the redemption of all the world, for undertaking the affaires of humane nature, and for the common losse in *Adam* : yet, it may be said, that he died only for these, to whom his death was profitable. And *Cyrl on John l. 1. c. 19.* saith, That Christ is an Advocate for the sins of all the world :

world: that is, not only for the Jews, but also for other Nations; or, for all who, being called by faith, attaine to righteousness and sanctification; so that the benefit of a Mediatour, not without cause, belongs only to them, whose Mediatour and High-Priest he is.

X.

But, of all men, *Austin* speaks most clearly; whose opinion (because it is altogether ours) I thought to set in opposition to some Sycophants. Thus he speaks: If we consider * the greatnesse and power of the price, and that it belongs to the only cause of mankind, the blood of Christ is the redemption of the whole world; but they that passe out of this life without faith and the Sacrament of regeneration, they are not partakers of redemption. Whereas then by reason of that one nature of all, and the one cause of all, undertaken by our Lord truly, all are said to be redeemed, and yet not all are delivered from captivity; doubtlesse the propertie of redemption is in them, out of whom the Prince of this world is ejected: and now they are no more the vessels of Satan, but the members of Christ. Whose death is not so spent upon mankind, that they also who are not regenerated, should appertain to his redemption; but so, that what by one example is done for all, by a particular Sacrament should be celebrated in each one: for that cup of immortality, which was composed of our infirmity, and of our verity, and of divine verity; it hath in it selfe that which may benefit all; but if it be not dranke, it doth not cure.

* *Tom. 1. ad
Art. falsd imp.
Art. 1.*

A monition of PHILIP PARRY to the Reader.

THis doctrine, of the efficacy of Christs death, D. Parry handled more at large in the first part of the golden Ladder of salvation, where he wrote a particular Exercise of it: As also in the Epitome of Arminianisme, or The examination of the five Articles of the Remonstrants in the Netherlands: As also in the Body of Christian doctrine to the 40. Question, Edit. posthumæ: Also Collegio 18. disp. 33. of Christs death for all: And, lastly, in that peculiar Speech, which we placed among the Orations declaimed in the Univerſity, Tom. 2. oper. Theol. D. Parry. In which Writings, he defends and retaines that distinction of the Schoole-men and Ancient Fathers, of sufficiency and efficacy, with other Orthodox Divines: But the good old man, a little before his death, when he understood, that in the Provinciall Synod of Dort, this was called into question unwisely by some brethren, under Parris name and authority, he began to think more seriously of it, supposing that it was not altogether so necessary; whereas without it, these unlikelihoode, or seeming contradictions of Scripture, may seeme to be fully reconciled.

XI.

We therefore, with all our heart, reject the Episcopall blasphemies of the late Pelagians; namely, *Hubertus*, *Picetus*, and such like: by which the foundation of Christian faith is utterly overthrowne: as, 1. That Christ so died for all men, that, by his death, truly and undoubtedly all men are freed from all sin and condemnation, whether they believe or not. 2. That by Christs death God was reconciled to all mankind: and that he hath truly received into his favour the whole race of mankind, whether they be Turks, Jews, or Epicures. 3. And that he hath also received them to mercy, who before his death were in hell: For *Hubertus* in his 66. These, saith, That Christ died effectually for them. 4. That remission of sins is

is

Idem Theſ. 270.
Puccius de effie.
pag. 7.
Idem lib. MS.
cap. 24.

is given equally to all. 5. That the pardon of sin is generall. 6. That the Reprobates were as well ſaved by Chriſt, as others. 7. That all, and every one by the bounty and univerſall grace of God the Father in Chriſt, are ſaved. 8. That as Chriſt was the Creator, ſo he is the Redeemer of all and every one.

One Egge is not liker to another, then *Huberus* is to *Puccius*: they both build upon one foundation, to wit, upon the generall redemption, pardon, and ſalvation by Chriſts death, without any particular faith; from which notwithstanding Infidels fall away: here is only the difference, that what is covertly and ſophiſtically ſpoken by *Huberus*, is roundly profeſſed by *Puccius*; to wit, Pelagianiſme, neceſſarily reſulting thence, (as is ſhewed in *Margarita Aurea*) that there is no originall ſin, ſeeing that by the power of Chriſts death all men, and every one are borne, as they are men, according to *Huberus*; as they are redeemed men, according to *Puccius*: in the ſtate of grace and ſalvation, ſaith he; in the boſome and grace of God, ſaith this, and therefore in the ſtate of bleſſedneſſe, ſo they procure not their owne deſtruction by infidelity. Let the Church, yea, let God judge betweene theſe two, and betweene *Oſiander*, with what conſcience he can deny, that there is any controverſie about this; to wit, Whether God hath beſtowed his Son upon all the world, that is, on all and every man, to be a Saviour, even to the ends of the earth, of all them that embrace him by faith: whereas we do both know, and teach the ſame thing from the mouth of Chriſt: But *Puccius* and *Huberus*, on the contrary, cry out, That Chriſt is given as a Saviour to all men abſolutely, and hath ſaved all men effectually, whether they beleve or not. It is well then, that *Oſiander* fights for us, and reſutes his owne brethren himſelfe.

ARTICLE III.

Of Christs ascension into Heaven.

WE beleve, that properly, and without any trope, Chriſt aſcended from earth into (a) heaven, by a true and locall motion of his body, by his divine power, in the preſence of his Diſciples; and that he is for our ſakes in (b) heaven; untill he returne, to judge the quick and the (c) dead.

Testimonies of Scripture.

- (a) Acts 1.9, 10, 11. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly towards heaven, as he went up, beheld two men ſtood by them in white apparell, which alſo ſaid, To men of Galilee, Why ſtand ye gazing up into heaven? This ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeene him go into heaven.
- (b) Heb. 8.4. If Chriſt were upon earth, he were not a Prieſt.
- Heb. 9.24. Chriſt is not entred into a ſanctuary made with hands, &c. but into heaven it ſelfe, that he may appeare in the preſence of God for us.
- Col. 3.1. Seeke the things which are above, where Chriſt is ſitting at the right hand of God.
- Acts 3.21. The heavens muſt containe Chriſt, untill the time of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.
- (c) Acts 1.11. This ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeene him go into heaven.
- Mat. 24.30. Then ſhall appeare the ſigne of the Son of man in heaven, and they ſhall ſee him come in the clouds of heaven, with power and great glory.

Mat. 25.31.

Mat. 25. 31. But when the Son of man shall come in glory, and all his holy Angels with him, then he shall sit downe upon the throne of his glory.

1 Thes. 4. 16. For the Lord himselfe shall come downe from heaven with a great shout, with the voice of an Arch-angel, and with the trumpet of God.

Phil. 3. 20. From whence we expect our Saviour, the Lord Jesus Christ.

II.

What heaven that is, and what place it is unto which Christ ascended, we will not inquire, but leave it to those that are curious, seeing it is written, *Eye hath not seen, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* Notwithstanding, we beleeeve piously, and with the Scripture, that it (a) is a place, not on this (b) earth, nor (c) below, nor every-where: but above, and without this visible (d) world, the heaven of (e) heavens, the habitation and throne (f) of God, in light (g) inaccessible, the house of (h) our Father, the City of the living (i) God, the Saints native (k) country, where Christ is (l) now at the right hand of God interceding (m) for us, and preparing a place (n) for us, from whence we expect he will (o) returne, downward into the (p) clouds, that he may receive us unto (q) himselfe.

Testimonies of Scripture.

(a) 1 King. 8. 30. Heare the supplications of thy servants, and of thy people Israel, which shall pray in this place: heare thou from the place of thy habitation, that is, from heaven; heare and spare.

John 14. 2. In my Fathers house are many mansions: if it were not so, I would have told you: I go to prepare a place for you.

Phil. 3. 20. From whence we expect our Saviour, the Lord Jesus Christ.

(b) Jer. 31. 37. Thus saith the Lord, If the heavens above can be measured, and the foundations of the earth beneath.

(c) Luke 16. 26. Besides all this, betweene us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to us that would come from thence.

(d) Ephes. 4. 10. He that descended is he also that ascended far above all heavens that he might fulfill all things.

Heb. 4. 14. Having therefore our High-Priest Jesus Christ, who hath entered into the heavens.

(e) 1 King. 8. 27. The Heaven, and heaven of heavens do not containe thee. Psal. 115. 16. The heaven is the Lords, but the earth he hath given to the sons of men.

(f) 1 King. 8. 45. Heare from heaven, from the place of thy habitation their prayers.

1 Tim. 6. 15. The King of kings, and Lord of lords inhabiteth light inaccessible.

(g) John 14. 2. In my Fathers house are many mansions: I go to prepare a place for you.

(h) Heb. 11. 10. Abraham did looke for a City having a foundation, whose builder was God.

(i) Heb. 12. 22. You are come to mount Sion, to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels.

(k) Heb. 11. 14. For they that say such things, declare plainly that they seek a country.

(l) Heb. 9. 24. Not into the sanctuary made with hands in Christ entered, but into heaven it selfe, that he might appeare now for us in the presence of God.

(m) Rom. 8. 34. Who is he that condemneth? It is Christ that died, yet rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.

(n) John 14. 2. I go to prepare a place for you.

(o) Phil. 3. 20. For our conversation is in heaven, from whence we looke for the Saviour, the Lord Jesus Christ.

(p) Acts 1. 11. This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thes. 4. 16, 17. The Lord himselfe shall descend from heaven with a shout, with the voice of the Archangels, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remaine, shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.

(q) John 14. 3.

(q) John 14.3. *I will come againe, and will receive you unto my selfe, that where I am, there you may be also.*

John 17.24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.*

III.

Thither, not often, but (a) once; not in his mothers womb, but the fortieth day after his (b) resurrection; not every-where, but on mount (c) Olivet; not apparently, but by the true motion of (d) his body; not invisibly, but his Disciples looking on, and accompanying him with their eyes, not with their feet, he (e) ascended, and left the (f) world, by a corporall departure entring his body into heaven; not carrying away his majesty from the (g) world: because, though he be absent in his body, presenting himselfe to the Father for us, and sitting at his right hand, he yet dwells in the Saints by his Spirit, and suffers them not to be Orphans, as religious Antiquity (h) speaks.

Testimonies of Scripture, and of the Ancient Fathers.

(a) Heb. 9.12. *Christ by his owne blood hath entred once into the holy place, having obtained eternall redemption.*

(b) Acts 1.3. *After Christ had suffered, he shewed himselfe alive to his Disciples, with many certaine signes, being seene of them for 40. dayes.*

(c) Acts 1.11. *Then the Apostles returned to Jerusalem from the mount called Olivet, which is neere to Jerusalem, being distant a Sabbath dayes journey.*

(d) Acts 1.9. *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.*

(e) *Anstme Tract. in John 30.* According to the flesh which the Word assumed; according to that which was borne of the Virgin; according to that which was apprehended by the Jews, which was fastened to the tree, which was taken downe from the Crosse, which was wrapped in linnen, which was laid in the Sepulchre, which was manifested in the Resurrection, you shall not have him alwaies with you: Why? because he conversed, according to his bodily presence, 40. dayes with the disciples; and, they accompanying him by seeing, not by following, he ascended into heaven, and is not here.

Chrysost. Serm. de Ascens. Domini Tom. 2. p. 328. Because the space from earth to heaven is great, and the sight of their eyes could not thoroughly perceive the body that was carried unto such an altitude; but, as our eye-sight failes us, when we look upon a bird mounting high; so, the higher that body was elevated, the more was the sight of the beholders eyes weakened, nature not being able to reach higher with the eye: therefore the Angels stood, shewing the celestially journey, lest any should suppose but that he was carried up into heaven, after the manner of Elias, who was elevated thither from you.

Ibid. See what space is betwene heaven and earth, or betwene earth and hell, or how far this heaven is distant from the higher heaven, or how great the space is from the higher heaven to the Angels; or from the higher powers, to the feet of our Lord; above all these is our Nature elevated, that man, who was here so low, that he could descend no lower, should be elevated unto such an high seat, that he can ascend no higher: therefore Paul saith, *He that ascended, is he also that descended.*

Ibid. He descended into the lower parts of the earth, and ascended above all heavens.

(f) John 16.28. *Againe, I leave the world, and go to the Father.*

(g) *August. Tract. in Job. 102.* He left the world by a corporall departure; he went to the Father by a corporall ascension; nor did he forsake the world by his presentia government.

Ibid. Tract. in Job. 50. The Priests commanded, that if any man knew where he were, he should shew it, that they might apprehend him. We (saith he) will

now shew to the Jews where Christ is. I wish that all, who are of their seed, would heare and understand, who gave command that it should be shewed them where Christ is. Let them come to the Church, and heare where Christ is, and let them apprehend him: They shall heare it of us, they shall heare it of the Gospel. He was slaine by their parents, he was buried, and rose againe, he was knowne of his Disciples, in their presence he ascended into heaven; there he sits at the right hand of the Father: who was judged, shall come to judge: let them heare, and hold. Thou wilt answer, Whom shall I hold? One that is absent? Send up faith, and thou hast held him. Thy parents held him in the flesh, hold thou him in thine heart; because, Christ, being absent, is present: for, if he were not present with us, he could not be held by us. But, because that is true which he sayes, *I am with you to the end of the world*, he is both gone, and yet is here; he hath both returned, and not deserted us: He hath entred his body into heaven, and hath not taken away his majesty from the earth.

- (b) *Cyril in Job. l. 11. c. 3.* For though he be absent in body, presenting himselfe to the Father for us, and sitting at his right hand; yet he dwells in his Saints by his Spirit, and suffers them not to be Orphans.

IV.

By this only Orthodox faith, we know where Jesus Christ our treasure is to be sought and called upon; to wit, above in heaven, at the right hand (a) of God: for, *where our treasure is, there will our heart be*; from whence wee must look for him, namely, from (c) heaven; where lastly our mansion must be after this life; to wit, in heaven, where our Lord hath prepared a place (d) for us.

Testimonies of Scripture.

- (a) Col. 3. 1. *Seeke the things above, where Christ is sitting at the right hand of God.*
 (b) Mat. 6. 21. *Where our treasure is, there is our heart.*
 (c) Phil. 3. 20. *Our conversation is in heaven, whence we look for the Saviour, &c.*
 (d) John 14. 3. *I go to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there you may be also.*
 John 17. 24. *Father, I will that where I am, they may be with me, that they may see my glory.*
 (e) 1 Thes. 4. 17. *We shall be caught in the clouds, to meet the Lord in the aire; and so we shall be alwaies with the Lord.*

V.

We reject those odious fictions of the Ubiquitaries, as strangers from the Christian faith, concerning heaven, and Christs ascension; the most of which fopperies, to be scene in their books, are scarce worthy of *Lucian*. Surely, pious posterity will have cause enough to groane, and to wonder at the power of errour.

1. They say, That the heaven which is above this world, which *Brentius* saith he laughs at, is an old wifes dreame, or a Thalmudicall or Mahumeticall phansie.

2. That the heaven into which Christ ascended, is not a place, nor above, but is God himselfe, (because, forsooth, the heaven was incarnate, and died for us) that it is every-where: in which also hell it selfe is; and in which not only the Saints, but Sathan also, and his Angels are found.

3. That Christ ascended often into heaven; invisibly in the womb of his Mother; where the Word was made flesh: on the Crosse, where, giving up the ghost, he laid aside the forme of a servant: in his resurrection from the dead. Lastly, visibly, upon mount Olivet.

4. That this last Ascension was not a true Ascension into heaven, but a wonderfull lifting up of Christs body, even to the clouds; a sight dispensed with, or a visible vanishing.

5. That Christ in passing to his Father, that is, in his ascension to heaven, did not a haire's breadth move his body from the earth.

6. To ascend to heaven, is to put off infirmity, to passe to a heavenly and immortal

mortall state; to vanish, to be united to God, to sit at Gods right hand, to be raised to high honours.

Hom. Illiad.
γ. ἐκάλυψε δ'
αὖτις ἡρὸς πολλὰ.

7. That Christ in his Ascension hid himselfe in a cloud, and, *Protem*-like, turned himselfe into shapes; or, as they say, he put on a cloudy hood, as the Poets feigne of *Venus*, who, when she delivered *Paris*, hid him in a thick cloud: So *Jeremie*, *Lament.* 3.44. *Thou hast opposed to thy selfe a thick cloud, that the speech may not passe through.*

8. We will not omit these bitter scoffes of the Brentians, that by Mathematicall computation, Christ, in regard of the bulke and violent motion of his body upward, hath not as yet perhaps pierced the planetick Spheres, and arrived unto his Fathers house.

9. That there he is walking up and downe, or perhaps laid downe to rest.

ARTICLE IV.

Of Christs sitting at the right hand of God.

I.

CHRISTS sitting at the right hand of God, is not the ascension it selfe into heaven: for they differ, 1. In order of time; for he first ascended, before he sat downe at Gods right (a) hand. 2. In their forme; Ascension is a locall motion (b) upward, Session is the glorious condition of the person (c) ascending. 3. In their proximate ends; Ascension was performed for the (d) Session, but Session for the (e) Church. 4. In duration; Ascension was done but once, as being a transient act; but Session as an immanent act: the Kingdome and glory of Christ indure for (f) ever. Lastly, in their subjects; for Ascension belongs also to the (g) Saints, but the Session at Gods right hand is the glory of the exalted Mediatour (h) alone.

Testimonies of Scripture.

- (a) Mark 16.19. *After that the Lord hath spoken to them, he was received up into heaven, and sits at Gods right hand.*
- (b) Acts 1.9. *Whilst his Disciples beheld, he was lifted up.*
- (c) Heb. 8.1. *We have such an High-Priest, who is set downe at the right hand of the throne of the majesty in the heavens.*
- (d) Phil. 2.9. *Wherefore God hath highly exalted him, and hath given him a name above all names, that at the name of Jesus every knee should bow.*
- 1 Pet. 3.22. *Christ at the right hand of God, is gone into heaven.*
- Heb. 9.24. *Christ is entred into heaven, that he might appeare in the sight of God for us.*
- (e) Ephes. 4.10. *Christ hath ascended far above all heavens, that he might fill all things, &c.*
- (f) Luke 1.33. *Of his Kingdome there shall be no end.*
- 1 Cor. 15.25. *He must reigne till he hath put all his enemies under his feet.*
- (g) 1 Thes. 4.17. *We shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall we ever be with the Lord.*
- (h) Heb. 1.13. *To which of the Angels said he at any time, Sit at my right hand.*

II.

Neither is this sitting of Christ the Incarnation it selfe, or the personall union of the flesh with the Word, as some giddy heads contend; because, 1. In the Symbole, in which is no tautologie, these are distinguished. 2. No where in Scripture is the humanity said to sit at the Word, but to be assumed by the (a) Word. 3. The union was made in the womb of the mother, the sitting is in (b) heaven. 4. The union was in the first minute of the conception; but the sitting began after the (c) ascension. 5. The union is simply immutable, the sitting is in some sort mutable, in respect of the externall forme of the Kingdome, which, as the Apostle (d) witnesseth,

(d) witnesseth, when death is abolished, shall be altogether immediate and without enemy; for now Christ, being in the midst of his enemies, as a Rose among thornes, reignes by divers *media*, or governes by divers meanes; but then he shall reigne without any *medium*, or enemy, because God shall be all (e) in all.

Testimonies of Scripture.

(a) Heb. 2. 16. For he did not assume the Angels.

John 1. 14. The Word was made flesh.

(bc) Luke 1. 31. Thou shalt conceive in thy womb, and shalt bring forth a Son.

Ephes. 1. 20. God hath placed Christ at his right hand in heaven.

(d) 1 Cor. 15. 25. He must reigne till he hath put all his enemies under his feet; the last enemy that shall be destroyed is death.

(e) Rev. 21. 23. Eſay 60. 19. The Sun shall no more be thy light by day, nor shall the brightness of the Moone enlighten thee: but the Lord shall be thy everlasting light.

III.

But the full and absolute glory of Christ being exalted in his heavenly Priesthood and Kingdome, is expressed by this phrase, taken from humane affaires, and applyed to divine: because Kings do most honour those whom they place at their right hand; for, by the right hand of God, who is a spirit, we cannot understand any corporeall member or place: neither doth the sitting at Gods right hand signify the corporall situation of Christ; for, except we understand this spiritually, *Tom. 6. contra* saith *Austine*, the Father will be upon the Sons left hand. *Scr. Arian.*

IV.

And this glory is so proper to Christ the Mediatour, that it belongs not to the Father, nor to the Holy Ghost, much lesse to any creature; for it was not said to the Father, nor to the Holy Ghost, nor to any Angel, *Heb. 1. 13.* Sit at my right hand, until I make thine enemies thy foot-stool: But of the Son only it is said, *1 Cor. 15. 25.* He must reigne until, &c. Whence it followes, that to sit at Gods right hand, is not the same that Christs humane nature, omnipotent, omniscient, omnipresent; or lastly, to be equall with God, or to be God himselfe, whether he hath obtained that dignity by the personall union, or by his ascending into heaven, or by other cause.

V.

But albeit this glory of the Mediatour is to us ineffable while we are in this life; yet, if we carefully compare the Apostles three places, by which he chiefly describes it, we shall in some manner conceive it, that it principally consisteth in these.

Testimonies of Scripture, touching Christs sitting at Gods right hand.

Ephes. 1. 20, 21, 22, 23. God raised Christ from the dead, and set him at his own right hand in the heavenly places; Far above all principality and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

1 Cor. 15. 24, 25, 26. Then cometh the end, when he shall have delivered up the kingdome to God, even the Father, when he shall have put downe all rule, and all authority, and power. For he must reigne, till he hath put all his enemies under his feet. The last enemy that shall be destroyed, is death.

Phil. 2. 9, 10. Therefore God hath highly exalted him, and hath given him a name above all names; that at the name of Jesus every knee should bow, of things in heaven, on earth, and under the earth; and that every tongue should confesse that Jesus Christ is Lord, to the glory of God the Father.

VI.

The glory of Christ the Mediatour, doth first consist in that high perfection and dignity of the person of the Mediatour, even according to that nature which was assumed, being adorned with unspeakable excellencies of endowments, with happiness and majesty, and with that sublime exaltation above all principality, power, and dominion, all things being put under his feet, that he might be the Head of the (a) Church, by which the Father governes all things in heaven and (b) earth, the natures remaining whole and unconfused, as also the properties of nature, in this glory, *Which* (as *Austine* saith) *gave to the flesh to be immortall, but tooke not away the* (c) *nature.*

Testimonies of Scripture, and of some Ancient Doctors.

- (a) Ephes. 1. 20, 31. *God placed Christ at his right hand in heaven, far above all power, &c.*
 (b) John 5. 22. *For the Father judgeth no man, but hath committed all judgement to the Sonne.*

Acts 17. 31. *God will judge the world in righteousness, by that man whom he hath appointed.*

- (c) *August. Epist. 57. ad Dardanum.* Doubt not then, but the man Christ Jesus is now there, from whence he will returne: call to minde, and hold faithfully the Christian Confession; because he is risen from the dead, hath ascended into heaven, sitteth at the right hand of the Father, nor from any other place, but from thence will he come to judge the quick and dead; and so he will come (as the Angell witnesseth) after the same manner that he was seene to go into heaven; that is, in the same forme and substance: to whom he gave immortality, but tooke not his nature away.

VII.

Secondly, it consists in the glorious administration of his Prophetical, Sacerdotal, and Regall offices; by which, as Mediatour, he declares himselfe even in his assumed humane nature, that he is appointed Lord and Judge of all (a) things, and that he rules most powerfully in heaven and (b) earth, gathering to himselfe out of the race of mankinde a perpetuall (c) Church, by the holy Ghost, and the Word, making intercession for (d) her, and defending her by his divine power on (e) earth; untill, having freed her from all molestations, and from her enemies, he glorifie her in (f) heaven.

Testimonies of Scripture.

- (a) Acts 2. 36. *Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.*

Acts 5. 31. *God having exalted him at his right hand, hath made him Prince and Saviour, that he might give to Israel repentance, and remission of sinnes. See Acts. 17. 31. John 5. 22.*

- (b) Psal. 110. 2. *Beare thou rule in the midst of thine enemies.*

1 Cor. 15. 25. *He must reigne till he hath put all his enemies under his feet.*

- (c) Ephes. 4. 11. *He gave some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors.*

Rom. 1. 17. *The Gospell is the power of God to salvation, to every one that beleeves.*

Marke 16. 21. *The Lord did cooperate, and confirmed the word with signes following.*

- (d) Rom. 8. 34. *Christ is at the right hand of God, and maketh intercession for us.*

Heb. 9. 24. *Christ hath now entered into heaven, that he might appeare before God for us.*

1 John 2. 1. *We have an Advocate with the Father, Jesus Christ the righteous.*

- (e) Mat. 16. 18. *The gates of hell shall not prevail against her.*

John 10. 28. *I give unto them eternall life, and they shall never perishe, neither shall any man pluck them out of mine hand.*

- (f) John 17. 24. *Father, I will that they whom thou hast given to me, may be where I am, that they may behold my glory.*

VIII. Last-

VIII.

Lastly, in the perfection of that honour and worship due (a) to the Mediator, gloriously reigning even in our humane nature; to wit, that he is acknowledged by Angels, men, and all creatures, and by them is adored and celebrated as their head and Lord; as it is written, *And let all the Angels of God worship him.* Also, *As the Name of Jesus every knee shall bow, of things in heaven, on earth, and under the earth.* Psal. 1.6.
Psal. 97.7.
Phil. 2.10.

Testimonies of Scripture.

(a) Acts 9.14. *In this place he hath power from the High-Priest to binde all that call on thy Name.*

1 Cor. 1.2. *To all that call upon the Name of our Lord Jesus Christ in any place, &c.*

Rev. 5.9. *Thou art worthy to receive the booke, and to open the scales thereof; because thou hast beene slaine, and hast redeemed us by thy blood out of every Tribe, Language, People, and Nation.* See also Rev. 4.11. and 8.13. and 19.5, 6, 7.

IX.

Therefore these, and such like doctrines of the Ubiquitaries, are false and prodigious; 1. That Christs humanity, presently in his conception, when the Word was made flesh, did sit at the right hand of God. 2. That to sit at Gods right hand, is nothing else, but to be united personally to the Son of Gods who is the Fathers right hand. 3. That it is all one with his ascending to heaven. 4. That it is to be made man, and to become God. 5. That it is all one with Christs humanity filling heaven and earth, and being every-where.

ARTICLE. V.

Of Predestination,

I.

TO deny in God an eternall predestination of mankind, is to deny God himselfe, and to give the lye to the holy Scripture; for, as *Luther* (a) saith truly, *a De servo arb.* God, being spoiled of his power and wisdom in electing, what will he be else, *cap. 143.* but the Idoll of Fortune, by whose power all things are done rashly or at random? And, at length, it will come to this, that men are damned and saved with the knowledge of God, as who hath not discriminated by a certaine election, those that shall be saved and damned: but, a generall lenity tolerating and hardning being proffered to all, then a correcting and punishing mercy, he hath left it to mens choice whether they will be saved or damned; he himselfe, perhaps being gone to feast with the Ethiopians, as *Homier* saith. *Austine* in his booke *De bono persever.* c. 18. averreth, That no man can dispute, except he will fall into error, against this predestination; which, saith he, we defend, according to the holy Scripture: and *cap. 21.* Therefore, it favours too much of contention (saith he) to contradict predestination, or to doubt of it.

II.

Therefore, of predestination we must speake, and be silent with the Scripture; for what God will have concealed, must not be enquired after; and what he hath revealed must not be neglected; lest in those we be found unlawfully curious; in these damnably ungratefull: as (b) *Ambrose* excellently. b l. i. ad Maximus. p. 8.

III.

Neither (that we may give this caution with *Fulgentius*) is there any coactive necessity of mans will to be expressed by the name of predestination; but rather, a mercifull, just, and eternall disposition of Gods future worke is hereby declared.

IV.

For predestination (that we may after the plainest way define it; to wit, from

the effects of God knowne to us irrefragably out of Scripture and experience) is Gods eternall (a) counsell, by which, out of the lost (b) masse of mankinde, of his meere good will (c), he bestoweth justice, and life eternall upon whom he pleaseth, in his mercy by faith in Christ, and freely by Christ (d) saveth them: and to whom he pleaseth he denyeth to give that faith, justice, and (e) life; but leaving them in their wickednesse, blindness, and destruction (f) for their sins, he doth most justly addict and condemne them (g) to eternall paines: that, by saving of the beleevers, he might declare his mercy (h) and grace; by damning the wicked, he might manifest his justice and power to (i) all eternity.

Testimonies of Scripture.

- (a) Acts 15. 18. *The works of God are knowne to him from the beginning of the world.*
 Ephes. 1. 4. *As he hath chosen us before the foundations of the world were laid.*
 Acts 4. 28. *That they might do whatsoever thine hand and thy counsell had fore-appointed to be done.*
 Rom. 9. 11. *That the purpose of God, which is according to election, might remaine sure.*
 (b) Rom. 9. 21. *Hath not the Potter power over the clay, that out of the same lump, he may make one vessel to honour, another to dishonour?*
 Jerem. 18. 6. *Cannot I, as that Potter, do unto you, O house of Israel, saith the Lord? Behold, as the clay is in the hand of the Potter, so are you in mine hand, O Israel.*
 (c) Mat. 11. 26. *Even so Father, because it hath pleased thee.*
 Rom. 9. 18. *He will have mercy on whom he will, and whom he will he hardeneth.*
 Ephes. 1. 5, 9. *Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will: Having made knowne unto us the mystery of his will, according to his good pleasure, which he had purposed in himselfe.*
 (d) Rom. 8. 29, 30. *Whom he fore-knew, he also predestinated to be made conformable to the Image of his Son, that he might be the first-borne among many brethren. Whom he predestinated, them also he hath called; and whom he hath called, them he hath justified; and whom he hath justified, them he hath also glorified.*
 Ephes. 1. 4, 5. *As he hath elected us before the foundation of the world was laid, that we might be holy and without blame before him in love. Who hath predestinated us whom he hath adopted to be his sons, through Jesus Christ to himselfe, according to the good pleasure of his will.*
 (e) Rom. 9. 18. *He hath mercy on whom he will, and whom he will he hardeneth.*
 2 Tim. 2. 25, 26. *It becometh the servant of God with all gentlenesse to trie, if at any time God will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are captivated by him at his will.*
 (f) Rom. 9. 18. *He hath mercy on whom he will have mercy, and whom he will he hardeneth.*
 Psal. 81. 13. *I left them therefore to the strength of their own heart, and they walked in their owne counsels.*
 Acts 14. 16. *And who in former ages suffered all Nations to walke in their owne ways.*
 (g) Deut. 27. 26. *Cursed is he that doth not observe the words of this Law to do them.*
 Ezek. 18. 4. *That soule that sins, shall die.*
 Colos. 3. 6. *For which things the wrath of God cometh upon the disobedient.*
 (h) Rom. 9. 23. *That he might make knowne the riches of his glory towards the vessels of mercy, which he hath prepared for glory.*
 Ephes. 1. 6. *To the praise of the glory of his grace, who hath freely made us acceptable in his Beloved.*
 (i) Rom. 9. 22. *But what if he, willing to shew his wrath, and to make his power knowne, hath endured with much patience the vessels of wrath prepared for destruction?*
 Prov. 16. 4. *God hath made all things for himselfe, and the wicked also for the evil day.*

V.

Now, because all the works of God are knowne to himselfe from (a) eternity, and with the Father of lights there is no change or shadow of (b) turning: therefore

fore it is not to be doubted, but whatsoever God doth in time, either in saving, or condemning of men, that he did decree from eternity unchangeably to doe, and after that manner that he worketh now, and as the Scripture witnesseth he doth (e) worke.

Testimonies of Scripture.

- (a) Acts 15. 18. *All the works of God are knowne to him from the beginning of the world.*
 (b) James 1. 17. *With the Father of lights there is no changing, or shadow of turning.*
 (c) Isai. 14. 27. *The Lord of Hosts hath purposed, and who shall disannull it?*

VI.

We may also otherwise define predestination out of Scripture, *a priori*, or from the causes; That it is Gods (a) eternall, (b) free, (c) just, (d) immutable, and (e) holy (f) counsell and (g) purpose; by which, from eternity, before the foundation of the (b) world out of mankind, being equally corrupted and (f) lost, (to wit, which shortly after the holy creation, by Satans instigation, was to fall, and to be lyable to eternall (k) death) of his mere good pleasure and (f) mercy he fore-saw (m) some, and elected (n) them, and writ them downe in the Booke of (o) life, and called them in (p) himselfe, and ordained them for life (q) eternall, to have salvation in (r) Christ Jesus; whom, from the beginning to the end of the world, by his Word and Spirit, he hath effectually (f) called to the knowledge of his Son Christ Jesus, hath bestowed on them true faith and hearty (e) conversion, hath (u) justified, and at last will (x) glorifie them: But others, most justly and willingly he hath (y) pretermitted, and hath not written them in the Booke of (z) life, but hath decreed, as impure vessels of his wrath, for their sins, to plague them with eternall (aa) death; and in time he pitieth (bb) them not, but hath reprobated (cc) them to be forsaken and left in their blindness and wickednesse; that he might make manifest the riches of his bounty and grace upon the elect vessels of mercy, and upon the reprobate vessels of wrath the power of his (dd) displeasure, that so the mercifull and just Judge of the world might be to all eternity acknowledged and praised.

Testimonies of Scripture concerning Predestination and Election.

- (a) Psal. 33. 11. *The counsell of the Lord standeth for ever, the thoughts of his heart from age to age.*
 (b) Rom. 9. 18. *God shewes mercy on whom he will, and whom he will he hardeneth.*
 Mat. 20. 15. *May not I do with mine owne as I list?*
 Esay 46. 10. *My counsell shall stand, and I will fulfill all my pleasure.*
 (c) Dan. 9. 14. *The Lord our God is just in all the works that he hath made.*
 (d) Prov. 19. 21. *The counsell of the Lord abideth.*
 Isai. 14. 24, 25. *As I have thought, so shall it come to passe, as I have purposed, it shall stand. This is the purpose that I have purposed, the Lord of Hosts hath purposed, and who shall disannull?*
 Isai. 45. 7. *Forming peace, and creating evil.*
 Isai. 46. 11. *I have purposed, and I will also do it.*
 Ezeck. 12. 25. *I will speake the word, and I will do it.*
 Malac. 3. 6. *I am the Lord, and change not.*
 Rom. 11. 29. *Of them God cannot repene.*
 Heb. 6. 17. *God, willing to shew the immutability of his promise, confirmed it by an oath.*
 James 1. 17. *With the Father of lights there is no change.*
 (e) Isai. 6. 3. *Holy, holy, holy Lord God of Hosts.*
 Psal. 145. 17. *The Lord is just in all his wayes, and holy in all his works.*
 (f) Ephes. 1. 11. *He did all things by the counsell of his will.*
 Acts 4. 28. *That they might do whatsoever thine hand, and thy counsell had pre-ordained to be done.*
 Rom. 8. 11.

- (g) Rom. 8. 11. *That the purpose of God which is according to election might remaine.*
 Ephes. 1. 11. *In him we have obtained an inheritance, being predestinated according to his purpose, who worketh all things by the counsell of his owne will.*
- (h) Ephes. 1. 4. *As he hath elected us in himselfe before the foundations of the world were laid.*
- (i) Ephes. 2. 5. *When we were dead in our sins, God hath quickened us together with Christ.*
 Rom. 9. 21. *Hath not the Potter power of the same lump, to make one vessell to honour? &c.*
- (k) Genes. 1. ver. 2, 3. &c.
- (l) Tit. 3. 5. *Not by the just works which we have done, but by his mercy he hath saved us.*
 Rom. 9. 11. 18. *The children being yet not borne, before they had done good or evil, that the purpose of God which is according to election; that is, not of works, but of him that calleth, might stand sure. Therefore he will have mercy on whom he will, &c.*
 Deut. 7. 7. 8. *Not because of your multitude hath the Lord loved you above all other people, and chosen you; but because the Lord loved you.*
- (m) Rom. 8. 29. *Whom he fore knew, them he predestinated, to be conformable to the Image of his Son, that he might be the first-borne among many brethren.*
- (n) Mat. 22. 14. *Many are called, few chosen.*
 Ephes. 1. 4. *As he hath chosen us in him.*
- (o) Phil. 4. 3. *Whose names are in the Booke of life.*
 Dan. 12. 1. *At that time thy people shall escape, whosoever is found written in the Booke of life.*
 Luke 10. 20. *Rejoyce that your names are written in heaven.*
 Rev. 20. 12. *And another booke was opened, which is the Booke of life.*
 Rev. 21. 27. *There shall no thing enter into it that defileth, or doth any abomination, or speaketh lyes, but who are written in the Lambs booke of life.*
 Of the Booke of life see also Exod. 32. 32, 33. Psal. 69. 29. and 139. 16. Ezek. 13. 9. Rev. 17. 8. and 20. 15.
- (p) Ephes. 1. 5. *Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.*
- (q) Acts 13. 48. *And they beleaved, so many as were ordained to life eternall.*
- (r) Ephes. 1. 5. *Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.*
- (s) Rom. 8. 30. *Whom he predestinated, them also he called.*
- (t) Mat. 13. 11. *To you it is given to know the mysteries of the Kingdome of heaven.*
 Mat. 11. 15. *I thanke thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.*
 Acts 13. 48. *And as many as were ordained to life eternall, beleaved.*
 Ephes. 1. 4. *That we might be holy before him in love.*
 Tit. 1. 1. *According to the faith of Gods elect.*
- (u) Rom. 8. 30. *Whom he called, those also he justified.*
- (x) Rom. 8. 30. *Whom he justified, those also he glorified.*
- (y) Mat. 22. 14. *Few are chosen.*
 Rom. 11. 7. *The elect have obtained, the rest were hardened.*
- (z) Rev. 20. 15. *He that was not found written in the Booke of life, was cast into the burning lake.*
 Rev. 17. 8. *Whose names are not written in the Booke of life, from the foundation of the world.*
- (aa) Rom. 9. 22. *He endured with great patience the vessels of wrath prepared for destruction.*
 Mat. 25. 41. *Go ye cursed into everlasting fire, prepared for the Devill and his Angels.*
 Prov. 16. 4. *God made all things for himselfe, and the wicked for the evil day.*
 Jude 4. and 2 Pet. 2. 3. *Who of old were ordained for this judgement.*
- (bb) Rom. 9. 18. *He sheweth mercy on whom he will, and whom he will he hardeneth.*
 Psal. 59. 6. *Be not mercifull to all the sins of the wicked.*
 Jer. 13. 14. *I will not pity, nor spare, nor have mercy, but destroy them.*
- (cc) Psal. 81. 13.

(cc) Psal. 31. 13. *I permitted them to the strength of their owne hearts, and they walked in their counsels.*

Acts 14. 16. *God in former ages suffered all Nations to walk in their owne ways.*

Rom. 1. 24, 26, 28. *Therefore God delivered them up to their owne hearts desires, so uncleannesse, that they might defile their bodies one with another.*

(dd) Rom. 9. 22, 23. *What if he, willing to shew his anger and make knowne his power, endured with much patience the vessels of wrath prepared for destruction: And that he might make knowne the riches of his glory to the vessels of mercy, which he hath prepared for glory?*

Rom. 9. 17. *For this very cause have I raised thee, that I might make knowne my power in thee, and that my Name may be declared through all the earth.*

Exod. 9. 16. *And truly, for this cause have I set thee up, that I might shew my power in thee, &c.*

Prov. 16. 4. *God hath made all things for himselfe, even the wicked man for the evill day.*

(ee) Psal. 145. 7. *They will call to minde the multitude of thy goodnesse, and they will speake of thy righteousness.*

Psal. 75. 8. *God is Judge, he lifteth up one, and casteth downe the other.*

VII.

Out of these testimonies of Scripture it is manifest, that God, before the foundation of the world, did put this difference betweene men, that he sayes himselfe, he shews mercy (a) to some, and hardeneth (b) others; he illuminateth some, and (c) blinds others; he calls some to repentance, and calls not others; he bestowes faith on some, bestowes it not on (d) others. *Abel* was received of God, *Cain* (e) rejected: *Sem* retaines the blessing of God, *Cham* is (f) accursed: *Abraham* is called out of *Ur* of the *Chaldees*, others are (g) forsaken: *Isaac* is made heire, *Ismael* is (h) ejected: *Jacob* is loved, *Esau* hated: *Peter* after his fall is received unto (i) grace, *Judas* is left in despaire. In briebe, that will be till the end of the world which *Christ* (k) fore-told, *Then two shall be in the field, one shall be received, the other shall be rejected; two shall be grinding in that Mill, the one shall be received, the other refused.* Who then will doubt whether God did not decree that from eternitie, which in time he will have done? For, with God, the Father of lights, there is no change, *Jam. 1. 17.* See above, *Aphorif. 5.*

VIII.

Therefore, it is no lesse true that there is predestination, then that God is God. See *Luthers* saying above, *Aphorif. 1.*

IX.

The cause why God from eternitie, out of lost mankinde, did predestinate some to life eternall, to be saved in *Christ*, is none other in the counsell of God, then what in time moved him that he should bestow upon his Elect, according to his revealed word, faith, and life eternall; to wit, his meere good pleasure, and free-will of electing them in (a) *Christ*, and not their fore-seene holinesse or good (b) works; for they were all sinners alike, and unsapt for good (c) works, unlesse that God doth operate these in them, because he had predestinated and (d) elected them before.

Testimonies of Scripture.

(a) Rom. 9. 18. *He will have mercy on whom he will, and whom he will he hardeneth.*

Ephes. 1. 5. *Who hath predestinated us, whom he hath adopted to be sons in *Christ* *Jesus* to himselfe, according to the good pleasure of his will.*

Mat. 11. 26. *Even so Father, because it hath pleased thee.*

(b) 1 John 4. 10. *In this is love, not that we loved God, but that he loved us.*

John 15. 16. *You have not chosen me, but I have chosen you.*

Rom. 9. 11. *Not of works, but of him that calleth.*

Tit. 3. 5. *Not by the works of righteousness which we have done, but by his mercy he hath saved us.*

Ephes. 1. 4.

Ephes. 1.4. *He hath elected us in him, in love.*

Deut. 7.7. *Not because you were many, hath God above all people loved and chosen you, but because the Lord loved you.*

(c) Ephes. 2.3. *We were all the children of wrath, as others were.*

Mat. 7.8. *An evil tree bringeth not forth good fruit.*

(d) 2 Cor. 3.5. *Not that we are sufficient of our selves to think anything as of our selves, but our sufficiency is of God. See also Ephes. 1.4. Rom. 8.30.*

X.

Why God did not choose all, or did not forsake all, but some onely; and why he chose us, rather than others; I say, *Jacob, Peter, and Paul*, rather than *Eſau, Judas, and Simon Magus*, in Gods eternall counsell no other reason can be given, then what is revealed in his Word; to wit, why he did not call all in time, or not call; convert, or not convert; to wit, the gracious and just pleasure of his (a) will, and not the fore-seene inequality, worthinesse, or unworthinesse of men; as if God had fore-seene that these should be good in themselves, and others should be wicked; for God saw all men equally corrupted, and therefore, in respect of worth, he might have justly (b) rejected all. *S. Paul* tells us, that the cause of this good will and pleasure of God, was the manifestation of his mercy and (c) wrath: but why that seemed good to God thus, and not otherwise, it is that unsearchable depth of the wisdom of God, to be adored by us with the Apostle; *O the (d) depth!* The cause may be hid, it cannot be unjust, saith (e) *Austine*.

Testimonies of Scripture, and of the Ancient Fathers.

(a) Mat. 11.25, 26. *I thank thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: Even so, because it pleased thee, O Father. See also Ephes. 1.5, 6.*

(b) Rom. 9.11. *The children being yet unborn, when they had done neither good nor evil, that the purpose of God might remaine sure, according to election; that is, not of works, but of him that calleth.*

(c) Rom. 9.22. *What if he, being willing to shew his wrath, and make knowne his power, hath suffered with much gentlenesse the vessels of wrath prepared for destruction, and to make knowne the riches of his glory towards the vessels of mercy? &c.*

Rom. 9.17. *For this cause have I raised thee, that I might make knowne my power on thee, and that my Name might be declared through all the earth.*

Prov. 16.4. *God made all for himselfe, even the wicked for the evil day.*

(d) Rom. 11.33. *O the deep riches of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out!*

(e) *August. ad Paul. epist. 59.* Why some belong to predestination, some do not belong, the cause may be occult, it cannot be unjust.

XI.

But the cause why God chooseth not these, as uncleane vessels ordained to wrath and eternall (a) damnation, is none other, then why now, and for ever, according to Law and Gospell, he punisheth and condemneth them: to wit, in regard of God, his most just anger against (b) sin; in regard of the reprobate, their sins, malice, and (c) infidelity: for, as God in his justice punisheth none but for (d) sin; so he predestinated no man to punishment, but for sin.

Testimonies of Scripture.

(a) Prov. 16.4. *God hath made all for himselfe, the wicked also for the evil day. See Rom. 9.22. Mat. 25.41. Jude 4.*

(b) Psal. 5.6. *He hateth all the workers of iniquity.*

(c) Ephes. 5.6. *For these things the wrath of God cometh upon the children of disobedience.*

(d) Ezek. 18.4. *That soule that sinneth shall die.*

XII. There-

XII.

Therefore, there is no injustice in Gods predestination, but all things are done graciously and justly: for, it is an act of grace to pardon the Elect that debt, which he might have justly exacted from them; and it is an act of justice to require it of the reprobate, which he was not bound to remit unto (a) them; yea, God should be just, if he punish (b) both, because he found both in the same corruption: they then that are condemned cannot pretend, that they have not deserved punishment, nor can they who are justified, glory that they have deserved grace and (c) salvation.

Testimonies of Scripture, and of Ancient Doctors.

(a) Mat. 20. 13, 15. *Friend, I do thee no wrong; may not I do with mine own what I please? Is thine eye evil, because I am good?*

Rom. 11. 35. *Or, who hath first given to him, that he might be repaid?*

(b) *August. de bono perseverant. cap. 8.* He should be just, though he punished both: he who is delivered, hath cause to give thanks; he who is condemned, hath no cause to complaine.

(c) *Ambrose l. 2. c. 1. De vocat. Gent.* Neither is the complaint of the damned man just, nor the bragging of the justified true, if either the one say, that he hath deserved punishment, or the other affirme, that he hath merited grace.

XIII.

All things (saith *Luther*) depend upon Gods predestination; to wit, who are to beleeve, who not; who are to be freed from sin, who are to be blinded; who are to be condemned, and who justified: For, in them who are elected to life, he worketh, by calling them to repentance, faith, justice, comfort, (a) glory; in those that are predestinated to damnation, he doth not worke, but in them he findeth sin, infidelity, injustice, desperation and shame; in many, notwithstanding, he worketh most just (b) induration, and in all eternall desertion, and rejection from Gods (c) presence.

In prefat. comment. ad Rom.

Testimonies of Scripture.

(a) Rom. 8. 29, 30. *Whom he fore-knew, he also predestinated to be conformable to the image of his Son, that he might be the first-borne among many brethren. Those whom he predestinated, he called; whom he called, them he hath justified; whom he justified, those he glorified.*

Acts 15. 48. And so many as were ordained for life eternall, beleeved.

(b) Rom. 9. 18. *He hardeneth whom he will.*

Rom. 11. 7, 8. *The Elect have attained, the rest are hardened: As it is written, God gave them the spirit of slumber: eyes that they might not see, ears that they might not heare.*

(c) Jer. 16. 5. *I have taken away my peace from this people, saith the Lord, mercy. &c.*

Mat. 23. 38. Behold, your house is left unto you desolate.

Mat. 25. 41. Go ye cursed into everlasting fire, prepared for the Devil and his Angels.

XIV.

Therefore, whomsoever God in Christ hath predestinated to life, he also calleth them certainly and unchangeably to faith, he justifieth, and glorifieth (a) them: It is therefore impossible for the Elect to perish, and to be blotted out of the Book of (b) life. If any of these perish, God is deceived, saith *Austine*: but none of them perish, because God is not deceived. If any of these perish, then God may be overcome by mans wickednesse; but none of them do perish, because, in nothing can God be overcome: but the rest who are deserted by God, and left to themselves, do surely and infallibly perish; for, *An evill tree cannot bring forth good fruit.* Mat. 7. 18.

De corr. & gratia. c. 6.

Testimonies

Testimonies of Scripture.

- (a) Rom. 29. 30. *Whom he fore-knew, them he also called and justified.*
 (b) Mat. 24. 24. *If it were possible, the Elect should be seduced.*
 John 10. 28. *I give to my sheepe life eternall, and none shall take them out of mine hand.*
 Rev. 3. 5. *He that overcometh shall be clothed in white, and I will never blot his name out of the Book of life.*

XV.

Against hypocrites and enemies, the Scripture (a) threatneth, that they shall be blotted out of the Booke of life; not as if they had before been written in it; (for, it is added, *And they shall not be written among the just,*) but because outwardly they brag, or are accounted such as are written in the Book of life. This is not so to be understood, (saith *Aufine* in Psal. 69. 29.) as if God did write downe any man in the Book of life, and then blot him out: if a man could say, what I have written, I have written, concerning the title, *King of the Jews*; doth God write downe any man, and then blot him out againe?

Testimonies of Scripture.

- (a) Psal. 69. 29. *Let them be blotted out of the Booke of life, and not be written among the just.*

XVI.

That there is a certaine number of the (a) Elect, and that there are fewer Elect then reprobate, the holy Scripture (b) witnesseth; neither (alas!) doth daily experience permit us to doubt (c) of this.

Testimonies of Scripture.

- (a) John 13. 18. *I know whom I have chosen.*
 2 Tim. 2. 19. *The foundation of God standeth sure, having this seale: The Lord knoweth who are his.*
 (b) Mat. 22. 14. *Many are called, few are chosen.*
 (c) Mat. 7. 13. *The gate is large, and the way broad which leadeth to destruction, and many there are who go in thereat.*

XVII.

Besides, if we will search into our predestination and election, we need not climbe up into Gods secret counsell: for, such curious searchers into Gods secrets, who judge *a priori*, or from the cause of election, without doubt, saith *Luther*, will fling themselves headlong, by this their foolish curiosity, into despaire, and confusion of conscience. But we must descend to the effects, to our (a) vocation; that we may trie whether we are in the faith, and prove if Christ dwelleth (b) in us: for these are truly the effects and signes of election, and gifts proper to the Elect; as our effectuall calling by the Gospell to (c) repentance, true faith in (d) Christ, new (e) obedience, peace with (f) God, the witness of the holy Ghost in our hearts of our (g) adoption. If we truly feele these signes in our selves and in others, we may be sure of our owne, and of others election: and of our owne election, we judge by the rule of faith, which cannot be deceived; but of other mens election, by the rule of charity, which may be deceived, as *Luther* (b) saith.

Pref. com. ad Rom.

Testimonies of Scripture.

- (a) 1 Cor. 1. 26. *Brethren, you see your vocation.*
 (b) 2 Cor. 13. 5. *Try your selves, if you be in the faith: examine your selves. Know ye not your owne selves, how Jesus Christ is in you, except ye be reprobates?*
 (c) Rom.

- (v) Rom. 8. 30. *Whom he hath predestinated, them also he called.*
 1 Theſ. 1. 4. 5. *Brethren, we know your election of God, because our Gospel was not among you onely in word, but also in power, and in the holy Ghost, and in much assurance.*
 (u) 1 Th. 1. 11. *An Apostle according to the faith of Gods elect.*
 2 Theſ. 3. 2. *All have not faith.*
 Acts 13. 48. *They beleevd so many as were ordained to life eternall.*
 (e) Ephes. 1. 4. *He hath chosen us in him, that we might be holy, and blamelesse before him in love.*
 1 Pet. 1. 2. *To the elect by the fore-knowledge of God the Father, to the sanctification of the Spirit, by obedience, and sprinkling of the blood of Jesus Christ.*
 2 Pet. 1. 10. *Wherefore, brethren, rather study to make your election and vocation sure.*
 (f) Rom. 5. 1. *Being justified by faith, we have peace with God, through Jesus Christ our Lord.*
 (g) Rom. 8. 14, 16. *Whosoever are led by the Spirit of God, they are the sons of God. The Spirit himselfe witnesseth with our spirits, that we are the sons of God.*
 (h) *Luther de serv. arbitr. cap. 61. I call and account them holy: I call and esteem them the Church of God, by the rule of Charitie, not by the rule of Faith: that is, Charitie, which thinks the best still of any man, is not suspitious, beleeveth and presumes every thing that's good of our neighbours, calls every one that's baptised holy; nor is there any danger if she erre, for it is the nature of Charitie to be deceived, being she is exposed to all uses and abuses for all men, the common servant of good men and bad, of faithfull and faithlesse, of true and false: But Faith calls no man holy, but him who is declared to be so by divine judgement; because Faith cannot be deceived: therefore, whereas we all should be accounted holy one towards another by the law of charitie, yet no man should be deemed holy by the law of faith, as though it were an Article of faith.*

XVII.

It is needfull that this doctrine of Predestination should be retained in the Church, both for Gods glory and our comfort: First, lest the glory of our faith, justification, and eternall life should be attributed to our selves, or to our free-will and strength, but rather to God alone, and to his most free will and merite: For the doctrine of mans Justification by faith alone cannot subsist, or be understood, or defended; except the doctrine also of Predestination and Election be rightly understood, and intirely preserved in the reformed Churches: Because not onely eternall happinesse and justification by faith, but even faith it selfe is the meere gift of God, and the effect of Predestination, in which God hath preferred (a) us to others, although we neither were better, nor were to be better then others. But if faith, either in part or in whole, should proceed from us, presently justification by faith without workes should brag against (b) God. Then secondly, that we may be assured, that as faith and salvation are not from our selves, so they are not in our power, but are founded upon Gods immutable and eternall predestination; and consequently, that these are not unceraine, but sure and immutable, howsoever the Divell on the contrary may tempt us: And so *Luther* writes; And truly (saith he) this stable doctrine and immovable necessitie of predestination is very needfull: for wee are so feeble of our selves, that if wee were in our owne power, few or none of us should be saved; for Satan would be too hard for us all. Now, seeing this stable and most certaine determination of God cannot be changed, or shaken by any creature, surely some hope we have that at last we shall master sin, although yet it rageth in our flesh.

*In pref. epist.
ad Rom.*

Testimonies of Scripture.

- (a) Ephes. 2. 3, 5. *We were by nature the sons of wrath, and dead in our sins.*
 1 Cor. 4. 7. *What hast thou that thou hast not received? But if thou hast received, why boastest thou as if thou hadst not received?*
 (b) 1 Cor. 1. 29. *Lest any flesh should glory before him.*

Rom. 3. 19. *For we know, that whatsoever the Law saith, it saith to them who are under the Law, that every mans mouth may be stopped, and that the whole world may be under condemnation.*

(c) John 10. 28. *I give unto my sheep life eternall, and no man shall take them out of mine hand.*

Matth. 24. 24. *If it were possible the elect should be seduced.*

Luke 22. 32. *I have prayed for thee, that thy faith may not faile.*

2 Tim. 2. 19. *The foundation of God standeth sure, having this seale: The Lord knoweth who are his.*

1 Pet. 1. 5. *Who are preserved by the help of Gods power through faith unto salvation, which is prepared to be revealed in the latter time.*

XIX.

Wee reject then the Pelagian inconsistent, and selfe-destroying opinions of Puccinus, Huberus, and such like, as strangers from faith and Christian consolation:
1. That in God there is no purpose of election and reprobation. 2. That there is a generall election of all. 3. That Paul, Ephes. 1. 4. generally teacheth all men to be elected in Christ, before the foundation of the world, *Hub. thes. 741.* 4. That all men were elected in Christ, since the fall of Adam, *Hub. thes. 1001.* 5. That some are named elect from the event, because they are better then others: as pure gold is called elect or choice gold; and the aire, from its serenity and cleernesse, is called pure. 6. That there is, in respect of God, no particular election; but in respect of men, who apply universall grace to themselves, *thes. 735.* which is as much, as if you would say, Not God, but we men have chosen our selves. 7. That many elect perish. 8. That there is not with God any certaine number of the elect. 9. That the doctrine of Predestination is not to be taught, because it breeds profanenesse and desperation. 10. That if God hath chosen some, and not others, by this means he will be accounted unjust, cruell, a tyrant, a rejoycer at others evill, envious, the author of sin and corruption in man. 11. That faith is the cause, not the effect of election, that is, that God hath chosen us for our faith.

ARTICLE VI.

Of Faith and Perseverance.

I.

*De vocat. genti-
um l. 1. c. 1.*

WE beleeve, that faith in Christ is the gift of (a) God, not a generall gift, and common to (b) all, but a particular effect of Gods (c) predestination, which is given to all, and solely to the (d) elect, not only in respect of its increase, but also in respect of its first (e) beginning; as 'tis truly said by Ambrose, God is the doner both of the beginning and of the increment of faith. And Luther, in his Preface on the Epistle to the Romans, saith, that properly it ariseth from Gods eternall predestination, who ought to beleeve, or not to beleeve: that by these meanes our holinesse may not be in our owne hands, but in the power of God alone.

Testimonies of Scripture.

(a) John 6. 29. *This is the work of God, that you beleeve on him whom he hath sent.*

Galat. 5. 22. *The fruit of the spirit is faith.*

Ephes. 2. 8. *By grace you are saved, through faith.*

Phil. 1. 29. *Because it is freely given to you in the behalfe of Christ, not onely to beleeve in him, but also to suffer for him.*

(b) 2 Thes. 3. 2. *Everyone hath not faith.*

(c) Acts 13. 48. *So many as were ordained to life eternall, beleeved.*

(d) Tit. 1. 1. *According to the faith of Gods chosen.*

Phil. 2. 13.

Phil. 2.13. *It is God that worketh in you both to will and to doe, according to his free pleasure.*

Phil. 1.6. *Who hath begun in you a good worke, will perfect it till the day of Jesus Christ.*

II.

Perseverance, by which men continue in faith to the end, and without which no man shall be saved, is such a gift of God, as is assuredly given to all the elect, *Matth. 24.14.*

III.

For this God hath (a) promised, *I will put my feare in their hearts, that they shall not depart from mee, &c.* which, what else is it, faith (b) *Austine*, but such and so great a feare which I will put in their heart, that they shall with perseverance adhere to mee? *Jerem. 32.40. De bono perc. cap. 2.*

IV.

And the Saints doe daily begge of God perseverance in (a) faith, undoubtedly then they obtaine it of God, according to Christs promise, *John 16.23. Verily, verily, I say unto you, whatsoever you aske of the Father in my name, he shall give it to you.* So *Austine* in the same place: Why is perseverance begged of God, if it be not given by God? *Lead us not into temptation.*

V.

They aske then, and they receive of God not onely that grace, that in the end of their life they may have faith; but also, that they may perpetually retaine the same: which in the Schooles is called, a finall and totall perseverance.

VI.

For, although many times they offend God by grievous falls, and grieve the holy Spirit, they cast away and lose many of his gifts, they defile their conscience, they weaken their faith, and, as much as in them is, break it off, as the examples of *David* and *Peter* shew; yet they doe not so oppose God with all their hearts, as to become his enemies, and to lose his favour for ever, and totally to shake off the holy Ghost, and utterly to lose faith: because the seed of God (a) remaineth in them, although that powerfull force and sense of Gods gifts doth not at all times shew it selfe, but doth under the infirmity of the flesh (as the Sun under a cloud, or fire under ashes) for a while lurk, untill God by true repentance stirre the same up againe, which is done before death, lest they perish. Wherefore totally they never fall from the grace of God; but God is so angry with them for sinne, that, notwithstanding he hates them not, being his sons, he so corrects them, that yet he doth not totally reject (b) them: Even as an earthly father will not presently thrust his son out of doores when he offends him, much lesse will he shake off his fatherly affection, although he may severely reprove and correct him.

Testimonies of Scripture.

(a) *John 3.9. Whosoever is borne of God sinneth not, because his seed is in him; nor can he sin, because he is borne of God.*

(b) *Psal. 37.24. Though he fall, he shall not be cast off: for the Lord helpeth him with his hand.*

2 Sam. 7.14, 15. I will be his father, and he shall be my son; whom when he offendeth, I will visit with the rod of men, and with the stripes of the sons of men: but my mercy shall not depart from him.

VII.

With this comfort *David* erected himself when hee fell: *Cast mee not away from thy presence, and take not thine holy spirit from me, Psal. 51.11.* If the righteous man fall, he shall not be cast off, for the Lord puts his hand under him.

VIII.

This maine comfort the Saints have in their spirituall conflicts, that they know they doe belevee, and by Gods grace will more and more belevee, and that their

faith shall not totally faile them, as to be damned; because by the Gospel they are taught, that it is sustained by Gods immutable (a) election, and Christs moit effectuall merit and (b) intercession, and that it is preserved by the power of (c) God.

Testimonies of Scripture.

- (a) Ephes. 1. 4. *He hath elected us in Christ, before the foundation of the world was laid.*
 Rom. 8. 30. *Whom he predestinated, these he hath called: and whom he hath called, these he hath justified: whom he justified, these he hath glorified.*
 2 Tim. 2. 19. *The foundation of God standeth sure, having this seale, The Lord knoweth who are his.*
 (b) Rom. 8. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: Who shall condemn? It is Christ that is dead, yea rather, that is risen againe, who is also at the right hand of God, and maketh intercession for us.*
 John 17. 15. *I desire that thou shouldst keep them from the evil.*
 Luke 22. 31. *Simon, Simon, Sathan hath sought to winnow thee as wheat, but I have prayed to my Father, that thy faith may not faile.*
 (c) 1 Pet. 1. 5. *Who by the help of Gods power are preserved through faith to salvation.*
 I X.

* *Πνευματίας.*

* *Ἀπολαύσεως.*

To these may be added other expresse assurances out of Scripture of this * fulnesse of faith: That it is impossible for the elect to be (a) seduced, for Christs sheepe to be raken out of his (b) hands, for the faithfull to be separated from the love of God in (c) Christ: That vocation and the gifts of God are without (d) repentance *: That an inheritance incorruptible, undefiled, unfading, is reserved for us in (e) heaven: That by the power of God through faith we are preserved to (f) salvation: That God is faithfull, who will not suffer us to be tempted above our strength; but with the tentation giveth an issue, that we may (g) beare it.

Testimonies of Scripture.

- (a) Matth. 24. 24. *It is impossible for the elect to be seduced.*
 (b) John 10. 28. *My sheepe shall never perish, nor shall any man take them out of mine hand.*
 (c) Rom. 8. 39. *Nothing can separate us from the love of God in Christ Jesus our Lord.*
 (d) Rom. 11. 29. *These gifts and calling of God are such as are not to be repented of.*
 (e) 1 Pet. 1. 4, 5. *Christ hath againe begotten us to an inheritance which cannot perish, nor be defiled, nor wither, reserved for us in heaven.*
 (f) Ibid. *Who by the help of Gods power are preserved through faith to salvation, which is ready to be revealed in the last time.*
 (g) 1 Corinth. 10. 13. *God is faithfull, who will not suffer you to be tempted above your strength, but will with the temptation also make a way to escape, that you may be able to beare it.*

X.

But they who doubt of perseverance, beleeve not life eternall: yea, they slight faith and all hope, seeing that is an assured confidence of Gods mercie both present and to come: this a certain expectation of life eternall, which maketh not ashamed. Rom. 5. 5. *Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given to us. Faith is the substance of things hoped for, the evidence of things not seen, Hebr. 11. 1. But doubting confoundeth, Jam. 1. 6.*

XI.

Neither is this a doctrine of securitie, except of (a) spirituall; for, with the certaintie of perseverance in the Saints, there remaines alwaies a purpose to avoid sin, or to repent for (b) sin, God working all this immutably, according to his eternall purpose in them, nor withdrawing his mercie utterly from them, lest they (c) perish.

Testimonies

Testimonies of Scripture.

- (a) Rom. 8. 38. *For I am perswaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, can be able to separate us from the love of God in Christ Jesus our Lord.*
 1 John 5. 10. *He that beleeueth in the Son of God, hath the witnesse in himselfe.*
 2 Tim. 1. 12. *I know whom I have beleeved, and I am perswaded, that he is able to keep what I have committed to him against that day.*
 (b) Rom. 7. 15. *For what I would doe, I doe not; but what I hate, that I doe: if I doe that which I would not, I consent to the law, that it is good.*
 (c) Ephes. 1. 11. *In whom we have obtained an inheritance, when we were predestinated according to his purpose, who doth all things according to the counsell of his will.*
 2 Sam. 7. 14. and Psal. 89. 30. *I will keep my mercy for him for ever, and my covenant shall stand fast to him.*

XII.

We reject the opinions of *Puccinus*, *Huberus*, and others, who have been bred in the schoole of *Pelagius*, as being contrary to this most comfortable doctrine:
 1. That faith now in the state of grace is naturall, that it is Gods gift common to all; as the Sun by Gods bountie shines on the good and bad. 2. That faith hath its increase from God, but not its beginning. 3. That it is our work to beleeve, that is, to suffer God to help us. 4. That we may doubt of our perseverance to the end. 5. That the certaintie of Gods gifts, which wee brag of out of the Apostle, Rom. 11. 29. is vaine. So *Huberus*, thef. 777. 6. That the Saints, as soon as they sin mortally, utterly fall off from grace, utterly cast off the holy Ghost, and altogether lose their faith; and so, many of the elect are damned, and perish.

ARTICLE VII.

Of the ministry of the Church.

I.

Concerning the ministry of the Church in the New Testament, we beleeve and teach, that it is the office of publick teaching and governing the Church by the voice of the Prophets and Apostles, instituted by Christ, for finishing the salvation of the (a) elect.

Testimonies of Scripture.

- (a) Matth. 28. 19. *Goe and teach all nations, baptising them in the Name of the Father Son, and holy Ghost.*
 Mark 16. 16. *Preach the Gospel to all creatures, he that beleeueth and is baptised, shall be saved, but he that beleeueth not, shall be condemned.*
 Ephes. 2. 20. *You are built upon the foundation of the Prophets and Apostles.*
 Ephes. 4. 11. *He gave some to be Apostles, some Prophets, some Evangelists, and some to be pastors and doctors.*

II.

And that it is an effectuall meanes, by which the holy Ghost stirs up, confirms, and (a) operates faith and conversion in the hearts of the elect.

Testimonies of Scripture.

- (a) Rom. 1. 16. *The Gospel is the power of God to salvation, to every one that beleeueth.*
 Rom. 1. 17. *Faith is by hearing, and hearing by the word of God.*

Acts 10.44. While Peter yet spake these words, the holy Ghost fell upon all them that heard this speech.

Acts 16.14. A certaine woman named Lydia, who sold purple in the city of the Thyatirians, fearing God, did heare us, whose heart the Lord opened, that she should heare what was said by Paul.

2 Tim. 3.16, 17. The whole Scripture is inspired by God, and profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, and perfectly furnished for every good worke.

III.

Yet that internall power and efficacy, by which we are sanctified, is not the Ministers, nor is it tied to, or shut up within their words & actions; but it is the holy (a) Ghosts. The externall ministry is (b) mans, which the Spirit of God makes use of, for moving the minds and hearts of the elect, when and how he (c) pleaseth: Not as if he could not doe otherwise, but because it pleased his divine wisdom, by the foolish preaching of the Crosse, to save such as (d) beleve.

Testimonies of Scripture.

(a) *Isay 43.25. I, I am he that bloteth out thy transgressions.*

John 3.8. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it cometh, or whither it goeth: so it is with every one that is borne of the spirit.

1 Cor. 12.11. All these things are done by one and the same spirit, distributing to every one apart as he pleaseth.

(b) *Matth. 3.11. I indeed baptise you with water to repentance, but he who cometh after me is stronger then I, he will baptise you with fire, and with the holy Ghost.*

John 1.23, 33. I am the voice of him that crieth in the desert: But he that sent mee to baptise with water, he it is who baptiseth with the holy Ghost.

(c) *1 Cor. 3.5, 6. Who then is Paul, who is Apollo, but ministers by whom you have beleevd, and as God hath given to every man? I plant, Apollo waters, but God giveth the increase: Therefore neither is he that planteth any thing, nor he that watereth, but God who giveth the increase.*

(d) *John 3.8. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it cometh, nor whither it goeth, so is every one that is borne of the spirit.*

1 Cor. 12.11. But all these things are done by one and the same spirit, distributing to every one apart as he pleaseth.

1 Cor. 1.21. But after that, in the wisdom of God, the world by that wisdom knew not God, it pleased God by the foolishnesse of preaching to save belevers.

IV.

But these Tenents are partly impious, and partly too hyperbolicall: 1. That God immediately doth infuse faith and conversion: 2. That the ministerie is a dead letter, but the exercise only of the outward man: 3. That the faith which we have by hearing of the word, is not justifying, but historicall onely: 4. That saving power is in the voice, and under the voice of the ministerie; and that Christs part is internall, but ministers partly externall, partly internall.

ARTICLE. VIII.

Of the Sacraments in generall.

I.

WE judge the generall doctrine of the Sacraments to be both profitable and needfull; for, without this, we cannot know why Baptisme and the Lords Supper

Supper are Sacraments; besides, it gives a great light to the particular doctrine of each Sacrament, by which we may avoid divers errors, lest, by giving them too little, we esteeme them but bare Ceremonies; and by giving them too much, we transforme them into Idols; which will necessarily be, if we do not carefully observe what Sacraments are, and why instituted by God, and what is their use and end: for, Ecclesiasticall stories tell us, that the Pope could not establish Transubstantiation, untill he had overthrowne the nature, efficacy, and use of Sacraments.

II.

Sacraments are signes of the Covenant, or of the promise of (a) grace, instituted by God for the confirmation of our (b) faith.

Testimonies of Scripture.

- (a) Gen. 17. 11. *And you shall circumcise the flesh of your fore-skin; and it shall be a signe of the Covenant betweene me and you.*
 (b) Rom. 4. 11. *And he received the signe of Circumcision, the scale of righteousness by faith in his fore-skin.*

Sacraments are not onely notes of profession betweene men, as some imagine; but they are rather signes and testimonies of Gods will towards us, by which God moveth the heart to beleve; as it is in the Apology of the Augustin Confession, Tit. *De usu Sacramenti.*

III.

Sacraments consist of the Element and (a) Word, or of externall signes, and the promises of spirituall grace; which grace in the Word, and in all Sacraments is one; to wit, Christ with all his (b) benefits: for there is one Christ, yesterday, to day, and for (c) ever; and there is one communion of Saints, from the beginning of the world to the (d) end, which is that spirituall union that is betweene Christ and the Saints, and of the Saints among themselves, to the same love by the holy Spirit, in Christ as the Head, and in us as his members, in whom he dwells: although this one communion, according to the diversity of signes, is diversly called and represented in diverse Sacraments.

Testimonies of Scripture, and of others.

- (a) *Apologia August. Confess. Tit. De usu Sacramenti, &c.* Sacraments are signes of Gods will towards us, and not only signes of men among themselves: And they define Sacraments rightly in the New Testament, to be signes of grace. And, because two things are in Sacraments, the Signe and the Word; the Word in the New Testament, is the promise of the remission of sins.
 (b) *Ibidem.* The same is the effect of the Word and Sacrament; as it is excellently said by *Austine*, *The Sacrament is the visible Word*; because the ceremony is received by the eye, and is as it were the picture of the Word, signifying the same thing that the Word doth; wherefore the effect of both is the same.
 (c) Heb. 13. 8. *Jesus Christ, yesterday, to day, and the same for ever.*
 I Cor. 8. 6. *We have one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.*
 (d) I Cor. 10. 4. *All did eate the same spirituall food, and all did drinke the same spirituall drinke; for they drinke of the spirituall Rock which followed them, and that Rock was Christ.*
 I Cor. 12. 13. *By one Spirit we are all baptised into one body, both Jews and Greeks; and have bene all made to drink into one Spirit.*
 Ephes. 1. 4, 5. *He elected us in him before the foundation of the world was laid: and hath predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.*

IV.

The spirituall grace, or the thing signified, is with the signes received in the true use of the Sacrament; which is, when, with true faith and conversion to God, the Sacrament is (a) received: for, God so instituted the Sacraments, that the signes, ordained to confirme our faith, should be received out of the hand of the Minister; the promise annexed to the signes, and spirituall grace it self promised, should be received by faith from (b) God; as the promise cannot be received but by faith. Hence the Sacraments are not avaiable to those that are without faith and conversion.

Testimonies of Scripture, and of others.

(a) John 1. 26, 33. *I baptise you with water, but he standeth in the midst of you whom yee know not; he it is who baptiseth with the holy Ghost.*

1 Cor. 3. 6. *I have planted, Apollo hath watered; but God gives the increase.*

(b) Rom. 2. 25. *But if thou breakest the Law, thy circumcision is become uncircumcision.*

1 Cor. 11. 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.*

Apol. August. Confes. Tit. De usu Sacram. Therefore, as the promise is ineffectuall, if it be not received by faith; so the Ceremonie is unprofitable, if faith be not added, which truly assureth us, that here remission of sins is proffered.

V.

Here is the true use of Sacraments, when the Sacramentall signes are received with true faith and (a) repentance, and are directed to that end, for which they were ordained by God.

Testimonies of Scripture, and of others.

(a) Mark 16. 16. *He that beleeveth and is baptised, shall be saved.*

Rom. 2. 25. *Circumcision indeed availeth, if thou fulfill the Law.*

Apol. August. Confes. De Sacram. &c. Therefore, we teach, that in the use of the Sacraments faith is required, which may beleieve these promises, and may receive the things promised, which are there offered in the Sacrament: and it is a most plaine and firme reason, that the promise is uselesse, if it be not received by faith.

Idem. De usu Sacram. And such an use of the Sacrament is the worship of the New Testament, when faith quickneth the affrighted soule,

Idem. But that faith acknowledgeth mercy, and this is the principall use of the Sacrament.

VI.

By reason of the Sacramentall signification, oblation, and exhibition of things by signes, it comes to passe, that oftentimes the signes do retain the names of the things signified; which phrase is called Sacramentall.

Testimonies of Scripture, and of others.

Gen. 17. 18. *This is my Covenant.*

Verse 11. *This shall be the signe of the Covenant betweene me and you.*

Exod. 12. 11. *This is the Lords Pascheover.*

1 Cor. 11. 24, 25. *This is my Body. This Cup is the New Testament in my blood.*

August. Ad Bonifac. Epist. 23. If Sacraments had not a certaine similitude of these things, of which they are Sacraments, they could not be Sacraments at all; and by reason of this similitude, many times they receive the names of the things themselves.

Idem. Tom. 4. in Levit. quæst. 57. The thing which signifieth is wont to be called by the name of that thing which it signifieth; as it is written; *The seven sheaves are seven yeares.*

VII. We

VII.

We therefore reject these truly Sacramentarian errors, which are partly Papisticall and partly Ubiquitarian: as, 1. That there is no need of the generall doctrine of Sacraments. 2. That Sacraments are not fully, but onely in some sort, defined by the efficient and finall cause, or by their effects; as the Apology of *Exfort* teacheth. 3. That they are not the Seales of the promises of grace; nor do they confirme our faith, as the Jesuits and Anabaptists contend. 4. That they containe justifying grace in them, as it were the pitchers or vessels thereof: that they are the instruments of justification by conferring it. 5. That by their force they conferre justifying grace, by the work wrought; as they say. 6. That there is not the same spirituall grace in the Word, and in all the Sacraments, nor the same communion of Christ. 7. That the old Sacraments were bare signes, without the true exhibition of the things themselves in their true use. 8. That the spirituall things signified, no lesse then the signes signifying, are carried in, and dispensed by the hands of the Minister. 8. That spirituall things, are received by the wicked, even without faith. 9. That there are no phrases figurative and Sacramentall, but all proper in the Sacraments. 10. That there are seven, or more Sacraments then the two, of Baptism and the Lords Supper, instituted by God.

ARTICLE IX.

Of Baptisme.

I.

WE beleve that Baptisme is the laver of water in the Word, by which Christ cleanseth his Church, regenerating and renewing it by the holy Ghost; that is to say, that it is a Sacrament instituted by Christ, in which God witnesseth to those that are baptised with water, in the Name of the Father, Son, and holy Ghost, that he receiveth them into the Covenant of grace through Christ, and that he reneweth and cleanseth them from sin, by the holy Spirit through his blood.

Testimonies of Scripture.

- (a) Ephes. 5. 26. *Even as Christ loved the Church, and gave himselfe for her, that he might sanctifie her, having cleansed her by the laver of water in the Word.*
- Tit. 3. 5. *By his mercy he hath saved us, through the laver of regeneration, and renewing of the holy Ghost.*
- (b) Mat. 28. 19. *Go and teach all Nations, baptizing them in the Name of the Father, Son, and holy Ghost.*
- Mark 16. 16. *He that beleaveth and is baptised, shall be saved.*
- 1 Cor. 6. 11. *You are washed; you are sanctified; you are justified, in the Name of the Lord Jesus.*
- 1 Cor. 12. 13. *By one Spirit, we are baptised into one body.*

We say, that it consisteth of the Element, and the (a) Word, according to that vulgar saying, Add to the Word the Element, and it becomes a Sacrament; as if it were a visible word: and therefore it consisteth of a two-fold (b) washing; the one external, of water, obvious to the sense; the other internal, of blood, and of the holy Ghost; and of this the Word instructs us. The external signifying washing, which is a signe, is done by the Minister, touching the body externally; the internal, which is the thing signified, is performed by God, washing the soule inwardly; for, *(saith the Baptist) baptise you with water; Christ baptiseth you with the holy Ghost.* And Ambrose, With water the body is washed, by the Spirit the soule is cleansed from sin.

Testimonies

Testimonies of Scripture, and of others.

- (a) *Augustine in Job. Tract. 8. & de Catechis. c. 3.*
 (b) *1 Pet. 3. 21. Baptisme also saveth us, not as if by it the filth of the flesh were done away, but the answer of a good conscience toward God.*
 (c) *John 1. 33. He it is who baptiseth you with the holy Ghost.*
Ephes. 5. 26. Christ sanctifieth his Church, having purged her through the washing of water in the Word.
 (d) *Ambrose in Luc. lib. 2. cap. 3.*

III.

Yet we do not for this make a double Sacrament of Baptisme, when we name the washing of water, and of the Spirit; or externall, and internall: but we say, there are two parts of one Baptisme, that we may distinctly teach, what is done by man the Minister, and what by God the Author. Neither did *Paul* divide the Sacrament of Circumcision into two, when he distinguished the circumcision of the flesh, and of the (a) heart; which distinction whosoever takes away, either they leave nothing, or surely lesse to God in the Sacrament, then to the Ministers; allowing to God onely the internall parts, but to the Ministers, both externall and internall.

Testimonies of Scripture.

- (a) *Rom. 2. 28, 29. For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.*

IV.

*Hom. 5. in Mat.
operis imperf.*

In the lawfull use of Baptisme, the internall is signified by the externall, and is truly exhibited and sealed, according to the promise, *He that believeth, and is baptized, shall be saved.* As for hypocrites and Infidels, when they are dipt in water, they are not baptised by the Spirit, because the holy Ghost flies from a counterfeit man, and he dwels not in a body subject to sins; and therefore, he cannot be the child of God, as *Chrysostome* most truly saith.

V.

Baptisme then washeth away sins, it regenerates, it saves, &c. not by any secret force annexed or imprinted in the water, nor by the work wrought, but by a Sacramental phrase; because there is a neere conjunction of both the washings in the lawfull use that is attributed to the externall, which is proper to the internall; or, by a Synecdoche, that is given to the whole, which belongs to the part.

VI.

*Contra Crescent.
L. 2. c. 18.*

Whereas Baptisme hath succeeded Circumcision, that it might be the Sacrament of initiation in the new Covenant, it ought not to be iterated, although it hath been unworthily received, or before conversion; because it remains alwaies ratified to those that are converted, as the promise of the Gospell is, and the Covenant: but to those that repent, it is both ratified, and it is saving; and the use thereof, before unlawfull, is now made lawfull to them: to which purpose *Austine* saith, If he that receiveth the Sacrament, had never received it, is not so cut off, but is acknowledged, which of it selfe was hurtfull, to him that is amended, will be profitable.

Testimonies of Scripture.

Jerem. 3. 1. Thou hast gone a whoring after many lovers, but returne to me, saith the Lord.

Ezek. 16. 59, 60. I will even deale with thee as thou hast done, which hast despised the oath,
in

in breaking the covenant. Nevertheless, I will remember my covenant with thee in the dayes of thy youth; and I will establish unto thee an everlasting covenant.

VIL.

The Church should conferre Baptisme; as Christ hath commanded, upon all that are in yeares, professing the faith of Christ, and (a) repentance; and upon Infants also borne in the Church; or who with their parents are come into the Church; because, to these also the promise and covenant (b) appertaine, and these are to be brought to (c) Christ: which should be done by the ordinary Ministers, not by women, or other persons, having no calling to the Ministeriall (d) function; the administration of which is a part of the (e) Sacrament.

Testimonies of Scripture, and of others.

(a) Mat. 28. 19. *Teach all Nations, baptising them.*

(b) Mark 16. 16. *He that believeth, and is baptised, &c.*

Gen. 17. 7. *I will be thy God, and the God of thy seed.*

Acts 2. 38, 39. *Repent, and be baptised every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is unto you, and to your children, and to all that are a far off, even as many as the Lord our God shall call.*

(c) Mat. 19. 14. *Suffer these little ones, and forbid them not to come to me, for so such belongs the kingdome of heaven.*

(d) Mat. 28. 19. Mark 16. 16.

(e) Concil. Carthag. 4. Canon. 100. Let not a woman presume to baptise; for that addition, *Except necessity urge*, is not in the Canon of the Concell, but is foisted in by the Pope (*Decret. dist. 4. de consecr. c. Mulier.*) against the meaning both of the Councell, and the command of Christ, which cannot, without sin, be violated, except some other speciall command from God should be given.

VIII.

These contrary doctrines we impugne, 1. That Baptisme is no signe of grace, but onely a badge or marke, by which Christians are discerned, tying them to faith, and to the Crosse. 2. That water and the Word, are not the essentiall parts of Baptisme; but water, and the person of the holy Ghost included in the Word. 3. That there is annexed and affixed a secret vertue, which confers upon the baptised the grace of the holy Ghost. 4. That the holy Spirit, with his effects, are tied to Baptisme. 5. That the effects of the holy Spirit, and of Baptisme, are alike or equall. 6. That baptised Hypocrites and Infidels, as *Judas*, and *Simon Magus*, &c. are regenerated in Baptisme by the holy Ghost, no lesse then the faithfull. 7. That Ministers baptise not onely with water, but also with the holy Ghost; and so they do more in baptisme then Christ himselfe did. 8. That the Infants of the Church are not to be baptised: that the baptised are to be re-baptised. 9. That the Infants of the Church, before Baptisme, are spiritually possessed by Satan; and therefore are to be exorcised with certaine words and crossings. 10. That the children of the Church, before Baptisme, do no more belong to the Covenant of God, then the children of Turks; and that there is no difference at all betweene Turkish and Christian children. 11. That in case of necessity, Mid-wives, or any other that have no calling, do duely baptise.

ARTICLE. X.

Of the Lords Supper.

I.

WE beleeve the holy Supper to be the communion of the bodie and blood of Christ, which is by taking the bread broken, and the cup being (a) blessed, in memorie of Christs death till he (b) come; that is to say, that it is the other Sacrament

erament of the New Testament, instituted by Christ, by which he testifieth to us, who receive the consecrated bread and wine, with a faithfull remembrance of his death, that he feeds us with his bodie, which was given for us, and with his bloud, which was powred out for us; and that hee quickneth (d) us, that with him, and amongst our selves, we may grow up into one (e) bodie, and that the covenant begun with God in Baptisme, may remaine (f) ratified to us for ever.

Testimonies of Scripture.

- (a) I Cor. 10. 16. *The cup of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*
 (b) I Cor. 11. 26. *As often as you shall eat of this bread, and drink of this cup, you shall declare the Lords death untill he come.*
 (c) Matth. 26. 26. Mark 14. 22. Luke 22. 17. I Cor. 11. 21. *While they were eating, he took bread, and blessed, and brake it, then gave it to his disciples, and said, Take, eat, this is my body.*
 (d) John 6. 54. *He that eateth my flesh, and drinketh my blood, hath life eternall, and I will raise him up at the last day.*
 (e) John 6. 56. *Who eateth my flesh, and drinketh my blood, he abideth in me, and I in him.*
 I Cor. 10. 17. *Because there is one bread, we being many are one bread and one body: for we all partake of that one bread.*
 I Cor. 12. 13. *We have all drunk into one spirit.*
 (f) I Cor. 11. 25. *This cup is the New Testament in my blood.*

II.

We say also, that this Sacrament consisteth of externall signes, and of the promises of grace in the word annexed to the (a) signes; and, consequently, of a twofold food; and a twofold eating or taking: to wit, an externall of bread and wine, which is done by the mouth of the bodie, out of the hand of the Minister, as our sense witnesseth; and an internall spirituall of Christs bodie and bloud, which is by faith, out of the hands of God himselfe: and by the externall, it is both signified, exhibited, and sealed in the lawfull use of the Sacrament, as the promise annexed to the Symboles (b) witnesseth.

Testimonies of Scripture, and of others.

- (a) *Apolog. August. Confess. tit. De usu Sacram. &c.* And because in the Sacraments there are two things, to wit, the signe and the word; the word in the New Testament is the promise of grace added to the signe. The promise of the New Testament, is the promise of the remission of sins, as this Text saith: *This is my body, which is given for you: This is the cup of the New Testament with my blood, which is shed for many to the remission of sins.* The word then offers remission of sins; and the ceremony is as it were the pledge of the word or scale, as Paul calls it, shewing the promise.
 (b) Matth. 26. &c.

III.

For, whereas all Sacraments are scales of grace promised in the (a) Gospel, it is not to be doubted, but these words of promise in the Supper, *This is my body, which is given for you. This is my blood, which is powred out for you, &c.* are the very same Evangelicall promise in (b) John, *[The bread which I will give you, is my flesh, which I will give you for the life of the world: for my flesh is meat indeed, and my blood is drinke indeed,]* being covered with the sacramentall ceremonie, and confirmed with a symbollicall eating, for the greater safetie or assurance; but that it speaketh of the spirituall food of Christs bodie and bloud, which is by faith, is (c) manifest.

Testimonies

Testimonies of Scripture, and of others.

- (a) Rom. 4. 11. *And he received the signe of circumcision, the seale of the iustice of faith received in the fore-skin.*
Apolog. August. Confess. tit. De usu Sacram. &c. The word in the New Testament is the promise of grace, as above.
- (b) John 6. 5. *I am that living bread that came downe from heaven; if any man eat of this bread he shall live for ever: But the bread which I will give is my flesh, which I will give for the life of the world.*
- (c) John 6. 35. *I am that bread of life: he that cometh to me shall not hunger, and he that beleeveth in me shall never thirst.*

I V.

Christ never promised in the Gospel any orall manducation of his flesh; but by expresse arguments rejected (a) it; and therefore never established it by the Sacrament of his Supper: And doubtlesse they sin grievously, who at this day disturb the Church with their orall manducation, which to acknowledge is no waies necessary to salvation to any, but rather pernicious to many.

Testimonies of Scripture.

- (a) John 6. 61, 62, 63. *When Jesus knew in himselfe that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of man ascend up where he was before? It is the Spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

V.

The particule *This*, as we teach and beleeve, doth demonstrate the bread which Christ brake; and that it is the true bodie of Christ, not by conversion into the bodie, nor by any reall co-existence with the bodie; but by a sacramentall way; because it is the Sacrament of Christs bodie, or a sacred signe of it: So the Apostle interprets Christs (a) meaning, when he calls the cup, *The New Testament*, that is, the Sacrament of the New Testament; the bread, *The communion of Christs* (b) body, that is, the Sacrament of that communion. So (c) *Augustine*: The Lord (saith he) doubted not to say, *This is my bodie*, when he gave the signe of his bodie. So (d) *Prosper* saith, The bread is after a manner called the bodie of Christ, and the sacramentall action is called the passion, death, and crucifying of Christ; not in a reall veritie, but in a signifying mysterie.

Testimonies of Scripture, and of others.

- (a) 1 Cor. 11. 25. *This cup is the New Testament in my blood.*
- (b) 1 Cor. 10. 16. *The bread which we breake, &c.*
- (c) *August. cont. Adimant. cap. 12.*
- (d) *Prosper in Decret. de Consecrat. dist. 2. cap. Hoc est.*

V I.

And whereas Christs bodie neither in the bread, nor under the species of bread, but rather in the word of promise is exhibited to us, to be eaten by faith; the wicked indeed eat the signes to their owne condemnation; by abusing of which they sin against Christ himselfe; but being destitute of faith, they receive not his bodie: Of which notwithstanding, by the Apostles testimony, they are guilty, not that they receive it, which by their infidelitie they tread upon; but because they unworthily eat that bread, which is the symbole or (a) signe of it.

Testimonies of Scripture.

- (a) 1 Corinth. 11. 27, 29. *Whoever shall eat this bread, and drink this cup of the Lord unworthily,*

R r r

unworthily, shall be guilty of the body and blood of the Lord. Also, Who eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.

Hebr. 10. 29. Of how much sorer punishment, suppose ye he shall be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

VII.

Summarie.
Meluscorus.

Therefore we disapprove those other doctrines which teach: 1. That Christs bodie is in the bread, or under the accidents of bread corporally present by consubstantiation, or by transubstantiation. 2. That Christs bodie is properly carried in the Ministers hands. 3. That it is eaten by the bodily mouth. 4. That the Pronounne [*This*] doth shew an uncertaine *individuum* or singularitie, or an indeterminate substance. 5. That [*This*] demonstrates both the bread, and also Christs bodie lurking invisibly in the bread. 6. That wicked men do properly eat Christs bodie.

ARTICLE. XI.

Of the Civill Magistrate.

Translated out
of Dutch into
Latine.

I.

IN man there is a two-fold government: the one belonging to the soule, or the inward man, making him truly to know God, rightly to worship him, and at length to attaine righteousness and life eternal; the other governes the bodie and outward man, that he might passe this politicall life amongst men with all modestie and honestie.

II.

And although the holy Scripture chiefly handles the government of the soule, and is ordained principally by God, to give directions to the soule; yet it delivers also many excellent and wholsome precepts concerning the outward government of the bodie. And, for the better administration of this, that mankind might be preserved, God hath commanded in his word, that, among men, some should command, and have the charge of civill government; others should obey, and be subject to that government: Those by a relation are called *Magistrates* and *Subjects*.

III.

The power of the civill Magistrate is no lesse, nay more necessary then our daily food, then the sun, aire, or water; seeing this terrene life cannot subsist without these: for by these naturall things man breathes, eats, drinks, lives and moves, as other creatures, which enjoy these things in common with man. Now, that men may not live like beasts, but like men; that is, that they may live with all modestie and honestie before God and men, that they may beware of all idolatry, blasphemy, or any other abuse of Gods Name; also, that they may avoid all sort of filthinesse and damages, by which either wee our selves, or the life, fame, and possessions of our neighbour may be hurt; and that the true knowledge of God, sincere worship and feare, and that all civill honestie may prevaile, and that the publick peace and tranquillitie among men may not be troubled, that every one may safely enjoy his owne, that honest and necessary contracts may flourish; and lastly, that all things in the Common-wealth may be done in a lawfull way, the civill Magistrate should be very carefull of, seeing he is ordained for this end by God: therefore they may truly be called beasts rather then men, who would remove and overthrow this ordinance of God among men.

IV.

The doctrine of the civill Magistrate consisteth of these three heads: First, concerning the authoritie of the Magistrate, whether it is ordained by God, or pleasing

fining to him; also of his office, right and power, as well in ecclesiasticall as politicke affaires. Secondly, of the lawes to which Christian Magistrates are tied. Thirdly, of the dutie of subjects, what they owe to their Magistrates, and how far they are to obey them. Of each of these, what is to be concluded out of Gods word, the ensuing Aphorismes will teach.

V.

The Apostle expressly teacheth, that the Magistrate is ordained by God, in these words: *There is no power but of God. The powers that be, are ordained of God. For he is the minister of God to thee for good.* By this divine authoritie the Magistrate being guarded, let him think how wisely and diligently he must carry himselfe in his office: For, if hee be so from God, that hee is the minister of God, surely hee should endeavour, with all care, that all things be done according to Gods ordinance, as well in ecclesiasticall, as in politicke affaires; neither must hee doe any thing wittingly and willingly against it. From this ground of divine ordination, *Moses* the man of God, and holy King *Jehosaphat* did so speak unto their Judges and Governours: *Take heed what ye doe: for ye judge not for man, but for the Lord, who is with you in the judgement: Wherefore now, let the feare of the Lord be upon you, take heed, and doe it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.* Again, if the Magistrate be ordained by God to be his minister, hee ought to assure himselfe, that he must serve God, that he must doe all to his honour, and for mans benefit, so he doe that according to the prescription of Gods word.

VI.

Therefore that cannot be displeasing to God, which he himselfe ordained: Yea, he calls Magistrates by his owne Name, אלהים Gods, because they exercise judgement in stead of God. *Exod. 22.8. If the thiefe cannot be found, then shall the master of the house be brought unto the gods. God standeth in the midst of gods: which* *Psalm 82.1.* *Christ alledgeth, John 10.35. If he called them gods, to whom the word of God came, I have said, Ye are gods.* Besides, the Scripture witnesseth, that many holy men did exercise the office of the Magistrate: as *Josuah, David, Ezechia,* among the Kings: *Joseph and Daniel* among Princes: *Moses, Josuah, Gedeon* amongst the Dukes or Judges.

VII.

Away then with these fooleries of Anabaptists and other fanaticall spirits, saying, That in the Old Testament the office of the Magistrate was necessary to Gods people, by reason of the imperfection of the Jewish nation; but that its written in the New Testament: *The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors: But it shall not be so with you.* Again, *In Christ nothing availeth, except the new creature. Also; I say unto you, Doe not resist the evil.*

VIII.

For first, if the imperfection of the Jewish people did necessarily require a Magistrate, surely much more necessary will the having of a Magistrate be to us Christians; seeing it is written also of us, *In many things we offend all: But they who offend in many things, must needs be imperfect; yet wee deny not, but that Christians, by Gods favour, have a great prerogative above the Jewes, in respect of the cleare knowledge we have of God, and of that grace which is exhibited to us by Christ: but, in respect of our politicke life, we have no lesse need of this divine ordination of Magistrates, then the Jewes had.* Besides, it is written in the New Testament, not in the Old, *He is the minister of God to thee for good.*

IX.

In that saying of *Luke 22.25.* Christ doth not debarre such kings from the Church; but he onely forbids the Apostles and Ministers of the Church to meddle with riotousnesse, preheminnence, and civill dominion. But *Paul, Gal. 6.15.* doth not speak of the externall habit of Christians: of whom some were circumcised, as the faithfull Jewes; and some were uncircumcised, as the Christians, who had been Gentiles. To which saying answereth that *Galat. 3.28.* *There is neither Jew*

nor Greeke, there is neither bond nor free, there is neither male nor female: Which words, if they understand literally, surely they must also be separated from Christ, seeing they are either servants or free, either males or females. The sense then of the Apostle is this, That the outward differences of men doe nothing hinder or promote eternall salvation; and that onely the new creature in Christ Jesus is necessary to salvation.

X.

Lastly, by that saying of *Mat. 5.39.* Christ doth not take away punishments due to the wicked, but only private revenge: for otherwise no Christian, neither father, nor mother, nor school-masters, nor any minister of the Church, could be suffered: the dutie of all which is, to resist evill and wicked men, and to maintain discipline, every one in his place; without which an horrible ataxie and confusion would ensue; too much libertie would be brought in, and at length would follow the subversion both of humane societie, and of the Church it selfe. Surely, Christ and his Apostles did very often resist evill. Neither doe wee read any where in the Scripture, that they, who were appointed for politicall functions, did (after their conversion to Christianitie) desert their province or calling, or that ever they were commanded to forsake it. So that Ruler, in the fourth of *John*, ver. 33. beleeveth himselfe, and all his house. *Sergius Paulus* the Deputie, *Act. 13.12.* beleeveth. So the Keeper of the prison, *Act. 16.33.* was baptised, he and all his household.

XI.

Concerning the divers formes of Common-wealths, which of them is best, let Politicians dispute. In the Scripture we read of *Cesars*, Kings, Princes, Governours, Presidents, Pretors, Consuls, Captaines, Dukes, and, in a word, both of inferior and superior Magistrates. Of whom is this generall saying of *Paul* the Apostle, *There is no power but of God. The powers that be, are ordained of God.* And of *S. Peter*, *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto Governours, as being sent by him.* Also, *Fear God. Honour the King.* Where we may note, that when the Magistrates office, by *Peter*, is called an humane ordinance; this is not repugnant to *Paul*, who calls it, a divine ordinance. For, God only ordained the Magistrate; but as for the forms of Common-wealths, and their distinct degrees, to wit, that in them should be Emperours, Kings, Princes, superiours, inferiours, this depends from humane ordination and politicall sanction; yet all are alike governed by God: therefore wee must be subject to humane ordinance for the Lords sake, saith *S. Peter*.

XII.

Rom. 13.6,7.

Of the right of Magistrates, thus saith *Paul*, *For this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing: Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour.* Again, *Give to Cesar what is Cesars.* Whence we gather, that the right of Magistrates consisteth of three things: First, that hee may be knowne as the minister of God; to whom therefore honour and reverence is due, because hee is in stead of God: for this cause (as is said) Magistrates are called gods. Secondly, that for the authoritie of so great a function, they should be revered, honoured, and feared by their subjects, no lesse then parents are by their children: for, Magistrates should be to subjects in stead of parents. Thirdly, that customes and tributes, due to Magistrates, should be paid them, that out of them they may be able to sustaine the heavey burthen of their function, preserve their lives and dignitie, and exercise their bountie towards others: Yet the Magistrate must be as far from riotousnesse, as the subjects themselves, as it is in *Jer. 22.14,15.* and every-where else in Scripture.

XIII.

God hath furnished the Magistrate with chiefe power, that hee may command some, and may governe others; and use the sword also, if need require, against the disobedient, and maintaine and defend his owne authoritie: For so it is written, *The most High ruleth in the kingdoms of men, and giveth it to whomsoever hee will.* Again.

Dan. 4.32.

Againē, The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. Againē, He beareth not the sword in vaine. Mat. 20. 25.
Rom. 13. 4.

XIV.

God also for this cause laid upon the Magistrate this carefull and troublesome burthen, that he might urge, promote, and preserve among men the obedience due to Gods Law; chiefly among Christians: For first, hee ought entirely to maintaine the honour and worship of God, according to the prescript of the first Table, and to propagate pietie, with the true worship of God amongst his subjects, according to Gods will and word: For so God commanded *Josuah*; *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to doe according to all that is written therein.* So *Paul*, *He is the minister of God to thee for good.* Now, the chiefe happinesse of subjects consisteth in true religion, and the true worship of God. Jof. 1. 8.
Rom. 13. 4.

XV.

Againē, the office of the Magistrate is to maintaine right and justice, and to preserve honestie, peace, and concord: to love the good, to fright and punish the wicked; to maintaine and defend their subjects and territories, even with the sword, against domestick and forraigne enemies: As it is written, *Thus saith the Lord, Execute ye judgement and righteousness, and deliver the spoiled out of the hand of the oppressour: and doe no wrong: doe no violence to the stranger, the fatherlesse, nor the widow, neither shed innocent blood in this place.* Againē, *Magistrates are not a terror to good workers, but to the evil. Wilt thou then not be afraid of the power? doe that which is good; but if thou doe that which is evil, be afraid: for he beareth not the sword in vaine: for he is the minister of God, a revenger to execute wrath upon him that doth evil.* Jer. 22. 3.
Psal. 82. 3.

XVI.

Both offices of the Magistrate are usually impugned by Pontificians, Anabaptists, and other fanaticall persons.

XVII.

In Popery the Pontificians confesse, that the Magistrate ought not only to have a care of the civill government, and to promote the publick peace; but also by all means to defend Gods worship, as it is administred by the Priests in Popery, and to exterminate all other religions, which they condemne: but they will not permit the civill Magistrate to enquire into their religion and worship, to wit, whether it be true or false; consonant to holy writ, or not: whether Priests and Clergie-men live godly, or profanely: whether Churches and Schooles be well provided for: And lastly, whether they can by right challenge to themselves ecclesiasticall jurisdiction, and such like. Bellarm. l. 4. de
Laicis. c. 17. 18.

XVIII.

But this right of governing Churches and Schooles, the holy Scripture in plaine termes attributes to the civill Magistrate: for, as he is bound with all diligence to procure, that the civill good, that is, justice and equitie, be lawfully administred, according to the lawes of every province, by men skilfull in the law, and politickall prudence, within the courts and places of Judicature: even so his care should not be lesse, but rather more, that the divine law, which is the good of soules; that is, true religion and piety, be taught by Divines, holy, religious, learned & honest men in Schooles and Churches, to their subjects, for their soules health, according to the law and testimony, as the Scripture commands. This was enjoyned by God to *Moses* & *Josuah*. This is confirmed by the example of many worthy Princes: as *David*, *Solomon*, *Jehosaphat*, *Ezechias*, *Josias*, and others, who carefully promoted the worship of God, reprov'd grievously wicked & disordered Priests. So *Paul* speaks to the Christian Romans, *He is the minister of God for thy good.* Where he understands every kind of good, as well civill and earthly, as ecclesiasticall & spirituall, otherwise the Magistracie were no more advantageous to a Christian, then to a Pagan. And surely, it is to be lamented, that the Heathens heretofore in this point were of a better mind, who, by unanimous consent, committed to their Kings the care of religion, and of the worship of their gods, being perswaded thereto both by the law of nature, Ifa. 8. 20.
Deut. 17. 18.
Ardalos.

and of nations; for they held this to be the proper office of the civill Magistrate, to governe their subjects civilly, that is, to season them with all kind of vertue, especially with militarie fortitude, and such like.

XIX.

Mat. 5. 38.
Mat. 26. 15.

The Anabaptists also and Enthusiasts doe admit and grant, that the Magistrates office is not onely to be conversant in the Courts of Judicature, to administer justice; but to punish evill, both in time of peace and war, with the sword: but they will not have Christians to do this, or to have any power to doe it; because Christ said to his disciples, *Resist not evill.* Neither did he give the sword to them, but inhibited it to them in these words, *He that taketh the sword, shall perish with the sword.* The same also say, That the New Testament doth not exhort us to shed blood, but to love one another. Such phanomes they have out of the Schooles of the *Manichees*, that they may remove from the Common-wealth of Christians all Magistracie.

XX.

Rom. 13. 1, 4.

*Evilless.

To them we oppose the Apostles doctrine: *All power is from God; and he is the minister of God.* What? hath God ordained any thing, which either lawfully may not, or cannot be performed? Shall a Heathen serve God better then a Christian? Away then with these weak simple men, and their fooleries: Yet let them be tolerated so long as they trouble not the Church, or deny not that obedience and honour which is due to the Magistrate; of which matter, in the Imperiall Constitutions there is a provident caveat made. Of that saying, *Matth. 5. 39.* we have already said in the tenth Aphorisme. In *Matth. 26. 52.* Christ hath prohibited his disciples, and other private men, to meddle with the sword, because it is not due to Apostles, Bishops, Ministers, and other subjects: but God hath taken the sword from *Cesar*, to whom before he gave it; but rather committed it to him: for, he said, *Give to Cesar what is Cessars.* And by the Apostle, *Hee is the minister of God;* nor doth he carry the sword in vaine. It is also true, that the New Testament perswades charitie, not blood-shedding, in regard of ecclesiasticall and civill societie. Sometimes notwithstanding he commands to draw the sword against domestick and forraigne enemies, for preservation of the Common-wealth, of the Church, and of common tranquillitie and peace. For, God hath commanded expressly, even in the New Testament, such a revenge: and therefore obedience is a part of divine worship. Such a revenge also tends to the defence of the godly, and therefore it is not contrarie, but consentaneous to Charitie.

XXI.

Luke 3. 14.

But the same men reply, That in the New Testament it cannot be proved, neither by testimonies nor examples, that Christians ought to make war. Wee answer: First, the New Testament doth no waies take away the defence of subjects, which sometimes cannot be procured by the Magistrate, but by force of armes. Secondly, the Apostles have writ nothing concerning wars, because they were not sent to set up a new forme of Common-wealth in the world; but that in the ancient civill government of every place, (where they left to every one their owne priviledges and rights, as it appears by *Paul*, *Rom. 13.* and else-where) they should gather together a new Church to Christ. Thirdly, *John Baptist*, Christs forerunner, being asked by the souldiers what they should doe, did not answer thus: *Leave off your warring;* but, *Doe violence to no man, neither accuse any falsely, and be content with your wages.* But these wages were paid to souldiers in the wars; therefore *John* did not prohibite war. 'Tis false then, that in the New Testament neither testimonies nor examples are found, in which war is mentioned.

XXII.

Wee will not now dispute upon what causes, or how lawfully war may be waged. Let Christian Princes and Magistrates propose this to themselves, and think, that no lawfull war can be performed, but for the recovering of peace; and, that this is the nature of war, that it brings with it much mischief. Neither can any war be so just, but that there is much injustice mingled with it: So that it is far

farre better to sling away Armes, to avoid unnecessary warres, and not to undertake a just warre, untill first all meanes be tried, to recover peace without it; not onely, because the Poet saith, That peace is the best of all things that ever was bestowed upon man, and that one peace is to be preferred to innumerable triumphs: but much rather, because the Word of God saith, *If it be possible, as much as lieth in you, have peace with all men.* Sil. Ital. l. 11. sub. fin. Rom. 12. 18.

XXIII.

Secondly, as for the Lawes to which the Christian Magistrate is tied in his government, the Ancients said well, that Lawes were the soule of the Commonwealth; and that the Magistrate is a living Law: for, as no State can subsist without Lawes, so Lawes can have no force without the Magistrate. But now, we make no inquiry of the Lawes in generall, what, of how many kinds, and which be best; but rather, what these Lawes should be, according to which the Magistrate ought to governe a Common-wealth.

XXIV.

Which question ought not to be accounted superfluous, because, many have beene so ignorant, that they have not doubted to assever, that Christians ought in all things to be subject to the Lawes of *Moses*, then which no better judiciall Lawes can be made, seeing God himselfe did prescribe them to the Israelites: which preposterous opinion made great stirs in the Church and Common-wealth, at that time, when there were such tumults in Munster.

XXV.

We must know then, that there is not a better Law, nor more excellent, then the Law of God himselfe, which is justly preferred to all others; but with this difference, that it be done, according to Gods will and minde revealed in his Word: This difference is taken from the three-fold end and scope of *Moses* Law.

For one end considers the manners, vertues, and vices of all men promiscuously; which, by the law of Nature, to every man are either commanded or prohibited; and so God would have his Law, contained in the Decalogue, to be observed by all men.

The other end and scope of the *Mosaical* Law, was to governe the *Leviticall* Priest-hood, by certaine rites and ceremonies, which were types of Christs Priest-hood. These Lawes of *Aarons* Priest-hood, God would have to continue and flourish, no longer then till the exhibition of Christ, and then to be abrogated. He that will go about to introduce into the New Testament these legall Ceremonies, he must needs both introduce *Judaisme*, and withall deny, that Christ is yet come in the flesh.

The third scope and end of the Law respects the *Judaicall* polities; in which God would discriminate the Israelites from all other people, by certaine Lawes; because, *Messiah*, the Saviour of the world, was to be borne of the Tribe of *Judah*: this Law God would have to continue, so long as the difference of people was observed; but when Christ was borne, this difference ceased, and of two people he made one; to wit, Christians, of Jews and Gentiles, as *Paul* witnesseth, *Ephes. 2. 14.* Therefore Christ commanded his Disciples and Apostles, that they should preach the Gospell, not to one people alone, but to all people through the whole world. If any then would obtrude upon Christians this Civill Law, as absolutely necessary; what else, I pray did he do, then deny Christ to be yet come in the flesh, for the redemption of his people? Mark 16. 16.

XXVI.

Hence it appeares, that the Ceremoniall and Judiciall Law of God, was heretofore to the Jews an excellent Law, till Christ came; but both these, God so appointing it, at this day are abrogated by Christ; so that the Jews themselves, at this time, neither will, nor can keepe either of them. Therefore, all people that have among them the Church of Christ, have this liberty granted them, that they may rule their Common-wealths by their owne usuall and positive Lawes. As for the Morall Law, which is the expresse image of the law of Nature, and of common

equiry,

equity, God hath not abolished it; but it tyes all men by Gods own prescription, both Jews, Gentiles, and Christians, to the observation thereof.

XXVII.

The summe of all this is, 1. That it is the duty of a Christian Prince and Magistrate, to rule their subjects according to the Morall Law of God, set downe in the two Tables of the Decalogue, as the onely and surest rule of equity and justice, from which rule they are not to depart a haire's breadth in the government of their States.

2. Seeing that Civill causes, or pleadings (without which, humane society cannot subsist) concerning Judicature, Offices, buying and selling, and other contracts; also, concerning Inheritances, Fines, and punishments, and such like Statutes, are not expressed, or commanded in Gods Law, but are left free to the Christian Magistrate, to be determined by his arbitrement: therefore, these particular Laws may be enacted and proclaimed, according to the custome and priviledges of each Religion, Province, People, or City, by any godly Magistrate; yet having regard still to common and naturall equity. But, among all Civill Laws of all other people, those were alwaies accounted most just, as being most consonant to the Law of God and of Nature, which of old were enacted by the Romans; which Christian Emperours, Kings, Princes, and subjects have every where retained and approved: even *Paul* the Apostle also, when as yet he converted with the Jews, did willingly submit himselfe to these same Lawes, and in the *Acts* did often appeale to them; *I* (saith he) *am a Romane Citizen borne*: and, *I stand here at Cæsars Tribunall, where I must be judged. I appeale to Cesar.* *Peter* also the Apostle, exhorts Christians, to subject themselves to the Romane Lawes, and to obey them; he therefore approves of the Romane Republique, and of their Civill Laws, which he would have to be observed by the Christian Civill Magistrate.

Acts 22.28. &
25.10, 12.
1 Pet. 2.13. 17.

3. When, lastly, Judicall Lawes are neither expressed in the Morall Law of God, but are left to the arbitrement of Christian Princes, and their subjects; neither in the written Laws of the Romanes, (which are approved, for the most part, by Christian Common-wealths) are all cases of every People, Nation, place, City, expressly comprehended; neither are municipall Lawes, Customes, and particular Constitutions repealed; Princes, and Christian Magistrates should carefully provide, that adiaphorous, or things indifferent, which by God have bene neither commanded nor prohibited, (for ought we reade) may be determined: For example, Whether there is need of such and such Offices? Whether a greater or lesser Tribute or Subsidie is to be imposed on the people? Whether Subjects should beare Armes? and such like; which are called positive Laws by the Lawyers: that they may be consentaneous, both to the law of Nature, and to the Law of God, being enacted for promoting the publique good; and therefore, to be observed carefully by the subjects; nor to be slighted, without wronging the conscience; as it is written, *We must be subject, not onely for wrath, but also for conscience.*

XXVIII.

The office and right of Subjects consisteth in three things. 1. That they afford due reverence and honour to the Magistrate; to wit, for that dignity which he hath received from God. This honour is not properly in externall gestures given to the Magistrate, whom wicked men also do thus reverence, accounting Magistrates necessary evils; but the Magistrate is duely and chiefly honoured, when the subjects acknowledge Gods Ordinance in him, that he is Gods Vicegerent and Minister, to whom God himselfe hath delivered his owne power, to rule subjects according to Gods will. From hence depend reverence and love, feare also, and obedience due to the Magistrate; which honour God hath commanded in his Law; *Honour thy Father, and Mother*: for the Magistrate is the Father of the people, as the Egyptians testified by their acclamations to *Joseph*, *Gen.* 41.43. and the Wiseman saith, *My son, feare God, and the King*: And *Paul*, *Give feare to whom feare is due, and honour to whom honour appertaineth*: And *Peter*, *Feare God, Honour the King.*

Exod. 20.12.
Prov. 11.1.
Rom. 13.
1 Pet. 2.17.

XXIX. To

XXIX.

To this honour succeedeth subjection; to wit, that godly subjects yeeld to their Magistrate, in all just things, obedience in the Lord: which obedience consisteth in three things: 1. That subjects obey all the precepts, and commands of the Magistrate. 2. That they pay them their due Tributes and Customes. 3. That they beare the Civill burthens without murmuring; such as conduce to the preservation of the State, and defence of the Countrey. Of these *Paul* speaketh, *Put them in* Tit. 1.3.
minde, that they submit themselves to Principalities and powers: that they may be obedient,
that they may be prepared for every good worke: And, *Let every soule be subject to the higher* Rom. 13.1.
powers. Where we must note, that he saith, *to the higher powers*; for, subjects are not subject to a foreigne and strange Magistrate, but to their owne; as the Magistrate is to command his owne subjects, and not strangers or foreigners.

XXX.

The Apostles reasons, by which he commendeth this subjection to subjects, are chiefly six: The first is taken from Gods command. God so ordained, that Magistrates should rule their subjects, and subjects should obey their Magistrates; but it is not lawfull to resist Gods Ordinance. 2. From the contrary wicked and pernicious effect. It is most unjust, that the creature should resist the Creator: but, to resist the Magistrate, is to resist God; for, he is ordained to be Gods Minister and Vicegerent. 3. From an effect also pernicious. The disobedience and contempt of the Magistrate, brings revenge and punishment, for the Magistrate should be a terror to the wicked; but, it is a foolish thing for a man, to cast himselfe rashly upon punishment. 4. From a profitable effect. For, it is praise-worthy to obey the Lawes, and the Magistrate; for, he is given to the subjects for their good. 5. From the impulsive antecedent cause, and the end thereof. If the disobedient feare not the punishment of the Magistrate, yet they ought to keepe their conscience inviolated, which, by their disobedience, they wrong shamefully, and provoke Gods anger against them, both temporall, and eternall. 6. From the adjuncts. To whom tribute is due, to him obedience cannot be denied: the subjects then paying rightly tribute to their Magistrates, they ought also to performe due obedience. By these arguments of *Paul*, the Subjects, through all Churches and Common-wealths, should by all meanes be driven to yeeld due obedience to the Magistrate. Theory of the

XXXI.

There is also required in Subjects *forbearance*; in bearing with the blemishes and infirmities of the Magistrates; as likewise, they ought to pray to God for them: for, because the burthen of the Magistrate is no lesse dangerous then laborious, under which oftentimes they faint, and are forced to indure much extremity, so that sometimes they have scarce time or place to breathe in; therefore, it is no wonder, if many times he is carried away with humane affections; to wit, with pride, ambition, intemperance, pleasures, sloth, forgetfulness, security, anger, fury, and such like passions; to which, so much the more then other men they use to be obnoxious, by how much more they are urged and assailed with molestations more then other men. It will be then the duty of pious Subjects, to beare patiently with these infirmities; no lesse then children should patiently indure the blemishes of their Parents. Besides, they ought to beseech God for their safety and prosperity, as the Apostle prescribes; *I exhort, above all things, that intercession, prayer, and supplication be made for all men; for Kings, and all that be in authority, that we may live a peaceable and quiet life, in all godlinesse and honesty, for this is good and acceptable in the sight of God our Saviour.*

XXXII.

In the saying of *Paul*, which we alledged a little above, three questions are to be moved, to which we will briefly and succinctly answer: The first is on the Subjects part; Whether the Pope, Bishops, and other Clergy-men, are contained also under the name of higher Powers. The second, as also the third are of the Magistrates part; Whether wicked Magistrates, as were Nero and Caligula or such as are given to Idolatry, be worthy of honour: Also, Whether obedience is to be given to that Magistrate, who opposeth

seth his Subjects with divers wrongs and burthens, and so becomes a Tyrant, commanding, oftentimes that which is repugnant to good manners, and honesty, against God and his Word.

XXXIII.

To the first question it is thus answered, Though Bishops, Ministers, and Pastors, in respect of their Doctrine and Function, immediately are subject to God; yet, notwithstanding, in respect of the Calling it selfe; to wit, the Ecclesiasticall Ministery, and their diligence in performing of it: yea, much more in respect of their strength and life, the government of their families and possessions, by the generall command of the Apostle, they are no lesse subject to the Magistrate, to his power and jurisdiction, then all other Christians. Hence we reade in the Old Testament, that the Priests and Levites in their Office, depended on the Kings becke and pleasure, and did all things accordingly; as we see in the history of David, Solomon, Josaphat, Josiah, Ezekiah: In the New Testament saith Christ, Give to Cesar that which is Cessars. Christ also paid tribute for himselfe, and for Peter; the Apostle also saith, without any limitation, Let every soule be subject to the higher Powers. The same doth Gregory acknowledge of the Romane Prelates. l. i. Epist. 31. and so doth Chrysostome Bishop of Constantinople expound that saying of Paul, Let every soule be subject: This (saith he) is enjoined not onely to secular men, but also to all Priests and Monks, whether he be an Evangelist, an Apostle, or a Prophet; or whosoever hath attained to high places; for this subjection is no hinderance to piety. S. Bernard also thus writes to Henry Archbishop of Sena or Senon, who refused to obey the King; Let every soule be subject to the Powers: If all, then yours; Who will except you out of this universality? He that goes about to except you, goes about to delude you; Christ both commanded and praifed otherwise: Give (saith he) to Cesar what is Cessars and to God what belongs to God: what he uttered verbally, he performed really. Cessars Maker stuck not to pay tribute to Cesar, he left this example for you to follow.

By the Imperiall Law it is thus commanded. Let all live according to the Laws, although they belong to the house of God. l. Omnes C. de leg. & Const. Princip.

XXXIV.

From this command and practise of Christ, the Bishop of Rome hath freed himselfe, by denying tribute or obedience to Cesar; nor hath he only exempted himselfe, but also the whole Clergy, who, with his shaved troope, make up almost the third part of Christendome: Neither hath he only withdrawne himself and his whole Clergy from the Emperours obedience, but he hath also violently wrung out of Cessars hands, all his Territories, Cities, Goods, Revenues, Tithes, Tributes, Toles, and other innumerable revenues, which anciently belonged to the Emperour, but now exceed doubly the in-comes of all secular Princes: and not only hath he done so, but, which is more, he hath put under his feet Cesar himselfe, with all Kings, Princes, and whatsoever secular Magistrates belong to Christianity; and so he hath wickedly inverted the sence of the Apostles, saying thus; That

the Emperour must sweare fealty to the Pope. That the Emperour should be subject to the Popes judgement, and not the Pope to the Emperours. That the Emperour ought to bow himselfe to the Pope, and hold his stirrop while he takes horse. That the Pope can Excommunicate, yea, Depose the Emperour.

Here Christian Emperours, Kings and Princes should be watchfull, and consider with themselves with whom they have to do, whether with Christs Vicar, and Peters Successour, or whether not rather with the sworne enemies of Christ, of Paul, and Peter: for Peter hath left this injunction to all Christians, both Lay and Clergy, 1 Pet. 2. 13, 14. Be subject to every humane Ordinance for the Lords sake, whether to the King, as to the supreme; or to Governours who are sent by him, both for the punishment of wicked men, and for the praise of those that do well.

XXXV.

To the other question, this is the brieft and solid answer; Subjects ought to looke not so much upon the person, as upon the Office of the Magistrate. Nero Cesar was a most flagitious man, who did prostitute himselfe to all naughtinesse and

Mat. 22. 21.

Mat. 17. 27.

Rom. 13. 1.

Bern. Ep. 42.

Dist. 63. C. Tibi
Domino.

Dist. 99. C. Duo.

Dist. 93. C. Ce-
rim. Eccl. Rom.

l. i. sect. 3.

Gloss. et Dd. in

C. Ad Aposto-
lica.

De sentent. et

re judicata

in 6.

and impiety; in which respect he deserved punishment rather then honour; as Historians record; yet, because he was Emperour, *Peter and Paul* warne Christians, *to honour the King*: He is then to be honoured, by reason of Gods Ordinance; as all others likewise, who administer this divine Ordinance, and have power over us, although they were most wicked and blasphemous if it were. But for the dignity of their Office which they sustaine; as for their blemishes and vices, they must be left to God.

XXXVI.

To the third question we may answer distinctly out of Gods Word: *Pharaoh* King of Egypt used the Israelites tyrannically, by laying upon them insupportable burthens; yet he was to be honoured by them, till such time as God should ease them of their yoke. *Nebuchadnezzar* was a most cruell tyrant and robber, grievously afflicting the Jews; yet *Daniel* speaks to him in this manner, *God hath conferred on thee power, strength, and glory. Jeremy* exhorts the captive Jews to obedience; and to pray for the City of Babel, though it was Idolatrous. We must then not only obey good Magistrates, but Tyrants also: yea, we must rather beare with any injuries, then resist their power, or Gods Ordinance; and we must practise *Peters* rule; *Be subject with all feare of the Lord, not onely to those that are good and just, but also to the evil;* thinking with our selves, that all Powers, as well good, as bad, are set over us by God: good, that in them he may shew his grace and mercy; but Tyrants, that in them we may acknowledge Gods anger against our sinnes. Therefore, it is not lawfull for any subject, or private man (except it be in his owne just defence) to invade a Tyrant, even though he have occasion. *David* could have killed *Saul*, whom notwithstanding he let goe; because, as yet he was not driven to extreme necessity; *I will not (saith he) put out mine hand against my Lord, because he is the Lords Anointed.* For, God knows how to punish Tyrants, either by the ordinary power of some other Kingdome, or else by some miraculous way.

XXXVII.

Although this obedience hath certaine limits; for, when Tyrants go about to force their Subjects to manifest Idolatry, or to some wickednesse, against the expresse Word of God; in this case the Scripture commands us, that in no wayes we obey such tyrannicall Edicts, but that every man, according to the condition of his calling, make resistance, and rather indure any thing. For, when *Nebuchadnezzar* would have his Idol to be worshipped by all men, under paine of the hot fire furnace; *Daniels* three fellows stoutly refused it, telling the King, *We must not in this thing obey thee; behold, our God whom we worship, can deliver us out of the hot fire Furnace, and he can rescue us out of thine hand, O King: But, if he will not rescue us, be it knowne to thee, O King, that we will not worship thy god, nor will we adore thy statue which thou hast set up.* So *Daniel* did not obey King *Darius*, who commanded that he alone should be worshipped, and not God; for which cause he was cast into the Lions den. That wicked King *Zedekias*, forbad the Prophet *Jeremiah* to make knowne to the people Gods command, that he should deliver himselfe into the hands of the Chaldees; but for this cause he was imprisoned. The Apostles, *Peter* and *John*, being forbid by the Magistrate to preach in the Name of Jesus, answer thus; *Whether this be just in the sight of God, to obey you rather then God, As 4. 19.* judge ye.

XXXVIII.

Therefore, that saying is good, *The Magistrate must be obeyed as far as the Al-* tairs: and *Hierome* saith, *We must obey Judges, in the things that are true, but not in such things as are contrary to Religion; even for this reason, because it were great injustice,* *Comment. in Rom. 13.*

injustice, so to serve the King in this world, as to dishonour the King of heaven. Hence Thomas saith well, Every humane power is subordinate to the power of God, and no humane power is to be obeyed against God: according to that, *Acts* 4.19. We must obey God rather then man. So Chrysost. in *Mat.* 22.22. If Cesar will take upon him that which is Gods, to command wicked *Acts*, it will not be Cesars tribute, but the Devils service.

This is the Orthodox doctrine of Magistracie and Civill power, and of the Subjects dutie to the Magistrate, which, out of Gods Word, and Ecclesiasticall Writers, is wont to be taught openly in all Churches and Schooles of the Evangelicall Princes, as well within the Romane Empire, as without.

The end of the doctrinall Aphorismes of the Reformed
CHURCHES.





D. David Parrie's secular Theme, concerning the
causes why, an hundred yeers ago, Popery (which is still to
be avoided) was by Gods great blessing driven out of the
Reformed Churches of **GERMANIE**:

Being proposed in a solemne disquisition in the famous Univer-
sitie of the Arch-Palatinate of Heidelberge, *Andrew Pragai*, an
Hungarian then answering, *Novem. 1. 1617.*

Also his Assertion or Defence against the foolish scoffes of *Maxi-
milian Sandaus*, Priest, and Jesuite of Herbiopolis.



Hereas one *Maximilian* a Jesuite, *Conzio-Sandaus*, or
Sandao-Conzius, hath lately, in a satyricall wanton
straine, boldly canvised, and with lies torne and defiled
the secular Theme, concerning the causes why, an
hundred yeers since, Popery (which is alwaies to be
avoided) was driven out of our Evangelicall Churches;
which Theme was the former yeere the first of No-
vember proposed and divulged at Heidelberge, by pub-
lick authoritie, *D. David Parrie*, Professor of Divinitie, being President, and *An-
drew Pragai*, an Hungarian, a Candidate or Student in Divinitie, at that time Re-
spondent. But the Jesuite doth nothing in this unusuall to his Sect, which hath
from the cradle resolved, to restore with all the lies they can, the decayed condi-
tion of the Roman Antichrist, and to keep under the doctrine of the Gospel of
Christ, with their calumnies and sophistrie. But wee must look for nothing else
from them, who, if they dare belye the sacred Name of our Saviour **JESUS**, what
wonder if they lye in every thing else? But because he hath made no scruple to di-
rect by writing, and obtrude to us his lies, we thought it was our part not to re-
ject altogether his provocation, nor yet to answer a foole, according to his folly:
therefore we thought it best to divulge againe the whole secular Theme, with a
short Defence of those passages, which we find depraved by his lies and sophistrie;
whence the ingenuous Reader may easily judge, that the causes, demonstrated in
the secular Theme, are no waies shaken or weakned by that thick, close-joynd
heap of lies, reproaches, and calumnies, which the folly, malice, and impudence of
Sandao-Conzius hath so incredibly complicated.

He makes shew, as if he did not deny, but that an Apostolicall Synagogue, an
Idolatrous profanation, and Tyrannicall crueltie, ought to be avoided and exter-
minated; but hee denies, that any of these is to be found in Poperie: I warrant
you, as that servant in *Torrence*, excusing his master's naughtinesse, Who (quoth he) Eunuch. 5. 4.
ever saw in a whores house any man apprehended for an adulterer? Will you ex-
spect,

spect, that the Beast will confesse himselfe to be the Beast? Or that the whore will professe her selfe to be the great Whore? Or that her worshippers will not deny what they doe? The contumelies of ancient Christians belong nothing to them, in that they were called *Afinarii, Sarmentisii, Semisii*: These do no more belong to Poperie, then the praises of the Virgin to *Bacchus*; these were so many badges of the Christians innocencie. That these men doe not worship the Whore, who sits upon the seven-hilled Citie; that they are not the ministers of Antichristian tyrannie, and that they doe not sacrifice to Idols, the Christian world will then beleieve, when they give over to practise such vanities. Your fornication is too naked and apparent; God, by the light of his word, hath detected your filthy pollutions, that for the covering thereof, this *Sando-Conzins* doth in vaine crack of the Protestantick Synagogue, calling our Assemblies so in scoffe. In vaine doth he goe about to paint the Whore, and to hide her filthinesse from us, by casting a cloak patched up of so many calumnies, and of old, torne, and rotten, complaints upon us, of purpose to blind-fold us. All which are either apparently false, or reproachfull, or frivolous and ridiculous, and indeed, documents of Jesuiticall falshood, ignorance, and impudence, of purpose devised to avoid open plea in the Court of Justice, in which the guilty partie convented, ought first to put in his answer to the interrogatories, before he can have libertie to sue his accuser. Now, whereas there are above two hundred Positions, he hath scarce snap at and gnawn the fourth part of them, and that cursorily; or, like that little curie *Lycisca*, hee hath barked at the Moon. But, though wee give him leave to bark, yet our cause remains unconquered. But it is sufficient that we have pointed at this. As for his *Corybantick Scheme* or cloak (fit for the *Corybantes, Cybeller Priests*, which he calls the Protestantick Synagogue (hee should rather have named it, The Jesuiticall sink of lies, reproaches, and prating) whereas his filth belongs not to us, we returne it to the authors of it, by the postliminian right, or that law, whereby things unlawfully taken away, were lawfully recovered.

**The secular Theme, or Argument of the causes,
why, an hundred yeers ago, by Gods great mercy, Popery,
(still to be avoided) was driven out of the Evan-
gelicall CHURCHES:**

Against the wranglings, subtile shifts, and calumnies of *Maximilian Sands*, Jesuits, briefly asserted.

1. Whosoever will be saved, above all things, 'tis needfull that he avoid Popery.
2. For, Popery is the overthrow of the whole Christian Religion, under the name of Christ, which cannot stand with salvation. 3. Christian Religion consisteth in Faith and Evangelicall obedience; obedience, in worship and discipline. 4. Popery hath turned Faith into Apostasie, worship into Idolatrie, discipline into Tyrannie. 5. So the many causes of abandoning, by Gods assistance, Popery of old, being by others handled at large, we will briefly reduce to three: First, the damnable apostasie from faith. Secondly, horrible Idolatrie, in stead of Gods worship. Thirdly, Antichristian tyrannie, for Evangelicall discipline.

**I. The damnable apostasie of Popery from the faith, which we beleieve,
and by which we beleieve.**

6. Concerning the apostasie of Poperie from the faith, wee will not handle a past, but a present history. 7. To shake first the principle of faith, which is be-
leeved,

leeved, and into which Christian faith is lastly resolved, is to fall off from the faith, to overthrow faith and salvation. 8. The principle of faith which is beleaved, and lastly terminating Christian faith, is the holy Scripture, contained in the bookes of the Prophets and Apostles, and that alone. 9. For, *The Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thorowly furnished unto all good workes.* 10. This principle of faith, which is beleaved, Poperie hath many waies, and at this day is still pulling at it. 11. It teacheth, that in the holy Scripture there is no Divinitie, but what it receiveth from the Church.

The Assertion.

The Jesuite, in a whispering way, hath allowed of these ten Positions, therefore they need no defence; but by the way we must note, that the distinction of faith, which we beleave, and by which we beleave, is extant in *Austine*, and is delivered by *Lombard*, l. 3. distinct. 23. C. Against the eleventh he exclaimes, *Parrie lies*. What if the Jesuite lie? *Parrie* wrote truth out of *Andradinus* the Portugall Doctor, the authentick Defender of the Councell of Trent, whose words are these: *Neither is there in the bookes themselves, in which the sacred mysteries are written, any Divinity, which can tie us by any religion to beleave the things contained in them; but such force and amplitude there is in the Church, which teacheth us, that those bookes are sacred, and recommends the faith and piety of the ancient Fathers, that no man can oppugne them, without grievous impiety.* Thus he.

Now he speaks not of the characters, papers, or parchment of the bookes, the trust and authoritie whereof is among the Book-keepers or Stationers; but of the Scriptures themselves, of whose authoritie we dispute. Concerning these hee affirms both the heads of the Position: 1. That there is no Divinitie in them; for these words, [*Nor any thing*] and [*Nothing*] are equivalent. 2. Except so much as it receives from the Church: for, this is the meaning of the adversary; [*but there is so much force in the Church.*] We omit other Writers for brevities sake. Let the Christian world judge of this Jesuites boldnesse, and whether this Position alone be not sufficient to defend the assumption.

12. Neither doth he account them authentickall, but by the Churches authoritie. 13. Yea, he beleaves not God himselfe, but for the Church.

The Assertion.

Here the Jesuite flings away both buckler and speare; for he knowes too well, that Poperie is held here. Both these false and impious Positions have been blabbed abroad by their Triarian and Manipular, that is, their better and meaner sort of Writers: The former by *Eckius* in his *Enchiridion*, in these words, *The Scripture is not authentickall, without the Churches authority.* This hee calls in the margine, *His Achilles for the Catholicks.* And shortly after, *Hence it appears, that the Church is more ancient then the Scripture; and that the Scripture is not authentickall, but by the Churches authority.* The other by *Stapleton* against *Whitaker*, lib. De author. Script. *We doe not beleave God, but for the Church.* Is not this, I pray you, blasphemously to subject God and his word to the Pope and his Church?

Neither can so great a blasphemy be eluded by the Jesuites cavills, to wit, *That the Scripture, in respect of it selfe, hath its owne authentick authority from its owne worth, whereby it should be credited, whose author is the first Truth, not the Pope: and that the Church, as the ground and pillar of truth, doth conferre somewhat to the credit of Scripture.* For this later point was never yet questioned for ought wee know, *Whether the Church conferres any thing towards the credit of the Scripture.* But that former assertion of the Sophisters, *Whether we doe not beleave God and the Scripture, but for the Church?* that former passage, though it be truly said, yet it is not truly beleaved in Popery. For, they detract from the Scripture that internall worth of credit, as it was but now shewed out of *Andradinus*, denying any Divinitie to be in Scripture. And their opinion is still firme, That the Scripture is not worthy to be credited either in it selfe, or by us, but for the Church.

14. It makes the Scriptures authoritie depend upon the Popes arbitrement; because that authoritie resides in the Pope, as in the head of the whole Church.

The Assertion.

Here, that he might make shew of denying the former, he hath cunningly mutter'd out the later, which being added, hee saw necessarily, that the former would follow: For, if in the Pope, as in the head of the whole Church, the whole authority of the Church resides; and, if in the authoritie of the Church the Scriptures authority resides, as the two former Positions have, it must necessarily follow, that in the Pope the whole authoritie of Scripture resides, & depends upon his beck. Now, that this authoritie of the Church resides in the Pope alone, as in the head of the universall Church, it is the common stile of the Canonists and Sophisters, who advance the Pope above Councils. *Gregory de Valentia*, a Jesuite of an approved cut or coine, tells us plainly, that in the Pope, as in the head of the whole Church, this authoritie resides. The Position then remains, and the prooffe of the assumption.

15. And because the Pope alone, or with his Prelats, is the Church; therefore the Pope and his Prelats beleve the Scriptures for themselves: but they will have the lay-people to beleve the Scriptures for the Pope and Prelats.

The Assertion.

The Jesuites were fools, if they should openly speak so; but as foolishly do they deny this, affirming what they do affirme: That we beleve not either Scripture, or God himsele, but for the Church; and, that the Pope with his Prelats are the Church. For, from hence it is as needfull to affirm both, to wit, that the Pope & Prelats beleve the Scriptures and God for themselves; because they beleve not but for the Church, which themselves are: the Laicks beleve for the Pope and Prelats; because they beleve for the Church, which is the Pope and Prelats. This as necessarily followes, as if we should prove there be foure Evangelists, on this ground, that there are twice two Evangelists. Therefore not *Parrie*, in affirming; but the Jesuite, in denying this *Thesis*, lieth: and the assumption remains.

16. Thus the faith of Popes, Prelats, Lay-men, concerning the Scriptures, stands upon the sandy foundation of humane testimony; which, indeed, is no foundation.

The Assertion.

Mat. 7.
Bellar. l. 3. de
Justificat. c. 2.

Every one may see, that this is the consecratory of the former: For, if the faith of Popes & Prelats, (who are men, not gods, nor angels) stands upon themselves; and, if the faith of the Laitie stands upon the Pope and Prelats, it must needs stand upon humane testimony. Now, for faith in divine things to stand upon this, what else is it, but to stand upon a sandy foundation, that is, upon an unstable, movable each houre, uncertain, and indeed, no foundation? For, in divine things, an uncertain faith is no faith: when, by *Bellarmino's* own testimony, it becometh true faith to be most certain. Neither will that painted shift of the Valentian Jesuite avails him, saying, That the authoritie of the Church, that is, of the Pope and Prelats, is not purely humane, nor purely divine; but partly divine, partly humane. Such indeed was the authoritie of the Prophets and Apostles, who wee know were immediatly called and illuminated by God. Though they were men, yet they spake & wrote in the Church by divine inspiration. We will give equall authoritie to the Pope and Prelats with the Apostles, if they can shew us, that they write and speak by the same inspiration. If they can produce the word of those that were divinely inspired, that is, the holy Scriptures; otherwise, their Decrees are but humane testimonies, and sand.

17. They accuse the Scriptures of so great obscuritie in things that concerne faith, worship, and manners, that without the Popes interpretation, no man can understand them.

The Assertion.

Lib. 1. de Verb.
sap. 1. & 2.

The first part is the ordinarie stile of Papiists; and it is at large defended by *Bellarmino*. That the Scriptures are very obscure, both in the things that are set down, and in the manner of setting them downe. But what can be more false, or more contumelious against God, and his holy Prophets and Apostles? seeing the word

of

of God, and of the Prophets, but much more of the Apostles, is called a *lanterne* to *Psal. 119. 105.*
our feet, and a light to our paths, shining in a dark place. This indeed the Jesuite whi- *2 Pet. 1. 19.*
 spered, but alterward shamelessly denied it: As though (forsooth) this were not
 the common stile of Poperie, That no man can be the Interpreter of Scripture,
 or Judge of the true meaning thereof, but the Church; that is, the Pope, either
 with, or without a Concell. And that in the Pope, as in the head of the Catholick
 Church, all power of interpreting resides. Is not this to tell us, that the Scriptures
 can be understood by none, without the Popes interpretation? See *Bellarmino, Lib. 3. de verb.*
 where he strives to prove, that the meaning of Scripture depends upon one Judge, *cap. 3.*
 which is the Pope.

18. It makes the Pope supreme Judge of all questions concerning faith, in
 which it behoveth faith to stay at last, even in those things that are in contro-
 versie between the Pope and Protestants.

The Assertion.

Whereas there be three members in this Position; the first and third, as being
 known to every one, are by the Jesuite swallowed down in silence. The Pope makes
 himself supreme Judge of all questions of faith; but by what right? It is a questi-
 on of faith, If there be a God? if there be a Trinitie in unitie? if hee made the
 world? if Christ be God and man? if he died for us? if he rose againe? if there be
 heaven and hell? &c. Shall then Christians, Jewes, Turkes, and Atheists repaire to
 the Pope, as the supreme Judge, for resolution of these? What greater madnesse
 can be? The question is, If the Pope be head of the Church? if Christs Viceroy? if
 the Monarch of Christendome? if the Lord of Kings and Emperors? if the supreme
 Interpreter, Censor, & Judge of Scripture, & of all questions of faith? Or, if he be
 not rather, that man of perdition, sitting in the Temple of God, as God? the Beast?
 the Whore sitting in the great Citie upon seven hills? Finally, Antichrist? What?
 shall the Protestants, who are at controversie with the Jesuits about these questions,
 repaire to the Pope, as supreme Judge? what's more foolish? what more unjust?

The middle member the Jesuite calls a lie, to wit, that our faith must at last stay
 upon the Pope. Truly, what he sayes is a lye; but that Poperie teacheth this, is no lye,
 except it be a lye also, that the Pope is supreme Judge of all questions of faith; for,
 it is only he, on whom the faith of all questions doth at last stay: Or, that we may
 speak more cleerly, from whom there is no appealing to a superiour. But an ap-
 peale may be made from the Pope to the Scriptures, or to God, as to a Superiour;
 and the Jesuite himselfe, confessing Christian faith, is resolved into this first veritie,
 which is beleaved for it selfe: therefore this Position stands firme in all its mem-
 bers, and the prooffe of the assumption.

Furthermore, who ought to be supreme Judge of faith, interpretations, and con-
 troversies of faith; whether the Pope, or not; and whether the Scripture alone be
 the rule of faith and controversies, or traditions also: Or, whether the Scriptures
 alone can be both a Rule and a Judge; which the Jesuite barks out with a dogs, not
 with a mans mouth, that we may pay him home in his own language, whole books
 of Protestants are extant concerning these, nor do they belong to the argument of
 our secular Theme.

19. It accuseth the Scripture of imperfection, as if it were neither sufficient to
 beget faith and pietie, nor to attain to salvation, except it be supplied by traditions.

20. Hence, it calls traditions, The unwritten word of God, as certaine, infallible,
 canonically, and as necessarie to salvation, as the written word of God, and to be re-
 ceived with the like affection of pietie and reverence.

The Assertion.

Whereas our adverfarie conceales both these Positions, they need no defence. It
 is the common stile of Poperie thus to speak of both; and it is unspeakable, how
 witty, eloquent, and earnest they are at this day, all of them, in aggravating the
 imperfection and defects of the Bibles or Scriptures which are among Christians:
 And, on the contrary, in extolling the divinitie and necessitie of their traditi-
 ons. In stead of all, see *Bellarmino, lib. 4. of the unwritten word*, throughout all
 the

the book. But how contumelious it is against God, to defile with the blemish of imperfection his written word, which, as it testifieth of it self, is able to make the man of God perfect for every good work: And, to give life eternall to them that beleeve. On the contrary, what arrogance, vanitie, and how full of danger it is, not only to equall to, but to extoll above, and more religiously to reverence humane traditions, with which God (whatsoever men lie to the contrarie) is worshipped in vaine: I say, to extoll these above Gods sacred word, is not now our purpose to speak many words; seeing all good men doe easily understand this point, and it hath been often demonstrated by our Writers.

21. It blasphemously calls the Scripture a *Nose of waxe*, a doubtfull and dead letter written with inke, which needed the Churches confirmation. Like a sheath, receiving any blade, whether it be of Steele, lead, wood, or brasse.

The Assertion.

In Pamphla.

The Jesuite silently acknowledgeth these blasphemies worthy of *Anathema*; yet he is willing to wash them away with a lye, as if injuriously they were imputed to Poperie: but indeed, here is no fiction, yet too little hath been said; for *Lindanus* doth openly professe, that the holy Scripture in Poperie is commonly accounted a *Nose of waxe*, an ambiguous word, and such as may be turned which way you will, and that it is rightly so esteemed. For, he adviseth Papiſts not to dispute with Hereticks (he meanes Protestants) out of the holy Scriptures hereafter: *Because* (saith hee) *as commonly you may see, it is easily bent to what opinion you will; therefore it is compared, and very fitly too, to a Nose of waxe.* Thus he approves, excuses, defends that reproach, which the Jesuite calls a lie.

Costerus, one of their chiefe Jesuites, deviseth a three-fold holy Scripture: One spirituall, inspired by the holy Ghost, in the minds of the Church and Pope. The other left by the Apostles to the Church, written with inke, in paper and parchment books. The third grounded on the Pontificall Decrees and generall Councils. Of the paper Scriptures (for so this paper-brawler disgracefully calls the Prophetickall and Apostolicall books) speaking: *These former* (saith hee) *needed the confirmation of that; for these are a dead letter, written with inke, in parchment or paper, which can feele nothing, though one should cut or wring it: therefore 'tis like a scabberd, which admits of any sword, not of Steele only, but of wood also, or lead, or brasse.* Doth then Parrie lye in this? or hath the Jesuite lost his shame?

But yet they teare and defile the Scripture more miserably; for thus *Lindanus* compares those that dispute out of Scripture, to men drawing a wooden saw, to whom, being wearie, there is no end of deluding.

Hosius in his book, *De expresse Dei verbo*, throughout it all, handles these Positions: That it is the propertie of Hereticks to dispute out of the Scriptures, That they must not encounter with Hereticks out of the Scriptures, That the Scriptures make Hereticks, That the expresse word of God, being alledged by Hereticks, (Protestants he meanes) against the sense of all other, that is, of the Popish Church, is the expresse word of the Divell. We will not speak of other abominable passages, which neither Jewes could attribute to *Moses* his Law, nor Mahometans to their Alchoran, without punishment. If heretofore such words had been spoken of *Sibylla's* leaves, the Romans had punished them with death: Yet for these or the like meritorious words, by which they think they have cut off the Protestant sinews, one receives a Bishops robe, another a Cardinals Hat, as a reward from the Pope. O (say they scoffingly) *what confers your Scripture on you?* But boast not in thy wickednesse; the goodnesse of the Lord is powerfull every day.

Pfal. 51. 3.
Pag. 14.

But (saith the Jesuite) this is devised by Parrie, Whitaker, and such like deformed Reformers, That in Popery, the Scriptures are as much accounted as *Aesops Fables*, without the Churches testimony; That the Pope preferres the Church to the Scripture: That in Popery they deny the word of God to be the rule of living and beleeving aright. I answer, that nothing of this is objected to us in the secular Theme; why then doe you passe by things truly objected, and accuse Poperie of these things? Cover, if you be wise, the ulcers of your Babylon.

The

The first, concerning *Aesops Fables*, *Brentius* objected to *Peter Afoto*, a black Friar, anno 1556. Hee doth not obscurely (saith hee) intimate, that hee hath plainly the same opinion of the Scriptures, that any other Alosticus hath, or hath written of; to wit, that the Scripture availeth as much as *Aesops Fables*, without the Churches authority.

To whom *Hosius* answering anno 1557. saith thus, This might be spoken in a pious meaning, which any godly man, endued with charity, and that thinks no evil, might draw out of these words: For truly, if the Churches authority did not teach us, that this Scripture is Canonically, it should have but little weight with us.

I pray you then, how can you denie Poperie to be of this opinion, which *Hosius*, so great a pillar of the Romish Church, confesseth may be spoken in a pious sense? Tell me then, what odds is there between these words, [To have a very little weight,] and between these, [To avails as much as *Aesops Fables*?]

I wonder you touch the other fore, which the chiefeft of your side doe avoid willingly, as a rock in the sea: *Bellarmino* hath so touched it, that hee equals the Decrees of Councils in truth, infallibilitie, and Canonically authority, to the Gospels and holy Scriptures, and extolls the Pope far above Decrees of Councils. How then is the Pope, according to *Bellarmino*, not preferred to Scripture?

Lib. de Concil.
col. 1213.

As for the third, though we know not who objecteth it to you, as you utter it; yet it is doubtlesse true: For, according to the same Cardinall of yours, the word of God written, is but a partiall rule of right living and beleeving: But a partiall rule is no rule, if you will urge the nature of a rule; for a rule [in Greek, *kanon*] is an infallible rule, requiring or admitting of no addition or diminution to this, that it may be a rule, as the Jesuite knowes a rule to be defined by *Basil* and *Varinus*. If then in Poperie, the written word of God be but a partiall law of good life and faith, not onely admitting, but requiring also the addition of traditions; it followes, that this is plainly denied in Poperie, which this fellow lies, was devised by *Parrie*; to wit, that the written word of God, is the rule of right living and beleeving.

22. Lastly, what *Irenaeus* wrote of ancient Hereticks, when Roman Poperie is argued out of Scriptures, it is turned to the accusation of the very Scriptures, as if they were not right, or had any authority; and because they are diversly taken, and because truth cannot be found out of them that want tradition.

23. Roman Poperie then, so many waies the originall of faith, which is beleaved, by tearing in pieces, and blaspheming, is deficient from the faith, it overthrows faith both to it selfe, and to its friends.

The Assertion.

If at this day *Irenaeus*, that most ancient defender of the holy Scriptures against Hereticks, did see our present controversies, what else would he say (think you) against Poperie, then what he wrote against the traditionarie Hereticks of his time, that they cannot abide an encounter, when they are convicted out of Scripture; but fall upon accusing of the very words of God? and that three waies: First, that they are not of authority: Secondly, that they are diversly spoken, obscure, doubtfull: That, finally, they are imperfect, not containing all truth. At last they fix upon traditions, which they think to be more perfect then the Scriptures they received from the Apostles. All the Popish Matters now these hundred years past, have after no other way handled this argument, then what was the proper way of Hereticks of old: For, as often as they are convicted by our men out of Scripture, do not they disswade any meeting or encounter? That it is a vaine thing to draw a wooden saw with us? Doe they not fall upon accusing the Scriptures themselves, that they have no authority, but what they have from the Church? That they are most obscure, and diversly spoken? That by reason of their imperfection, all truth cannot be found in them? Doth not at length all their disputation end in tradition? See the disputes and discourses of the Scriptures in *Bellarmino*, *Stapleton*, *Lindanus*, *Hosius*, *Valentinian*, and others. Poperie then (I hope) understands whose successors the Scholastick Synagogues, and Canonically in this part are; and what principle of faith, which is beleaved, hath by unworthy tearing and

and blaspheming fallen from the faith, and hath made the way of salvation unpassable, both to it selfe, and friends.

24. Secondly, to shake saving Faith, by which we beleeve unto righteousness, and to pull it out of mens hearts, is to fall from the Faith, and to overthrow faith, both to themselves and others.

25. Saving faith, by which we beleeve unto righteousness, is not onely an assent or knowledge of these things, which, concerning God and Christ, are written in Gods Word; but especially a confidence in the promises of the Gospell, concerning remission of sins for the merits of Christ. 26. Neither doth this stick in the braine but it is rooted in the heart: because, *With the heart we beleeve unto righteousness.* 27. Hence the Apostle defineth faith, *to be the subsistence of things hoped for:* because, it makes these objects of our hope, as it were really present in our hearts and minds. 28. *And the evidence of things not seene,* because it subdues mens minds and hearts, causing in the one a sure assent to those things, and in the other a sure confidence. 29. Hence *Austine, de Fide & Symbol. c.1. Let us professe that Faith with our mouth, which we carry in our heart.* 30. That faith which sticks only in the braine, without assurance in the heart, or, which doth not worke by charity, it is a vaine and dead faith, and the peculiar faith of hypocrites and Devils. 31. For, to beleeve that God is God, and that Christ is Christ, will no more help thee, then to beleeve that Venice is a rich City, in which notwithstanding thou hast never a house. 32. This saving faith, by which we beleeve to righteousness, Popery shakes by divers wayes, and plucks it up out of mens hearts. 33. It makes saving faith, not a knowledge, but ignorance, with an implicate assent to those things which the Church beleeves.

The Assertion.

All these Themes, by which the nature of justifying and saving Faith is explained, the Jesuit neither did shake, nor did he go about to do it; but some of them he so indeavours to elude with lyes and calumnies, that he hath so much the more exasperated the ulcers of Popery. First, he saith, *That Parry lyes, in saying, that what Popery teacheth is contrary to the Apostles definition; to wit, that Christian Faith is a knowledge.* But indeed, the Jesuit lyes, in saying that Parry did object this against Popery.

So much of the Assertion of the Secular Theme was found among Parrie's blotted papers; but the rest of his papers were lost in the plundering of his Library by wicked hands at Heidelberge.

Follow the rest of the Themes.

34. That saving Faith is a confidence of Gods mercy; this it condemneth for Heresie. 35. It contends, that justifying Faith is separable from love, and from all spirituall and morall vertues. 36. It will not yeeld that there is any certainty of Faith, but that it is conjecturall, such as opinion is. 37. Of which no man can be assured with himselfe that he hath it, except in opinion. 38. Much lesse can any man certainly confide of the grace of God, of remission of sins, of justification, and salvation. 39. Because it is alwaies joyned with anxiety, feare of deception, and doubting. 40. Which, indeed, is not faith raising a sinner, but opinion, tormenting wavering consciences. 41. For, the Locusts of the bottomlesse pit, were to torment men five months. 42. But also, it is a doubting, accusing God of a lye, and blaspheming. 43. Popery then is fallen from faith, and hath overthrowne faith to it selfe and friends, in shaking so many wayes that faith by which we beleeve unto righteousness. 44. Thirdly, to overthrow the ground of salvation, concerning justification by faith, by the imputed righteousness of faith, and merit without workes, is to fall from the faith of the Gospell, and to overthrow salvation. 45. For, the Apostle saith, *We conclude then, that man is justified by faith, without the works of the Law.* 46. And, *Blessed is the man, to whom God imputeth righteousness without works.* 47. And, *Being justified by faith, we have peace with*

Rom. 3. 28.

Rom. 4. 6.

Rom. 5. 1.

with God. 48. And, By the righteousness of one man; to wit, Christ, grace hath abounded to all men, to the justification of life. 49. And, Knowing that man is not justified by the works of the Law, but by the faith of Christ Jesus. 50. But whosoever are under the works of the Law (or will be justified by works) are under the curse. 51. This foundation is diversly overthrowne by Popery. 52. It denies, against the Apostles words, that man is justified by faith without works. 53. It Anathematizes those that beleeve, that they are justified by the imputation of Christs righteousness without works. 54. It teacheth, that we are not justified by faith, but are disposed to justification. 55. It teacheth, that charity (which in the Saints is as cold almost as ice, it is so far from being perfect) is the habit of perfect righteousness. 56. It teacheth, that men are justified by the perfection of their vertues, or good works. 57. That which was the faith heretofore of Philosophers and Pharisees, is at this day the faith of the Turks and Jews, the name of Christ being changed. 58. It teacheth, that Christ hath merited for us power to merit; that it is in us to merit life eternall, by this power flowing from Christs merit. 59. So it blasphemeth Christs merit, substituting instead of it their owne proper merits. 60. So, whilst it goeth about to elevate men to heaven, being puffed up with the pride of their owne merits, it tumbleth them downe to hell; which is common to it with the Alchelon and Thalmud. 61. Therefore Popery, by pulling and shaking the ground of salvation about justification of sinners before God, by so many wayes, is fallen from the faith of the Gospell, and hath overthrowne salvation to it selfe and friends. 62. Fourthly, To defend false doctrines, impious, blasphemous, repugnant to holy Scripture, and the foundation of faith, is to fall from faith, and to overthrow salvation. 63. Popery defends innumerable such stiffe (besides what is now said) take these few examples: 64. It defends corruption by Adams fall, or originall sin, not to consist in any evill quality, nor to be a sin, but the punishment of sin; and such a defect as is the crookednesse of the finger or leg; that it is not against, but besides the Law, which is directly against Scripture, affirming, Every imagination of mans heart to be evill, from his youth upward. 65. Another falshood it teacheth, in saying, Some sins of their owne nature to be veniall, and to be pardoned rather then punished: against this Scripture, The wages of sin is death. 66. Another falshood is this, That the naturall mans free-will is not the servant of sin, against this Scripture, You were the servants of sin. 67. And that they can co-operate with the first grace; against these Scriptures, When you were dead in your sins: The wisdom of the flesh cannot be subject to the Law of God. 68. And that of two hearers of the Word, the one beleeves, because he was willing; the other beleeves not, because he would not co-operate with grace; against this Scripture, What hast thou that thou hast not received? 69. And this falshood, that the grace of God, by which we are said to be saved, is a generall influx, indifferent, which can receive a good or evill specification, according to the naturall mans will. 70. Or, that it is a speciall influx, but onely suasive, the efficacy of which is in mans will; against these Scriptures, God giveth to will and to do. And, No man can come to me, except the Father draw him. 71. Another impious falshood, That they whom God predestinated to glory, were by their fore-seene merits predestinated, or after and for their fore-seene merits; against these Scriptures, Before the children had done good or evill. He elected us before the foundation of the world, that we might be holy, and without blame. He elected us according to the purpose of his will unto the praise of the glory of his grace. 72. Which Pelagian dreame, is not to be called predestination, but post-destination. 73. Another impious falshood, that they can absolutely fulfill Gods Law, against this Scripture, In many things we offend all. And, What was impossible to the Law. 74. Yea, that they can do more then by the Law they should do; against this Scripture, When you have done all you can, say, We are unprofitable servants, we have done what we ought to do. 75. Yea, that they can be free from all sin in this life, if they will; against this Scripture, Surely there is none just upon earth, who doeth good, and sinneth not. 76. Of this the Pelagians of old did brag, therefore were bid blot out of the Lords Prayer these words, Forgive us our sins; that is, to make an offici-

ous

Rom. 5. 18.

Gal. 2. 16.

Gal. 3. 10.

Gen. 6. 9.
& 8. 21.

Rom. 6. 13.

Rom. 6. 10.

Ephes. 2. 5.

Rom. 8. 7.

1 Cor. 4. 7.

Phil. 2. 13.

John 6. 44.

Rom. 9. 11.

Ephes. 1. 4, 5.

Jon. 3. 2.

Rom. 8. 3.

Luke 17. 10.

Eccles. 7. 21.

Mat. 6. 12.

Luke 11. 4.

- ouslye, or to mock God. 77. And another impious fallhood, That by good works they merit life eternall of condignity; against this Scripture, *Life eternall is the gift of God.* 78. Another fallhood, That by reason of their good works, they can be confident in the day of Gods judgements; against this Scripture, *Lord, if thou observe our sinnes, who can indure it.* 79. Another blasphemy, That by their merits they make God indebted to them, that if he do not give them life eternall, he must be unjust; who, forsooth, may be sued for such an injurie; against these Scriptures, *We are debtors. Who gave to him first, and it shall be restored to him? What art thou that answerest God?* 80. And it is no lesse blasphemous, that Christ alone is not our Mediatour, but the Saints Canonized by the Pope make Intercession for us, as mediators in heaven; against this Scripture, *There is one Mediatour of God and man, the man Christ Jesus.* 81. Such as this, that They who depart in the faith, go into Purgatory fire, to suffer for their veniall sins; against the Gospell, *Blessed are they from henceforth who die in the Lord. He that beleeveth in me hath life eternal, neither doth he come into judgement, but passeth from death to life.* 82. Another hypocritical fallhood is, That the Sacraments instituted by God, are not signes of grace confirming faith, but vessels containing and confirming grace by the work wrought; against this Scripture, *Abraham received the signe of Circumcision, the seale of the righteousness of faith.* 83. And this also of the seven Sacraments of the New Testament, unknowne in the Gospell, and in the primitive Church. 84. And this also of forbidden meats, which in the New Testament the Apostle calleth the doctrine of Devils. 85. And this doctrine which prohibits Bishops to marry; against this Scripture, *Let a Bishop be the husband of one wife.* 86. And this blasphemous fallhood, That the Priests, by the five words of consecration, do transubstantiate in the Masse the Host into the very body of Christ, daily sanctifying it to God the Father, and destroying it for the sins of them that live on the earth, or that are dead in heaven and Purgatory; against these Scriptures, *Christ dieth no more. By one oblation he hath consummated all.* 87. And who is able to rehearse their other fallhoods, impieties, and blasphemies, concerning the Cup, of which, sacrilegiously they have robbed the people; of Contritions, Confessions, Satisfactions, Indulgences, Jubilees, Holy-dayes, Fastings, &c? 88. Therefore Popery, by maintaining so many false, impious, blasphemous doctrines, hath fallen from the faith, and hath overthrowne salvation both to it selfe and friends. 89. Which apostacy from the Faith, the Spirit hath plainly fore-told, *That in the latter times some shall fall from the faith, giving heed to deceiving spirits, and doctrines of Devils; speaking fallhoods, forbidding to marry, and commanding to abstaine from meates, which God hath made to be received with thanksgiving.* 90. The Apostle also foretold, that this apostacy should be the signe of revealing the Man of sin, and son of perdition; that is, Antichrist. 91. This is that great earth-quake, by which Christ, the Son of righteousness, was made black as a sack-cloth; the Moone, that is, the Church, was turned into blood; the Stars, that is, the Bishops fell from heaven to earth; the firmament of the Scripture being fouled up, departed in the second vision of the Revelation. 92. This pestilent fume, whilst the fifth Trumpet blew, openly flying out of the bottomlesse pit, by Antichrists meanes, that apostaticall Star; the black enchantments of Papall decretals, and of Schoole Divinity, by which Christ, the Son of righteousness, and the heire of heavenly doctrine was obscured, and the innumerable vermine of Clericall and Monasticall Locusts, eating up the greene pasture of the Church, and tormenting men, were brought into the Christian world, in the third vision of the Revelation. 93. These are the great blasphemies (but yet not all) to which the Beast that came out of the sea opened his mouth: And this is the Dragon-language of that earthly Beast, making shew of the Lamb; two hornes, in the fourth vision of the Revelation. 94. These are the darkneses with which his kingdome was obscured, when the fifth Violl was powred out upon the Beasts throne, &c. in the fifth vision of the Revelation. 95. We have the apostacy of Popery from the Faith, fore-told long agoe by the Angel to *John*; and, the revolution of an age being accomplished, it is revealed againe by the renewed light of the

the Gospell. 96. Which was the most urgent cause why our Parents forsooke Popery; and this is the cause why we do the same; and so it is concluded. 97. That a Church apostatizing from faith, is to be deserted and forsaken; for, *What union is there betweene light and darknesse?* 98. Popery is that Church that is fallen from the faith, as is said: 99. Therefore Popery is to be deserted and avoided.

II. The horrible Idolatry of Popery.

100. God onely is to be religiously worshipped. 101. For, Religion by *Lactantius* his definition, is the bond of piety, by which we are bound to God, or by which God doth binde man to himselfe. 102. By *Cicero* likewise, Religion is that, by which we are carefull, by reverend Ceremonies, to adore that supreme Nature which we call God. 103. Religion differs from superstition, saith *Lactantius*; because Religion is a true worship, superstition is a false one. 104. Religion then given to creatures, or to any thing besides God, is false, which the Scripture calls Superstition and Idolatry. 105. For, Idolatry is a fictitious or superstitious worship of God: 106. Of which there are two principall kinds; one is when a fictitious deitie is worshipped; that is, when instead of the true God, or besides him, religious worship, due to God alone, is exhibited, either outwardly or inwardly, to any thing that is existent, or but fained. 107. This is forbid in the first Commandement, *Thou shalt have no other Gods but me.* 108. Such was the Gentiles Idolatry in their Religious worship of feigned gods; inwardly, by trusting in them; outwardly, by Ceremonies, and erecting of Statues to them. 109. Such Idolatry is covetousnesse with the Apostle, when, with inward confidence, we worship money instead of God. 110. The other Idolatry, is errour in the kinde of worship; when a worship is devised to be exhibited to God, which either he hath not commanded, or hath prohibited; that is, when we devise Statues, and Ceremonies for him. 111. This is forbid in the second Commandement, *Thou shalt make to thy selfe no graven Image, &c.* 112. Which is expounded in Deuteronomy, *Do not seek after the gods of the Gentiles, saying, As these Gentiles have worshipped their gods, so will I. Thou shalt not do so in the Lord thy God, for every thing that is abomination to the Lord, they did unto their gods, which I hate.* 113. For, what is properly will-worship in respect of the manner, becomes Idolatry in respect of the object. 114. For, to worship God with a strange worship, is to give him another will than he hath; therefore, it is to feigne another God, or to worship an Idoll instead of God. 115. Such Idolatry is it when God is painted, and is fained to be worshipped in that picture. 116. Such also is the worshipping of God by Statues, and Images of creatures, celestiall or terrestriall, put up for the honour of God, or of his Saints; whether that worship be devised to be terminated or bounded within the Statues, or Saints, or to be emanent and transcendent to God. 117. Against both these God speaketh, *Deuteronomy* 4. 15, 16. thus, *Take heed to your selves (for you saw no similitude in the day that the Lord spake to you in Mount Horeb) lest you defile your selves, and make to your selves any graven Image, the similitude of any figure, the Image of male or female, &c.* 118. In the New Testament especially, when God will be worshipped in spirit and truth, wee are strictly commanded to flie from Idolatry and every kinde of superstition, *Beware of Idols. Flie from Idolatry, and every kinde of superstition. Let no man seduce you with will-worship.* 119. All Idolaters are directly excluded from the kingdom of God; *Be not deceived; neither whoremongers, nor Idolaters, shall inherit the kingdom of God. Without are whoremongers, Idolaters, and witches.* 120. But Popery, for now a thousand yeares, is altogether made up of filthy superstitions, and by impure Idolatry is every day more and more profaned. 121. Who is able to reckon up the infinite, vaine, and impious superstitions, to which daily man give themselves in Popery with great devotion, to pacifie Gods anger, to meritt pardon for sins, to redeeme finnes, and the paines of hell, and purgatory, devised to enrich the

Exod. 10. 3.

Exod. 20. 4, 5.

Deut. 12. 30.

31.

ιδωλοθρησκεία.

ειδωλολα-

τρεία.

1 John 5. 21.

1 Cor. 10. 7.

Colof. 3. 8.

Mar. 15. 9.

Esay 29. 13, 14.

the Priests? Such are, *Prayers, and watchings for the dead, their yeerly septimes and trentals, the treasure and suffrages of the Church for Purgatory, pilgrimages to the Images of Saints, to holy places, to the bones and reliques of Saints, their fraternities, religious dedications of Churches and Altars, their exorcismes, consecrations of Images and graves, the baptising of Bells, using of God-fathers to that purpose, the choise of meats, their quarterly and Lent fasts, their religious and consecrated clothes, canonically houres, devoute processions, perambulations, bacchanals, consecrations of Priests, anointing of the sick, exorcising of Chrismes and Fonts, clipping and shaving their hooded coats, surplices and quire-ropes, candlesticks, consecrated waxe tapers, lampes, glasse viols, torches, tippets, banners, censers, drums, wafer coffers, little bells, holy waters, with their exorcismes; hallowed salt, hallowed wafers, exorcised herbs to chase away devils, ringing of bells against thunder, little Images of Saints wrapped up in clouts, the Letanies of Saints, confessions, satisfactions, rosaries, consecrated palme branches, Asses crowned with palmes, kisses and adorations of the Crosse, the Crosse laid up in the grave, their Mattins at the Sepulchre, their solemne tumults, their wooden busling noise in the night, the ridiculous ascending of an Idol instead of Christ upon the ceiling of the Church, their flinging downe of fire and water, their carrying about of the consecrated host, the innumerable Saints holy-dayes, to be kept under paine of mortall sin; indulgences, washings of feet and of Altars, the waxen Images of the Crosse, their Agni Dei, and innumerable such like toyes, full of superstition, Magick, and Idolatry.* 122. Which the ambitious Bishops, chiefly the Popes, to please the people, have borrowed from Gentilisme, and, that they might seeme to have the more divinity, have transferred them from Judaisme to the Christian Religion; all which our Saviour, in one word, hath overthrowne, saying, *In vaine do they worship me, teaching for doctrine mens traditions.* 123. So much the more horrible is the Romish Idolatry, in that it placeth in Temples, Images and fictitious Statues to the most holy Trinity, the most incomprehensible and invisible God: which Images they worship with wax candles, Incense, geniculations, groanings and vowes, as religiously as they do God himselfe. 124. That they hang up, and againe crucifie Christ our Saviour, now gloriously reigning in heaven; and set up his Image of wood or stone in all their Churches, and corners of their streets, and high wayes, to be worshipped devoutly by the faithfull, under paine of death, to the great scandall and mockery of Infidels. 125. That they worship as devoutly the wood of the Crosse, as Christ himselfe. 126. That they account as sacred and venerable the signe of the Crosse in the forehead, or in the aire, or upon any thing, as it is expressed by the finger, against the power of the Devill, and good for hallowing of themselves. 127. That under the species of the Host, they really offer, sacrifice, destroy; that is, kill, and crucifie Christ (being alive and glorious) every day in the Host more wickedly, then the souldiers did, when they crucified him in his humility. 128. That it exhibits the Host of bread, being elevated in the Masse, to be adored for a God; the beholders, before they eate, knocking their breasts, they worship on their face, and say, *Thou art God my Redeemer.* 129. That it hath private Masses in every corner of their Churches for the quick and the dead. 130. That it makes Masses, concerning the Crowne of thornes, the three nailes, and Christs foreskin, for Sailers, for Travellers on foote or horse-back, for great bellied women, for women in travell, for barren women, for such as are sick of a quartan or continuall fever. 131. That besides their innumerable fictitious reliques, as they call them, Christs consecrated slippers, as an antidote against sin, are shewed to religious people, to be gazed upon, which Pope Stephen did at Ravenna. 132. That it religiously worships, adores, invokes dead men which it hath made Saints, crying out to them, *Saint Peter, S. Hyacinth, Have mercy on me, save me, open heaven gates to me, give me healsh of body, &c.* after the Pagan manner, who honoured, instead of gods, those men whom they thought were received into heaven, saith *Lactantius*. 133. That to the same dead men it consecrates Temples, Altars, Holy-dayes, Masses and Sacrifices, and placeth the same as tutelar gods over Cities and Provinces.

134. That

134. That it worships, honours, adores, for the soules health, the images and statues of the same men, in their temples, narrow lanes, and streets. 135. That they have erected to the Virgin *Mary* more sumptuous statues, then to God or Christ, being trimmed with gold and silk; and consecrate to the same, waxe candles, temples, holy-daies, priests, and masses. 136. That it devoutly, night and day, invokes the Virgin *Mary*, stiling her, The gate of Paradise, the mother of mercies, the life and sweetnesse, the treasurer of grace, the sanctuary of sinners, the atoner of wickednesse, and mediatresse of men; and so it leaves nothing but bare words for Christ. 137. That it salutes every day *Mary* the Queen of Heaven in that habit or worship, which, among the Pagans, was proper to *Isis*; which *Apuleius* the Platonist, that he might be transformed again from his Asinine shape to a humane, humbly called upon, *Queen of Heaven, or thou beautifull Ceres, &c.* 138. Demanding that *Mary* should command her son, by the right of her motherhood, it roares out these words, *O happy mother, which expiates our sins by right of thy motherhood, command our Redeemer.* 139. That in Poperie, neither God nor Christ, but *Mary* only is the *Alpha* and *Omega*, the haven and wind of salvation to all men, in that hymne; *Thou only hope of the miserable, the true mother of orphans, the ease of the oppressed, the physick of the sicke, and all things to all men.* 140. That in Poperie *Mary* is truly their God, seeing that upon her they have conferred the whole honour due to Almighty God alone, by a most horrible sacrilege in *Maries* Psalterie; praying to her as to God, and adulterating the holy Scriptures: *Lady, in thee have I trusted, let me never be confounded. I trust in the Lady. Mother save mee. The heavens declare thy glory, O Virgin mother. Be mercifull to mee, O Lady. Incline thine eare to me, O Lady, and heare mee. Save mee, O Lady, for thy names sake. In thine hand, O Lady, there is life and salvation. Wash away all our sins, and heale all our infirmities, O Lady. Into thine hands, O Lady, I commend my spirit. In thy name, O Lady, every knee bowes it selfe, both of things in heaven, on earth, and under the earth, &c.* 141. That, lastly, Poperie hath drowned the Christian world in the deep mud of these superstitions, and hath made drunk, with the cup of these fornications, the Kings and inhabitants of the earth, great and small, rich and poore, free and bond, as much as in it lyeth, hath drawn them with it selfe from Christ, to the hazarding of their eternall salvation. 142. This is that holy Citie, trod upon by the Gentiles, that is, the Church waisted by the Gentilizing Romans, as Jerusalem was trod upon by the Roman Gentiles, and that for forty two moneths, thirty foure of which (if wee may ghesse) are almost gone; God grant that the other eight moneths of their treading may be shortned for the Elects sake: in the third vision of the *Revelation*. 143. This is that spirituall Sodome, the filthy shop of whoredomes, and of spirituall and corporall Sodomites (for these love to goe together) of whom long since *Petrarch* spoke, *Whoredomes, rapes, incests, adulteries, are now the sports of Pontificall wantonnesse: in the same vision of the Revelation.* 144. These are the blasphemies, to which the Beast out of the sea opened his mouth, *against God and his Name*, whose whole glory he hath translated to his Idols, yet (as it will follow) upon himselfe: 145. And *against his Tabernacle*, the Church, which hee hath defiled with the poyson of pestilent doctrine, hath seduced with lying signes, and hath by horrible idolatry thrust into destruction: 146. And *against those that dwell in heaven*, upon whom, against their wills, they have, for their own gain, thrust divine honours, untill they compelled them to succeed into the place of the Gentile Idols, and have wearied them with divers and sordid offices; giving to one the charge of Hogs; to another, of Horses; to the third, of Asses: making such a Saint the tutelar god of such a towne: another, the furtherer of such a trade: another, the curer of such a disease, or driver away of such a calamitie, &c. in the fourth vision of the *Revelation*. 147. This image of the Beast, is that imaginary Kingdome of Popery, filling temples, chappels, streets, cathedrals, with images, pictures, altars, lamps, holy-water pots; which kingdome or image who adores not, is murdered: in the same vision of the *Revelation*. 148. This is that great Babylon, the mother of fornications and abominations of the earth, with whom the Kings of the earth have

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committed

committed fornication, and with the wine of whose fornication the inhabitants of the earth are drunk; in the same vision of the *Revelation*. 149. We have the horrible Idolatry of Popery, into which Gods worship is converted, long since fore-told by the Angel to *John*, and now, after the revolution of an age, detected, by the renewing light of the Gospel. 150. Which other cause was most urgent for our fathers to forsake and avoid Popery; and so we conclude, 151. That an Idolatrous Church is to be forsaken and avoided, because 'tis written, *Flee from Idolatry*. 152. Popery is such an Idolatrous Church, as is said. 153. Therefore Popery is to be avoided and forsaken.

III. The Antichristian tyranny of Popery.

154. The damnable apostasie, and horrible idolatry of Popery, is too great a cause, why we should flee from it. 155. How much more detestable is it, by the accession of Antichristian tyrannie? 156. Yet this is more properly the fault of the head, when these others have invaded the whole bodie. 157. The two former mischiefs have begot this third, or necessarily gone before them. 158. For, if the Christian world had not been seduced by apostasie, fascinated by idolatry, it had never submitted it selfe to the slavery and yoke of Antichristian tyrannie. 159. It is tyranny to oppresse & undo a Common-wealth got by right or wrong, against all right and equitie. 160. The Pope hath invaded and oppressed the Church & State of Christendom with a double tyrannie, to wit, spirituall and corporall. 161. He invaded the Church in a spirituall tyrannie, when, by his pride, he overthrew the Apostolicall discipline of the Church. 162. The Apostolicall discipline was Oeconomicall, that under one head, or master of the family (our Saviour having gone to heaven, as it were into a far countrey) divers household servants, as Apostles; and, after them, Bishops, equal in power, should every one of them disperse their owne talents, according to every mans place, for the benefit of the house of the living God. 163. For, *Let a man so esteeme of us* (saith the Apostle) *as of the ministers of Christ, and stewards of the mysteries of God*. 164. And we reade, that Christ, ascending into heaven, gave to the Church, besides Apostles, Prophets, and Evangelists, Doctors also and Pastors, or Bishops. 165. But wee reade not, that hee gave to the Church a Prince of Priests, or high Pontife. 166. For there is but one Bishoprick (saith *Cyprian*) which is communicated by parcels to every one. 167. Neither any of us, saith the same Father, hath made himselfe a Bishop of bishops; or, by tyrannicall tyrannie, doth compell his colleagues to a necessitie of obedience. 168. But, when the Church began to increase, and withall, the ambition of Bishops; for orders sake, because Rome was the head of the Empire, to the Bishop of old Rome the first seat was given. 169. Yet observing the Canon under written by *Austines* hand, the Bishop of the first seat is not called the Prince of Priests, or high Priest, or any such like thing; but only the Bishop of the first seat. 170. This order, and this Oeconomicall discipline, continued in the Christian Church for six hundred years after Christ. 171. *Boniface* the Third was the first that was stirred up by Satan, out of desire of government and pride, to break downe the bars of Apostolicall discipline, and with much contention played the Tyrant in the Church, being pronounced universall Bishop by *Phocas* the Tyrant: But, by the sentence of *Gregory* his predecessor, Antichrist was declared to the world. 172. From him began these words of tyrannie to be used in the Roman See, lest their tyrannie might not be knowne, *So we will, So we command*. 173. In the Chaire of universall pestilence scarce did he sit one full yeare, according to the Proverb, *Too rigid Lords never reign long*. 174. From thence the fume of Catholick pride by Satan was blowne upon the Romane Chaire, which hath propagated the Ecclesiasticall tyrannie, and increased it unmeasurably. 175. Hence the Pope hath an heavenly power. 176. The Pope hath the same

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Consistorie with God, the same Tribunall with Christ. 177. The Pope is a certaine Deitie, representing some visible God. 178. The Pope hath all lawes within the cabinet of his breast. 179. The Pope is Bishop of the whole world, to whom all Bishops and Patriarchs ought to be subject necessarily upon salvation. 180. The Pope is an universall Prince, King of kings, and head of all within the militant Church. 181. The Pope hath all men for his subjects. 182. To the Pope every humane creature is subject. 183. To the Pope all power is given, in heaven and earth. 184. The Pope is made Judge over the angels. 185. From the Pope there is no appeale, no not to God. 186. The Pope is above all Councils; he alone hath power to call, direct, confirme, dissuall them. 187. The Pope conferres jurisdiction upon all Bishops. 188. The Pope cannot submit himselfe to Councils. 189. The Pope makes lawes to compell the conscience. 190. The Pope alone judgeth all men, but is judged of none. 191. If the Pope should send head-long to Hell many thousands of soules, no man must say, Why doest thou so? 192. The Pope can doe all that God doth. 193. The Pope is neither God, nor angell, nor man, according to that Verse, *O Pope, the amazement of the world, who alone art the greatest of things; thou art neither God, nor man, but a nether between both.* 194. Yea, the Pope is God. 195. The Pope is the cause of causes, and Lord of lords. 196. The Pope is Gods supreme Vicar; and whosoever speaks the contrarie, is a liar. 197. We must stand to the Popes judgement, though the whole world should think to the contrarie. 198. None is equall to the Pope, but God. 199. The Pope is the head and bridegroom of the Catholick Church. 200. Hence we must beare, and with pious devotion endure the yoke, which is imposed by the holy See, though it may seem intolerable. 201. But hee that makes himselfe a God, the Churches husband, is not hee the enemy of God, and of Christ, even the Antichrist? 202. Now, except the Serpent devour the Serpent, it cannot become a Dragon, as it is in the Proverb. 203. So, if the Pope had not devoured the Roman Empire, he had not been Antichrist. 204. With the spirituall tyrannie hee snatched also the secular. 205. By vertue of that feigned patrimony of *Peter*, or of the Church, let the Pope be one of the Princes of Italy, by humane prescription. 206. The Pope, being clothed with the Emperiall robe, and crowned with the Emperors crowne, holding the sword in his hand, and saying, *I am Cesar*, is not he the Tyrant of the Empire; and *Cesar's enemy*? 207. Neither did any one Pope this by chance; the Papall ambition, for these eight hundred years, hath devoured the Roman Empire, and trod upon the Emperors. 208. The Emperor should take the oath of allegiance and obedience to the Pope. 209. The Emperor should depend on the Popes judgement, and not the Pope on the Emperors, as is said. 210. The Emperor should bow himselfe to the Pope; whilst hee takes horse hee must stand by as a Lackie, and must hold his bridle and stirrop. 211. At a feast, the Emperor should hold water to the Pope whilst hee washeth his hands. 212. The Emperor ought to carry the first dish to the Popes table. 213. The Pope can excommunicate, depose, and kill the Emperor. 214. The Pope hath power over all Kings and Princes, over all the Kingdomes of the world; directly, or indirectly, and can give them to whom hee will. 215. Hence the Pope hath two bodies, and two chiefe Pontificalities, like another *Numa Pompilius*: One way hee is like the Gentile Archflamine; another way like the Roman Emperor; after the Emperor left off the profane title of *Pontifex maximus*, which *Gratian* did first abandon, as some think. 216. Hence hee is armed with two swords, the spirituall and secular; because *Boniface* the Eighth said, *Behold, here are two swords.* 217. Neither did he obtaine this great tyrannie by force onely, at which you may wonder; but by art also, and that three waies: by Simonie, by Cunning, and by Curfing. 218. By Simonie, he made all the Clergie throughout the world subject to him; in selling the sacred wares of Patriarchats, Bishopricks, Abbacies, Canonries, fat Prebends, Annats, Palls, Matrimoniall cases, Reservations, Dispensations, Absolutions, Indulgences, Purgatory fire, Humane soules; lastly, of Hell and Heaven: he drew to Rome the treasures of Kings, Churches, and Nations;

And what could not the Popes monie doe? 219. By deceit, especially of three sorts, as it were with so many spells, he did so enslave the Christian world to him, that not to obey his words, deeds, and beck, by a blind obedience, was counted an hainous crime. 220. First, by a forged Vicarship of Christ, and Saint Peters seat and succession; then by the pretence of the Roman Catholick Church, to which all, upon necessitie of salvation, must be subject: by which vizard, as by Gorgons head, they turned, as it were into stones, Kings, and the inhabitants of the earth, both great and small, rich and poore, free and bond, and had them at his beck. 221. To these he added prodigies, and lying signs, and sometimes poisoned hosts, by which he proved himselfe a God in the very event, according to the Apostles oracle, *Whose coming is after the working of Satan, with all power, and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse.* 222. Hee did easily suppress, by stirring up the people, and absolving them from the oath of allegiance to those Princes, whom he struck with the thunder of excommunication, if they seemed to slight it. 223. By this meanes, Gregory the second drove out of the Exarchat of Italy, Philip and Leo, Emperours of the East, because they forbade Image-worship, which is condemned by Gods word. 224. And a little after, Pope Leo (the Eastern Emperours upon the same pretence being quire driven out of Italy) challenged to himselfe the Roman spoiles, invaded the whole Exarchat; neither did hee ever restore it againe to the succeeding Emperours, though Image-worshippert. 225. This then is that man of sin, sitting in the Temple of God as God, and exalting himself above every thing that is called God. 226. This is that double beast, having a double rising, out of the sea and earth, like an Amphibion, and of two formes, of a double nature, in emulation of Christ; both as a secular Monarch, and as an Ecclesiasticall seducer; the Antichrist, figured in the fourth vision of the Revelations. 227. This is that *Whore, clothed with purple and scarlet, drunk with the blood of the Saints and of the Martyrs*; curbing with a bit the beast which she sits upon in the fifth vision of the Apocalyps. 228. This is that Babylon, great, proud, tyrannicall, saying in her heart, *I sit as a Queen, and am no widow, nor shall I see mourning.* 229. Here we have the double tyrannie of Poperie, of old fore-told by the Angel to S. John; and now, after the revolution of an age, detected by the renewing light of the Gospel. 230. Which third cause was most urgent for our fathers to forsake, and for us to avoid Poperie: And so we conclude. 231. The tyrannicall Church, Babylon, is to be deserted and avoided, according to the voice from heaven, saying, *Goe out of her, my people, lest you be partakers of her sins, and receive of her plagues.* 232. The Pontificalitie with Roman Poperie, is a tyrannicall Church, and Babylon. 233. Therefore the Pontificalitie with Poperie was to be deserted, and is to be avoided. 234. Whosoever then continues a Papist formally (as they speak) that is, whosoever dies without repentance in this Apostasie, and in this Idolatrie, and under this tyrannie of the Pontificalitie and Poperie, shall, without doubt, perish eternally. 235. In saying of this we condemne not, nor do we teach, that their persons should be deserted or avoided (God is our witness) but onely their errors and excesses above named, which are condemned by Gods word. 236. But rather, charitie so commanding us, we heartily pray to God for all that live in Poperie; for kings and subjects, for great and small, for the Pope himselfe, and his whole Clergie, that, according to his great mercie, he would open the eyes of their hearts, and would convert such as are to be converted, and save such as will be saved, being sealed with the seale of God in their fore-heads, for Christ Jesus sake our Lord. To whom be glory, power, and honour for ever. Amen.

The



The CREED of blessed *Athanasius*, concerning
the most sacred Trinitie, and the Incarnation of our Lord
JESUS CHRIST, the Son of God: With the
Notes of D. David Parrie.

Of the Catholick Faith, concerning the Trinity.

ARTICLE I.

1. Whosoever would be saved, before all things it is needfull, that he hold the Catholick Faith, which, except every man keep whole and inviolate, he shall doubtlesse perish everlastingly.

The Declaration.

1. **W**hosoever.] So the necessitie of the Catholick faith to salvation is everywhere declared in Scripture. *Mar. 16. 16.* He that beleeveth, and is baptised, shall be saved; but hee that beleeveth not, shall be condemned. Where it is manifest, that the first thing required, is the belief of the Trinitie, out of *Mar. 13. 19.* *Heb. 11. 6.* Without faith it is impossible to please God: Therefore it is impossible to be saved. 2 *Thef. 1. 8.* The Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. They then that know not God, nor obey the Gospel, they hold not in every point the Catholick faith; therefore cannot be saved, but shall doubtlesse perish everlastingly.

ARTICLE II.

2. And this is the Catholick faith, 3. that we worship one God in Trinitie, and the Trinitie in unitie, 4. neither confounding the persons, 5. nor dividing the essence.

The Declaration.

2. **T**he Catholick faith.] That is called the Catholick or universall faith; not which is beleeved by all, but which is necessary to be beleeved to salvation by all. For so *Eusebrius*, Presbyter, in his exposition of this Symbole of *Athanasius*, saith, That is called the Catholick or universall faith, that is the right faith, which the universall Church should hold. It is set down in two heads chiefly in this Symbole of *Athanasius*: to wit, the faith of the holy Trinitie; and the faith of the Incarnation and Mediation of the Son of God.

3. *That one God.*] This is the first and chiefe mysticke, by which Christian faith is discerned from the sects of Pagans, Jewes, Mahometans, and Hereticks: For so them it is thought an absurditie, to worship one God in Trinitie, and Trinitie in unitie, that is to say, to worship and beleeve one God in essence, and three in persons

sons, Father, Son, and holy Ghost : As though (forsooth) it were lesse absurd in humane reason (by which they measure faith) to beleve the worlds creation of nothing, and mans of the earth; or, as the Alehoran feignes, of a bubble of water, and the resurrection of the dead, after they are consumed by wormes, by the power of God, which notwithstanding they beleve. But what we beleve and determine concerning God, must not be measured by the shallow capacitie of humane reason, from which the nature of God is most distant; but rather according to his divine will revealed in his word. Now, these testifie, that the true and eternall God is but one in number and essence, *Deut. 6. 4. Hearre, O Israel, the Lord our God is one Lord*, to wit, in essence. (For the name *Jehovah* in Hebrew, is from *being*, and properly signifieth *essence* or *being*.) Hee is also three in persons, Father, Son, and holy Ghost. For Christ (*who is the author and finisher of our faith*) being willing, that in the New Testament all the Gentiles should by a new sacrament be consecrated into one faith and worship of one true God, commanded all to be baptised in the Name of the Father, Son, and holy Ghost, as it were in the name and faith of one true God, consisting of these three *hypostases*, or persons: For the Father is expressly called *divinus* or divine person; *Heb. 1. 3. Now, such as is the Father, such is the Son, and such is the holy Ghost*, Article 4. Neither are we baptised but in the Name of the divine *hypostasis*, or person; the Son then is a divine *hypostasis* also, and so is the holy Ghost: And these three divine *hypostases* are one and the eternall God. S. John did more clearly expresse this mysterie of the Trinitie in unike, saying, *There are three that beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one*. He calls the Son, the Word, usually. Now, by these three witnesses in Heaven, he understands either three Gods, or three divine persons. But not three Gods; for God is one: therefore the three divine persons are understood. And he sayes, that *these three are one*, either in essence, or in personallitie; but not in personallitie, for so they could not be three: therefore in essence. And for this cause he teacheth, that these three are one God in their will, and consent of witnessing.

It may be easily proved, that this mysterie of the faith was not altogether unknowne to the Fathers of the Old Testament; but not so clearly manifest to all of them, as now. And it is no wonder, seeing the full revelation both of this, and of other mysteries, were reserved for the ministry of the Son of God, manifested in the flesh, as the finisher of our faith, by Johns testimony, *No man hath seen God at any time, the only begotten Son, which is in the bosome of the Father, he hath declared him*.

What the enemies of the blessed Trinitie, out of humane reason, or out of Scripture, maliciously depraved, use to dispute against this doctrine, shall be explained in the progresse of our disputation.

4. *Neither confounding.* As the Noctian, Sabellian, Patripassian Hereticks did; who, as they held but one God, so they would acknowledge but one person sometime of the Father, sometime of the Son, sometime of the holy Ghost; using this reason for a principle, at this day common to Jewes, Mahumetans, and Hereticks, That of one individuall nature, there can be but one *hypostasis*, or person: which indeed is true of a finite, and created individuall nature; but of the divine infinite, uncreated nature, it is false, as divine Oracles doe evince.

5. *Not dividing the essence.* As the Trinitarians doe, and have done, multiplying the essence of God, with the divine persons, against Scripture.

ARTICLE III.

6. For there is one person of the Father, another of the Son, another of the holy Ghost: 7. But the divinitie of the Father, Son, and holy Ghost is one, the glory equal, the majesty co-eternall.

The Declaration.

6. **F**Or there is one.] The distinction of the persons, that one is not the other; but the Father is one, the Son another, and the holy Ghost another, is evidently taught in Scripture. *John 5.32. There is another who beareth witness of me, and who sent me, even the Father; he it is that hath testified of me. John 14.26. But the Comforter, which is the holy Ghost, whom the Father will send in my Name. John 14.16. I will pray the Father, and he shall give you another Comforter.* But how the persons are distinguished, it follows in the eighth Article.

7. *But of the Father, and of the Son.* Here the consubstantialitie and co-equalitie of the divine persons, is asserted against Arians, and Photinians, according to Scripture. *John 10.30. I and my Father are one,* to wit, in the divine essence; and therefore in strength and power: but in respect of the humane nature, the Father and Son are not one. *John 5.7. And these three are one,* to wit, in respect of the divinitie; and therefore in the unitie of will and testimonie. So we are baptised, not in the names of three, but in the name as of one true God. *John 5.18. and Job. 10.33.* The Jewes understood that Christ made himselfe equall with God; but he did not equall himselfe with God in his humane nature; (for, so they might truly have said, that he had blasphemed:) but in the glory of his divinitie, and divine operations. *John 16.15. All things that the Father hath, are mine:* therefore that one and co-eternall majesty of the divinitie, which the Father hath, is also the Sons, and likewise the holy Ghosts: For, the Father and Son neither are, nor were from eternitie, without the holy Ghost: therefore of the three there is one divinitie, an equall glory, and co-eternall majestie.

ARTICLE IV.

8. Such as the Father is, such is the Son, and such is the holy Ghost: the Father uncreate, the Son uncreate, and the holy Ghost uncreate: the Father immense, the Son immense, and the holy Ghost immense: the Father eternall, the Son eternall, and the holy Ghost eternall. 9. And yet not three eternalls, but one eternall: as there are not three uncreated, nor three incomprehensible; but one uncreated, and one incomprehensible.

The Declaration.

8. **S**uch as the Father.] Here is declared the co-equalitie and consubstantialitie of the divine persons, by the identitie of Gods essentiall attributes; because, as the Father, so the Son, and holy Ghost is uncreated, immense, eternall. Of the Father no man doubts. The Son is also uncreated; because hee was in the beginning of the creation; and he was God, and all things were made by him, and nothing was made without him which was made. He is also immense; because he makes his abode with the Father, and dwells in the hearts of all the faithfull, *John 14.23. Ephes. 3.17.* And, He is with us alwaies, even to the end of the world: Likewise eternall; because before the foundation of the mountaines were laid, before the hills he was borne, *Prov. 8.25. John 1.1. And, he is Alpha and Omega, the beginning and ending, the first and the last. Revel. 1.8. and 22.6. and 22.13.* The holy Ghost likewise is uncreated; because, in the beginning of the creation, as the Creatour, he moved upon the superficies of the waters, *Gen. 1.2. He adorned, or made the heavens. Job 36.13. He made, and he put life in Job. Job 33.4. &c.* He is also immense; because he dwells in us, *Rom. 8.9. 1 Corin. 3.16. 2 Tim. 1.14.* Hence Didymus saith well, If the holy Ghost were one of the creatures, he should have a substance circumscribed, as all things that are made, although they are not circumscribed: For, seeing the holy Ghost is in many, he hath not a circumscribed substance. John 1.1, 3.
Hebr. 1.2.
Mat. 28.20,
Didym lib. 1. de Spiritu sancto.

substance. Likewise eternall, because he was in the beginning of things, *Gen. 1.2.* and because God was never without his Spirit.

9. *And yet not three.*] As the divine Essence is not multiplied with the persons, because there is one common to three; so the right faith forbids us to multiply Gods essentiall attributes with the persons, because they are one and the same common to three. As the Catholick faith then forbids us to beleve with the Tricheits, three Gods, but worshippeth one God in Trinity: so it forbids us to say three uncreated, three immense, three eternall; but one uncreated, one immense, and one eternall it professeth to be in the Trinity.

ARTICLE V.

10. Likewise, the Father is almighty, the Son almighty, and the holy Ghost almighty; 11. And yet there are not three Almightyes, but one Almighty: even so, the Father is God, the Son is God, and the holy Ghost is God; and yet not three Gods, but one God. So the Father is Lord, the Son Lord, and the holy Ghost Lord; and yet not three Lords, but one Lord.

The Declaration.

10. *Likewise almighty.*] Here is further declared the coequality and consubstantiality of the divine persons, out of the unity of the divine attributes, and of the divinity it selfe; because, as the Father, so the Son, and so the holy Ghost is Almighty, and God, and Lord. Of the Father no man doubts. The Son is also omnipotent; because, whatsoever the Father hath, the Son hath also, and therefore omnipotency, *Joh. 16.15.* And he is called expressly God almighty. *Rev. 1.8.* and *4.8.* He is also God, and the true God, *1 John 5.20.* God blessed for ever, *Rom. 9.5.* Where the Name of God doth surely signifie the Divine subsistence, and not the attribute onely of that subsistence: against two most impudent sayings of Socinus. That the simple Name of God, when it is given to Christ, doth no where signifie his subsistence: and that it is nowhere found in the Scripture, where the Name of God, being the subject, is necessarily referred to Christ. The first of these is refuted by divers places of Scripture, especially these, *Rom. 9.5.* Of whom Christ is after the flesh, who is above all, God blessed for ever. *1 John 5.20.* We are in that true one, in his Son Jesus Christ. He is the true God, and life eternall. The latter is false, both by these and other places, *Acts 20.28.* God hath purchased the Church by his owne blood. *1 Tim. 3.16.* God was made manifest in the flesh. He is also Lord. *Luke 2.11.* To you is borne this day a Saviour, which is Christ the Lord. The holy Ghost is also omnipotent, Because all graces and divine operations one and the same Spirit doth worke, distributing them apart to every one as he will, *1 Cor. 12.11.*

Likewise, he is that God and Lord, who spake of old by the Prophet *Isaiah, Acts 28.25.* And by the mouth of David, *Acts 1.25.* In whose Name we are baptised, *Mat. 28.19.* And, who is a witnesse in heaven with the Father and Sonne, *1 John 5.7.* The Hereticks cavill, that they finde it not literally written, that the holy Ghost is God: which is too frivolous a subterfuge. Where is it literally written, the Father is God, the Son is God? What faithfull man will require so many letters written, when the thing it selfe is written? Is it not plainly written, *1 John 5.7.* The holy Spirit beares record in heaven? And presently after, The witnesse of God is greater? *Acts 5.3.* Thou hast lyed to the holy Ghost? Then by and by, Thou hast lyed to God? *1 Cor. 3.36.* You are the temple of God, and the holy Spirit dwells in you? And shortly after, *6.6.19.* You are the temple of the holy Ghost? He is also Lord; because we are as well baptised in the Name of the holy Ghost, (that is, into his worship, service, and obedience) as in the Name of the Father, and of the Son, *Mat. 28.19.*

28. 19. and the Apostles call upon God, who spake by the mouth of David, *Why did the Gentiles rage?* that is, they call upon the holy Ghost thus; *Lord, thou art that God, who made the heaven and earth, seas, and all things in them,* Acts 4. 24.

11. *And yet not three.*] See Numb. 8.

12. *And yet not three.*] But one Lord; to wit, Jesus Christ, 1 Cor. 8. 6. Is not then the Father Lord, nor the holy Ghost Lord? The Catholick faith doth thus reconcile this, that onely the Father is Lord, the Son and holy Ghost by the dominion of the deity common to the three Persons, which consisteth in the creation and government of all things: and from which dominion the Apostle, 1 Cor. 8. 6. excludes not the Father and holy Ghost, but false gods and all creatures: But Jesus Christ is the one and onely Lord by the dominion of mediation, which is not common to the three Persons, but proper to Christ, which consisteth in the Prophetickall, Priestly, and Kingly office of the Mediatour, and from which the Apostle, 1 Cor. 8. 6. excludes not so much the Father and holy Ghost, as the fictitious mediators of Pagans, Jews, and Antichristians.

ARTICLE VI.

13. For, as we are compelled by the Christian verity to confesse severally each person to be God and Lord, so we are forbid by the Catholick faith to say, there be three Gods, or three Lords.

The Declaration.

13. *For as.*] This Article gives a reason of the *Antithesis* of the fourth and fifth Article; which reason was declared before out of Scripture, in which alone the Christian truth, and Catholick religion is grounded, both in respect of the equality of each person, as also in regard of the consubstantialitie of the same in the Trinitie: therefore the Christian veritie compells us to confesse, each person to be God and Lord, because the Scriptures, which affirme the same, cannot faile, as it was Number 9. And the Catholick faith forbids us to say, there are three Gods or Lords: because the Scriptures which affirme one God and one Lord, cannot faile, as is said Numb. 3. and 11.

ARTICLE VII.

14. The Father 15. is made of none, 16. nor created, 17. nor begotten; 18. the Sonne is from the Father alone, 19. not made, 20. nor created, 21. but begotten: the holy Ghost 22. is from the Father and the Son, 23. neither made, nor created, 24. nor begotten, 25. but proceeding. There is then one Father, not three Fathers; one Son, not three Sons; one holy Ghost, not three holy Ghosts.

The Declaration.

14. *Father.*] This Article declares the third, concerning the distinction of the persons, which consisteth in a distinct manner of existing, proper for each person.

15. *Of none.*] The Greek is *οὐκ ἐκ οὐδενος*, *he is made of or from none*, having no off-spring or originall from any other, because he is from himselfe.

16. *Nor created.*] The Greek is *οὐκ ἐκτιστος*, *neither made of any; for, (neither created)* otherwise he should be the creature of another.

17. *Nor begotten.*] So it is in the Greek: hence the Greek Divines call the Father *γεννητων*, *unbegotten*; for, if he were begotten, he should be the Son, not the

the Father : And this is the manner of existing, by which the Father is distinguished from the Son, and holy Ghost, because he is of none but of himselfe.

18. *The Son from the Father.*] Not also from the holy Ghost ; for, as the Father only hath the Son, so the Son is only from the Father: therefore he is not the Son of *Abraham, David, and Mary*, but according to the flesh.

19. *Not made.*] When the Apostle saith, *He was made of a woman*, Gal. 4. 4. that is understood according to the flesh, not according to the divinity.

20. *Nor created.*] As *Arius* blasphemed, that the Son was first created ; abusing a corrupted place in the Apocrypha, *Syrac.* 24. 14. and depraving other Scriptures, which call Christ *the beginning of the creature of God*; to wit, not a passive, but an active beginning. *Col.* 1. 5. 18. *Rev.* 3. 4.

21. *But begotten.*] In the Greek it is, *begotten of the Father*, and that alone; therefore he is the *only begotten of the Father*, *John* 1. 14. and that Wisdom that was begot, before the mountaines were made, *Prov.* 8. 25. that is, from eternity. This eternall generation of the Son from the Father, is the ineffable communication of the divine Essence, by which alone the second person of the divinity from the first alone, as a son from the father, receives the same essence, whole and intire which the father hath: and this is the way of existing by which the Son is distinguished from the Father and the holy Ghost, because he is only begotten of the Father.

22. *From the Father.*] So it is in the Greek, from the Father, as *John* 15. 26. *ὁ ἐκ τοῦ Πατρὸς, &c.* Who proceedeth from the Father ; but *Athanasius* saith not, from the Father alone, as he spake of the Son, *ὁ τὸν μόνον Πατέρα*, of the Father alone: which exclusive particle, when the later Grecians, against the minde of the Apostles, and of *Athanasius*, at length added; the Latine Church, to fill up the Scriptures meaning, said, [*From the Father, and the Son.*]

23. *Not made.*] This is against the Macedonians, who feigned the holy Ghost to be a creature, created motions, and created spirituall gifts.

24. *Nor begotten.*] Because, so he were the Son ; for, to be begotten, is to be the Son.

25. *But proceeding.*] So it is in the Greek, as it is said, *John* 15. 46. for, this procession or emanation is the ineffable communication of the divine Essence, by which alone the third person of the divinity from the Father and the Son, as a Spirit from him whose Spirit he is, receives the same entire essence which the Father and Son have. Concerning the manner of this procession and generation, to those that curiously enquire, that of *Damasen* should be answered, *ἐν τῷ αὐτῷ πνεύματι* &c. That there is a difference betweene generation and procession we have learned, but which is the manner or way of this difference we know not. And that of *Ambrose, Lices scire, &c.* We may know that the Son is begot, (and so that the holy Ghost proceeds) but we may not know how he is begot, and how he proceeds: And this is the way of existing, that he proceeds from the Father and the Son: for, he is the Spirit of the Son, no lesse then of the Father, *Rom.* 8. 9. *Gal.* 4. 6, and he is sent from both, *John* 15. 26. he proceeds then from both.

*Dam. l. 4. Orth.
Fid. c. 10.*

ARTICLE VIII.

And in this Trinity 26. none is before or after other, 27. none lesser or greater then other; 28. but all the three persons are co-eternall among themselves, and co-equall: so that in all things, as is said, the unity in trinity, and trinity in unity is to be worshipped: 29. He then that will be saved, must thus think of the Trinity.

The Declaration.

26. **N** One before.] To wit, in nature and time ; though in order of existence the Father be the first, the Son the second, and the holy Ghost the third person.

27. **N** One

27. *None greater.*] Because God admits no quantity: but when Christ saith, he is lesser then the Father, *John* 14.28. he saith this, not in respect of his divinity, but onely in regard of his mediation and humanity; otherwise, that could not be true, when he saith, *I and my Father are one. All that the Father hath are mine.*

28. *But all.*] The co-eternity then, and co-equality, and the co-essentiality also of the Trinity, is altogether to be worshipped.

29. *He then that will.*] He therefore hates his owne salvation, who beleeveth not the holy Trinity: for, *Whosoever denieth the Son, hath not the Father,* 1 *John* 2.23. And, *Who hath not the Spirit of Christ, he is none of his,* *Rom.* 8.9. For no man can say, that *Jesus is the Lord,* but by the holy Ghost, 1 *Cor.* 12.3.

The Catholick Faith, concerning the Incarnation of the Son of GOD, our Lord JESUS CHRIST; According to the Creed of ATHANASIUS, briefly declared and asserted.

ARTICLE I. Of the Creed the ninth.

But 1. it is necessary unto eternall salvation, that whosoever will be saved,
2. he beleeveth rightly the 3. Incarnation of our Lord Jesus Christ.

The Declaration.

1. *But it is necessary.*] This necessity is every where delivered in Scripture: *John* 3.36. *He that beleeveeth in the Son, hath everlasting life; and he that beleeveeth not the Son, shall not see life; but the wrath of God abideth on him.* *Joh.* 6.14. *This is the will of him that sent me, that all that see the Son, and beleeve in him, may have life eternall.* *John* 17.3. *This is life eternall, to know thee the onely true God, and whom thou hast sent Jesus Christ.* 1 *John* 4.3. *And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* *Acts* 4.12. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* *Acts* 10.43. *To him give all the Prophets witness, that whosoever beleeveeth in his Name, shall receive remission of sins by his Name.* By faith then in the Son of God made man, it behooveth all to be saved, and without this faith no man can be saved.

2. *Incarnation also.*] In Greek ἐνανθρώπησιν, his inhumanation, ἐσωματώσιν, his incorporation; of the causes, truth, and manner of which, *Athanasius* left a famous Booke entituled, *The inhumanation of the Word of God*; other Greeks commonly call this, *The Incarnation*: which word is made out of the sayings of Scripture, in which the Incarnation of the Son of God is chiefly grounded, *John* 1.14. *The Word was made flesh, and dwelt among us.* 1 *Tim.* 3.16. *God was manifested in the flesh.* *Heb.* 2.14. *Because children are partakers of flesh and blood, the Son of God himselfe was made partaker of the same; and ver. 16. He took not on him the nature of Angels, but he took on him the seed of Abraham.* 1 *John* 4.2. *Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.* To this purpose are the Angels words to the Virgin *Mary*, *Luke* 1.35. *The holy Ghost shall come upon thee, and the vertue of the most High shall overshadow thee; therefore that holy thing that shall be borne of thee, shall be called the Son of God.* And that of the Apostle, *Gal.* 4.4. *God sent his Son, made of a woman: out of which is understood, that this Incarnation is the miraculous assumption of humane flesh or nature, by the operation of the holy Ghost in the Virgins womb, being performed by the Son of God, into the unity of his personality.*

3. *Beleeve faithfully.*] In the Greek it is *firmely*; in the last Article it is *faithfully* βεβαίως, καὶ σίμῃ, and *firmely*; of which, the first respects the sincerity of this faith, purified from error, deniall and heresie whatsoever, concerning this mystery: the latter requires an

Πανεπιστήμια.

an assurance and confidence of salvation in the Son of God incarnate, being opposite to doubt and conjecturall opinion.

ARTICLE II. Of the Creed the X.

This then 4. is the right Faith, 5. that wee beleve and confesse, that 6. our Lord Jesus Christ, 7. the Son of God, is 8. God and man.

The Declaration.

4. **R**ight faith.] The right faith concerning the Incarnation of the Son of God, is briefly set out in two heads: The first is of the very myserie of the Incarnation, or of the person of the Son of God incarnate. The later is concerning his office, or the myserie of our redemption, which was performed, and to be performed by him in the flesh. It is equally necessary to salvation to beleve both; and the first for the later. The faith of which, except it be held entire and untainted, as the Gospel declares it, to beleve Christ to be God and man (which the devils also beleve, and tremble) will help nothing to salvation.

5. *That we may beleve.*] We must beleve and confesse, because *with the heart we beleve unto righteousness, and with the mouth we confesse to salvation.*

6. *Our Lord.*] So the Angell calls him the same day he was borne, *Luke 2.11. There is borne to us this day a Saviour, which is Christ the Lord:* And the New Testament in very many places, chiefly *1 Cor. 8.6. We have one Lord, Jesus Christ.* And he will be so called of us; *John 13.13. You call mee Lord, and you say well: for so I am.* Hence, in the Creed, we beleve in *Jesus Christ our Lord.* The Septuagint everywhere expresse the word *Κύριος*, Lord, by Gods proper name *יהוה*, which is worth the observing; because it affords an ample argument of the true Deitie of our Lord Jesus Christ: For, if *ὁ Κύριος*, be the same that *Jehovah*, surely *ὁ Κύριος* *ἡμῶν*, our Lord, is God Jehovah. The Son of God then is our Lord by a two-fold dominion; one of his Deitie, common to him, with the Father and holy Ghost, which is his absolute power over all things: the other is of mediation, proper to himselfe; by which, as he is the Mediatour between God and men, he alone is at the right hand of God, appointed head of the Church over all things, *Ephes. 1.22.*

7. *He is the Son of God.*] Not a son by the grace of creation, as the Angels are Gods Sons, *Job 1.6.* nor a son by the grace of adoption, as those that are predestinate, are adopted to be sons by Jesus Christ, *Ephes. 1.5.* but the proper Son of God, *Rom. 8.32. The only begotten of the Father, John 1.14.* Begotten before all created things, from eternitie, *Prov. 8.23,25.* Whole going forth from the beginning, from the dayes of eternitie, *Mich. 5.4. By whom all things were made, and without whom nothing was made that was made, John 1.3.*

8. *God and man.*] Not God alone; for so he were not truly Christ, that is, anointed: for, God alone is the anointer, not the anointed: Nor man alone; for so he were not truly Jesus, that is, a Saviour: for, man alone is not the Saviour, but the saved; but God and man, one and the same Son, consisting of two natures, the divine and the humane, in the unitie of the *hypothesis*.

Furthermore, why the Son of God, the second person of the blessed Trinitie, rather than any of the other persons, to wit, the Father, or the holy Ghost, united humane flesh to himselfe, although that humane reason should stand amazed, Christian faith should humbly adore, and not search this myserie; some reasons, notwithstanding, are unfolded by Divines, not improbable; to wit, that it was fit, that he, who was the Son of God, begotten of the Father before the world, should likewise be the Son of man, borne in time, of the substance of his mother: First, lest by the Incarnation, the denomination of the divine persons should be changed, or a confusion introduced; which had hapned, if either the Father, or the holy Ghost, or all together, by the dispensation of the flesh, had challenged to themselves

selves the name of Son. Secondly, the benefit of the Incarnation was by God ordained, and bestowed upon men, for this end, that wee might become the sons of God: for it was meet, that we should be made Gods adopted sons by him, who is Gods naturall Son. Thirdly, it was most convenient, that he, who had obtained a middle place among the creatures, should be repaired by the middle person of the Trinitie, that there might be a decent correspondencie between the middle and middle. Now, man hath a middle place among the creatures, having obtained to be under the spirituall, and above the corporeall creatures; it was then fit, that man should be repaired by the middle person of the Trinitie. Lastly, there is nothing more decent, then that decayed nature should be restored by him, by whom it was created; because *all things were made by him, John 1.3.* therefore man was to be repaired and restored to his former dignitie by the Son of God.

ARTICLE III. Of the Creed the XI.

9. He is God, 10. of the substance of his Father, 11. begotten before the world: and man 12. of the substance of his mother. 13. Borne in the world. 14. Perfect God. 15. Perfect man, of a reasonable soule and humane flesh subsisting. 16. Equall to the Father, according to his Divinitie: 17. inferior to the Father, according to his humanitie.

The Declaration.

9. **H**is God.] It is as evident, that the proper and onely begotten Son of God, is God; as the proper and onely begotten son of man, is man: which the Scripture in innumerable places confirmeth.

10. *Of the substance of his Father.*] This also the Scripture confirmeth, as often as it witnesseth the Son of God to be begotten, and the onely begotten of the Father. For, when an intelligent nature is said to beget, it is properly to bring forth an issue out of its owne substance, that is, the begetter to that which is begot, the father to the son communicates his owne substance.

11. *Begotten before the world.*] Wisdome, which is the Sp^{ir}it of God, three or four times plainly testifieth, that she was begot before time, and before the world was made. And this, among sensible or rati^onall men, (not to speak of godly men) ought not to be doubted. For, how could God be a Father before the world, if he begot not his Son before the world? The Church confesseth, that the manner of this generation is ineffable. *Resinus* in his Exposition of the Creed (which is commonly attributed to *Cyprian*) saith thus, *I will not have thee discusse how God the Father begot his Son, neither search too curiously into the depth of this mysterie, lest perhaps, whilst thou art making too stritt a scrutiny, to find out the splendor of this inaccessible light, thou forfeit that small and weak sight, which, by divine bounty is bestowed upon men. Know, that the mysterie of this divine generation is as far different and eminent above all things that are in us, as the Creatour is more potent than the creature, and the Artificer, more excellent then his worke, &c. When thou hearest of this Son, I would not have thee think of a carnall nativity; but remember, that these things are spoken of the simple nature of an incorporeall substance. For, if in that word, which the heart; or in that meaning, which the mind; or in that brightnesse, which she lights begets of it selfe; if, I say, there is no weaknesse in that generation: how much purer must our thoughts be of him, who is the Creatour of all these? By this manner then of subsisting proper to himselfe, is the Son of God distinguished in the holy Trinitie, from the Father and holy Ghost, because he alone is begotten of the Father before the world: and therefore hee onely assumed mans flesh, and was borne of the Virgin in time.*

12. *Of the substance of his mother.*] As the Angel said to the Virgin *Mary, Luke 1.35.* *That holy thing which shall be borne of thee, that is, of thy substance and wombe, shall be called the Son of God.* For, the Son of God should have been the son of Da-

vid, according to the promise, *1 Chron. 22. 10. Hebr. 1. 5. Math. 1. 1.* Of the seed of David, according to the flesh, *Rom. 1. 3.* Hence hee is called the fruit of *Maries* womb, *Luke 1. 42.* But the fruit is begot of the substance of the tree; which is flat against the madnesse of *Valentinus*, affirming, that Christ was sent by the Father, and brought with him an heavenly bodie, and that he assumed nothing of the Virgin *Mary*; but that hee past through her, as through a channell or pipe, without taking any flesh of her, *August. de heres. 10.*

13. *In the world.*] That is, in time, or in the fulnesse of time, to wit, prefixed by God, *Galat. 4. 4.* which was in the 42. yeare of *Augustus* his reigne, and in the year of the world 3928. according to *Berwaldus* his best account.

Gen. 17. 1.

14. *Perfect God.*] In Greek, perfect God is the same that *1 John 5. 20. the true God*: for, there is but that one and eternall God by nature, *אל שדי ודוה* who calls himselfe, the God of sufficiency or perfection. He is not then God equivocally, in respect of the excellencie of his gifts and office, as Angels, *Psal. 97. 7.* Or, as Princes, *Psal. 82. 6.* as *Samosatenus* and *Photinus* of old blasphemed; and of late, the Sererians and Socinians, affirming Christ to have taken his beginning from *Mary*, and not to have had any being before her. Neither a factitious or created God before all things of non-entities, as *Arius* madly said. For no creature can attaine to the perfection of the Creatour, whereas every creature proceeds from non-entitie to entitie; but not to be, is absolutely repugnant to God, and to his perfection.

15. *Perfect man.*] A true and entire man, consisting of a reasonable soule, and a humane body; which is contrary to the heresie of *Marcion* and *Manichaus*, affirming, that Christ came in the later times to deliver soules, not bodies; and that he was not truly in the flesh, but onely to delude humane senses, hee made shew of humane flesh. This is also against the error of *Apollinaris* the Syrian, affirming the Son of God to have assumed the flesh without the soule, and that the Word was in stead of the soule in him, *August. de heres. 46. 55.* Christ himselfe did pithily refute both these: the former, when, rising from the dead, he shewed himselfe to his disciples, who, being affrighted with his sight, supposed they had seen a spirit; to whom Christ saith; *Why are you troubled? See my hands and feet: for I am the same. Touch me and see; for a spirit hath not flesh and bones, as you see mee have, Luke 24. 39.* But the later he refells, when, in the garden, in his feare and agonie, he cried out, *My soule is heavie unto death, Math. 26. 38.* Now, the Word could not either be troubled with passions of the mind, or with the feare of death; because the nature of man, being assumed into the hypostasis, doth not subsist by it selfe, but in the person of the Word, which is so far from diminishing mans perfection, that it rather perfects it. As for mans person, to be, or to subsist, it is the perfection of a meere man, which, indeed, should make Christ to be meere man: But to subsist in the person of the Word of God, is the perfection of him that is both God and man; or of man assumed into the Godhead, as *Athanasius* speaks in the following Article.

16. *Equal to the Father.*] That Christ was the Son of God, and God, the fore-named Hereticks of old did not, and the moderne doe not deny; but they did, as they doe at this day, trifle with an equivocation, affirming a factitious god, in respect of gifts and divine operations; or a God created before all things, but lesser and inferior to the Father; which is directly against the assertors of the Christian faith, amongst whom *Athanasius* was not the meanest: who, by evident testimonies out of Scripture, and arguments, did demonstrate, that the Son of God was God, equal and consubstantiall with the Father. Here let a few serve: We are inaugurated by baptism equally in the name of the Father, Son, and holy Ghost, as in the name of one true God. The Jewes themselves did acknowledge Christ, when he said, *John 5. 17. My Father worketh hitherto; and I work,* that he called God his owne Father, and that he made himselfe equal with God; which Christ was so far from denying or reproving, that through the whole Chapter he confirms it by notable documents, taken from the equality and identity, both of his owne and

Fathers

Fathers workes and operations, power and authoritie, honour and worship: *Whatsoever* (saith he) *the Father doth, the Son doth the same also.* For, as the Father raiseth the dead, and quickeneth them; so doth the Son quicken those whom he will, &c. The Father hath committed all judgement to the Son, that all may honour the Son, as they honour the Father. As the Father hath life in himselfe, so he hath given to the Son to have life in himselfe, &c. There needs no more: Christs owne witness alone of himselfe is sufficient to confirme our faith, and to overthrow heresies; For if (saith he) *I testifie of John 8. 14.* my selfe, my testimony is true: but hee testifieth of himselfe, that God is his proper Father, and that he is equall with God the Father; therefore his testimony of himselfe is true. Hence the malicious stupiditie of Hereticks, derogating authoritie from his testimony, is more to be detested, then that of the Jewes.

According to his divinity. Not according to his humanity; otherwise hee were not true man: therefore the doctrine of *Schwenckfeldius* is false, which equals Christs humanity in all things to God; or, which makes Christs humanity equall to God.

17. *Lesser then the Father.*] And this Christ witnesseth of himselfe, saying, *My Father is greater then I, John 14. 28.* to wit, by reason of my Incarnation, as man, I am lesser then the Father. Which, because *Arius* drew this to the inequality of the divinitie, hee brought in the heresie of the *Anomai*, *Cyril. l. 2. thes. c. 3.* So far is the Son equall to the Father, in that he is by nature God; but in that he was made man, and as a man was crucified and died, he is lesse then the Father. The definition of Chalcedon afterwards against *Eutyches* thus declares it, *Consubstantiall to the Father, according to the divinity; consubstantiall to us, according to the humanity.* In all things like to us, except the filth of sin, *Hebr. 2. 17.* and *4. 15.*

ARTICLE IV. Of the Creed the XII.

18. Who, though he be God and man, yet he is not two, but one Christ. 19. One, not by converting of the divinitie into flesh, 20. but by assuming of the humanity into God. 21. One altogether, not by conversion of the substance, 22. but by unitie of the person. 23. For, as the reasonable soule and flesh are one man, so God and man is one Christ.

The Declaration.

18. *Who, though God.*] Hitherto of the truth of the two natures of the Son of God incarnate: now, of their union; or of the personall unitie. The Article in the beginning hath a *Prolepsis* or anticipation: whereas God and man are two divers substances; therefore, if Christ be God and man, hee will not be one, but two. Yet one Christ, God and man, not two; because of the union of the natures. God, indeed, and man are different substances, without the personall union; but Christ is God and man in the personall unitie. Upon this part of the Article pitcheth that heresie, which, about an hundred years after *Athanasius*, *Neftorius*, the Patriarch of Constantinople, brought into the Church; but was condemned by the Conncell of Ephesus.

19. *One, not by conversion.*] The reason of the unitie consisteth not in the conversion of the divinitie into flesh, which heresie was devised two hundred years after *Athanasius*, by *Eutyches* a Monk of Constantinople, who expounded the words of *John*, *The word was made flesh*, of the conversion of the word, into flesh: As the water is said to be made wine, that is, converted into wine, *John 2. 8.* affirming, that after the incarnation, not two natures did remaine, but one onely; to wit, the flesh made of the Word. But not without cause he was suppressed by the authority of the Conncell of Chalcedon: For, how can the divinity be turned into flesh? or an uncreated nature, void of mutation, be converted into a creature? By this meanes,

Christ should neither be God nor man truly; because he must lose both the Divinity and the humanity together.

20. *But by assuming the humanity into God.*] In the Greek, into the Deity; yet not absolutely, but into one of the persons of the Deity, or of the Word. For this alone, not the Father, nor holy Ghost, assumed humane flesh into the unitie of the hypostasis. See the 8. and 1. Note. Of this assumption the Apostle thus, *Hebr. 2. 14. He was made partaker of flesh and blood.* And ver. 16. *He took not on him the nature of Angels: but he took on him the seed of Abraham;* that is, he united it to himselfe personally, as the Schooles speak, that there might be one hypostasis of the Word and flesh. The true reason or manner then of the unitie of Christs person, is not the conversion of the Word into flesh, but the hypostaticall union of the Word with flesh.

21. *Not by confusion of the substance.*] That is, not by commixtion of the nature and naturall properties of them both, into some third thing, such as is the confusion of water and honey in Metheglin, which was the heresie afterward of the Monophysites, sprung out of Eutyches his follies, against which *Damascen* disputes at large, *lib. 3. orthod. fidei c. 3.*

22. *But by unity of the person.*] To wit, of God-man, or the Word incarnate: the natures of the Word & flesh, and their essentiall properties remaining distinct and safe; as, after *Athanasius*, the Conneell of Chalcedon, A.D. 451. hath more fully explained, in these words, *We all acknowledge our Lord Jesus Christ in two natures inconsumedly, immutably, indivisibly, inseparably; the diversity of the two natures being no waies made void, by reason of the union: rather the propriety of each nature, agreeing in one person, is preserved; so that he is not divided or severed into two natures, but Jesus Christ is one, and the same only begotten Son, God the Word.*

23. *For as the reasonable soule.*] The manner of the union of the Word & flesh is illustrated by a Similie, which before *Athanasius*, *Justin Martyr*, a very ancient Writer, in his Exposition of the Faith, did make use of, whose words we thought good to set down, that we may understand how much they agree: *Let no man (saith he) enquire of me the manner of this union; for I am not ashamed to confesse my ignorance: yet I will rather glory, that I believe those hidden mysteries, with which I was initiated, which are not perceptible to reason and understanding. Some there are, who understand this union, as they doe that of the soule and body, and so they teach. And the example agrees, if not in all, yet in parts: For, as man, being one, hath two different natures; and with one part he consulteth, and with the other he puts his counsell in execution; with his mind he decrees to build a ship, with his hands he puts in practise the work which he decreed: So one Son, being of two natures; according to the one he workes miracles, according to the other, he takes upon him all sort of humility: For, as he is of the Father, and God, he workes miracles; as he is of the Virgin, and man, of his owne accord he did naturally undergoe the crasse and passion, and such like. Hitherto if one compare, the similitude doth well agree; on the other side, if he compare the whole with the whole, he takes away the difference: For, though man consist of body and soule, yet he is not the same with these, but some other thing; as he is man, he consisteth in the union of body and soule, and so existeth some other third thing: But Christ is not made of the Deity and humanity, when he is not different from these two, but both, God and man. Again, the soule is alwaies affected with the body, which no Orthodox man, that is well in his wits, dare say or think of Christs divinity: therefore this example of man is partly to be received, partly to be avoided.*

By which words we understand, that the similitude consists in two things, and in so many is discrepant. It agrees first, that as the reasonable soule is coupled with mans body into one person of man; so God the Word, with the nature of man, is coupled in the one person of God and man, and that by an unspeakable way. Again, as the union of the soule with the body is made, the essentiall properties of both natures remaining entire; for, the soule remains in the union invisible, spiritually, immortall, rationally, impassible; but the body is visible, tangible, mortall, void of reason, and partable. The union also is made without transfusion of the essenti-

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all properties of the one nature into the other: The soule is not made visible, corporeall, mortall, irrational, partible, for being united to the body: The body is not made invisible, spirituall, immortal, rational, impartible, because united to the soule. The union notwithstanding is made with the communion of the essentiall properties of body and soule, really transient into the person of man, in respect of each nature: As man really becomes immortal, rational, according to his soule; so he becomes mortall, and void of reason, according to his body. So the union of God the Word was made, the properties of both natures remaining entire. God the Word remained in this union eternall, uncreated, most simple, infinite, omnipresent, omnipotent, omniscient, impassible, immortal, &c. The flesh in time was created, compounded, finite, in respect of place, power, knowledge, passible, mortall, &c. The union also was made without transfusion of the essentiall properties of God the Word into the flesh, or of the flesh into God the Word. The Word was not made temporary, was not created, nor compounded, nor finite in place, power, and knowledge, nor passible, or mortall, by the union with the flesh: So the flesh was not made eternall, uncreated, uncompounded, infinite, omnipotent, omnipresent, omniscient, impassible, immortal, by the union with the Word; yet the union was made with the communion of the essentiall properties of the Word and flesh, really transient into the person of Christ, God and man, or the Word incarnate, in respect of each nature (which *Damasen* calls the manner of alternation, *lib. 3. orthod. fid. cap. 4.*) As Christ-God becomes man really in time, created and borne, compounded, finite in place, power, and knowledge, and was passible, mortall, suffered, died, according to the nature assumed; so Christ-man is really God, eternall, uncreated, most simple, finite, omnipotent, omnipresent, omniscient, according to the divinity assuming.

Τέρον ἀνθρώπου
σώματος.

But the similitude agrees not in this: First, that in man, by reason of the union of the reasonable soule and body, some third thing, specifically different, is made up, to wit, man, as of matter and forme, neither of which is man. 'Tis not so in Christ; because the Word, assuming the flesh, both before and after the incarnation, was God and the same person, heretofore without flesh, afterward clothed with it. Secondly, the soule of man receives into it the passions of the body, with which it grieveth and rejoyleth; but God the Word is void of all affection and passion.

ARTICLE V. Of the Creed the XIII.

24. Who suffered for our salvation. 25. Went downe to Hell. 26. The third day rose againe from the dead. 27. Ascended into Heaven. 28. He sitteth at the right hand of God the Father Almighty. 29. From thence he shall come to judge the quick and dead.

The Declaration.

24. **W**ho suffered.] Hitherto of the mysterie of the Incarnation; follows the office of the Son of God incarnate: the words are almost a succinct repetition of the Apostles Creed. Now, these are the things, for which we beleve the Son of God to be incarnate, and without the assurance of which, in vaine wee should beleve the incarnation of the Son of God. For, because the Son of God became our surety in the judgement of God, he ought in our flesh to have suffered for us an accursed death, that he might satisfie for us the curse of the Law, and restore to us by his death life and righteousness, which were lost: he suffered therefore the death of the Crosse; to recover our salvation, *Rom. 4. 25. Phil. 2. 8. Heb. 2. 14. &c.*

25. *He descended into Hell.*] That he might free us from the terrors of Hell; but not by a corporeall descending, or in his soule, after death, into the place of Hell. For the Scripture is cleerly against such a descending, *Luke 23. 43. 53.* but in a spiri-

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rituall wrestlings with the sorrows of Hell (which the Scripture usually calls a descending into Hell, 1 Sam. 26. Psal. 16. 18. and 116. 3.) before his death in the garden, and on the Crosse, Mat. 26. 38. Luke 22. 44. Mat. 23. 46.

26. *The third day he rose againe.*] For our justification, Rom. 4. 25. This Article is the ground of Christian hope and comfort: For, if Christ be not raised from the dead, our preaching is in vaine, our faith is in vaine, and we are yet in our sins, 1 Cor. 15. 17.

27. *He ascended into Heaven.*] He is alwaies with us by his divinity; but if he had not corporally departed from us, we had still seen his body carnally, and should never believe spiritually; by which faith we are justified, August. serm. 60. de verbo Domini.

28. *He sits at the right hand, &c.*] According to the promise, Psal. 110. 1. *Sit at my right hand, untill I make thine enemies thy footstools*; which the Apostle interprets, 1 Cor. 15. 25. *He must reigne, till he hath put all his enemies under his feet.* And, Ephes. 1. 2. *He hath placed him above all dominion and power, &c. and hath put all things under his feet*, and hath made him head over all, to his Church: Therefore the glory of Christs sitting at his Fathers right hand, is the Kingdome of the Mediatour exalted in his own flesh, and not the diffusion of the flesh, or ubiquity, which is repugnant to that which followeth.

29. *From thence he shall come to judge.*] Phil. 3. 20. 2 Tim. 4. 1. *Hee is to judge the quick and the dead at his glorious coming in his Kingdome*, August. Epist. 57. ad Dardan. Doubt not therefore that now the man Christ Jesus is there, from whence he is to come. Call to mind, and hold fast the Christian confession; because hee is risen from the dead, hath ascended into heaven, sitteth at the right hand of the Father, and from no other place, but from thence will he come to judge the quick and the dead: and he will so come, as the Angels witnessed, after the same manner that he was seen to goe into heaven; that is, in the same forme and substance of flesh, to which he hath given immortality; but hath not taken away its nature. According to this forme, he must not be thought to be diffused every where: for we must take heed, that by asserting the divinity of man, we take not away the verity of his body, &c.

ARTICLE VI. Of the Creed the XIV.

30. At whose coming all men shall rise, 31. with their bodies, 32. and shall give an account of their owne deeds. 33. And who have done good, shall goe into life eternall; but who have done evill, into everlasting fire.

The Declaration.

30. *At whose coming.*] So it is taught, 1 Thes. 4. 16. *With the voice of the Archangell, and the Trumpet of God, he shall come downe from heaven: and they that are dead in Christ, shall rise first.* 1 Cor. 15. 52. *In a moment, in the twinkling of an eye, at the last trumpet, the dead shall be raised incorruptible.*

31. *With their bodies.*] For this corruptible must put on incorruption, and this mortall must put on immortality, 1 Cor. 15. 53.

32. *And they shall render.*] So it is written, Matth. 12. 36. *I tell you, whatsoever idle word men shall speak, they shall render an account of it, in the day of Judgement.* For, wee must all of us appeare before the Tribunall of Christ; that every man may receive what hee hath done in his body, whether it be good or evill, 2 Cor. 6. 10. *The dead were judged of these things which were written in the Booke, according to their works,* Rev. 20. 12.

33. *And who have done good.*] As Daniel prophesied, chap. 12. 2. *And many of them which sleep in the dust of the earth shall awake; some to life eternall, and some to shame and everlasting contempt.* And Christ, John 5. 28. *The hour shall come, when all that are in the graves shall heare his voice, and come forth: Who have done good, unto the resurrection of life; but who have done evill, unto the resurrection of condemnation.*

ARTICLE

ARTICLE VII. Of the Creed the XV.

This is the Catholick faith, 34. which except every one do faithfully and firmly beleve, he cannot be saved.

The Declaration.

34. **W**^{Hich except.]} See the 1. Art. Num. 1. *Of the holy Trinity*, and above, Art. 1. Num. 3.

Of the Incarnation of the Word.

The Creed of the Fathers of Antioch, against
PAULUS SAMOSATENUS:

Out of the Acts of the first Councell of Ephesus.

WE confesse that our Lord Jesus Christ was begotten of the Father before all worlds, but in the last times by the holy Ghost of the Virgin *Mary*, according to the flesh, subsisting onely in one person, which consisteth of the divinity and humane flesh: whole God, and whole man; whole God also with the body, but not God according to the body: whole man also with the divinity, but not man according to the divinity: whole (again) to be adored with the body, but not to be adored according to the body: whole adoring also with the divinity, but not adoring according to the divinity: whole uncreated also with the body, but not uncreated according to the body: whole formed also with the divinity, but not formed according to the divinity: whole with God, of the same substance also with the body, but not of the same substance, according to the body: Even as he is not, according to his divinity co-essentiall with men, but he is of the same substance with us even existent in the divinity: For, when we say, that he is according to the Spirit co-essentiall with God; we do not say, that he is co-essentiall with men according to the Spirit. On the other side, when we preach, that, according to the flesh, he is consubstantiall with men; we do not preach, that he is, according to the flesh, consubstantiall with God: for, as according to the Spirit he is not consubstantiall with us; (for, so he is consubstantiall with God) so againe, he is not according to the flesh consubstantiall with God; for, according to this he is consubstantiall with us; but as we pronounce these to be distinct and separated, not to introduce a division of that person which is one and individed; but to denote a distinction and inconfusion of the natures and properties of the Word and flesh: so we preach and worship what conduceth to the manner of this individed union and composition.

Vigilius lib. 4. against Eutyches.

If there be one nature of the Word and flesh, how is it, that, whereas the Word is every-where, the flesh is not also found every-where? For, when it was upon the earth, it was not in heaven; and now, because it is in heaven, it is not upon the earth: and it is so far from being here on earth, that, according to it, we expect Christ to come from heaven, whom, according to the Word, we beleve to be with us on earth. Therefore, according to your opinion, either the Word is contained with the flesh in its place, or else the flesh with the Word is every-where; seeing one nature cannot receive in it selfe what is contrary and diverse. Now, to be circumscribed to a place, and to be every-where, are things very different and unlike: and because the Word is every-where, but the flesh is not every-where, it is apparent, that one and the same Christ hath both natures, and that he is every-where according to the nature of his divinity; and contained in a place, according

Therefore, on the contrary, if the flesh be found every-where, why is there not one nature of the flesh & Word which is every-where?

to the nature of his humanity ; that he is created, and hath no beginning, subject to death, and cannot die ; the one whereof belongs to him out of the nature of the Word, by which he is God, the other, out of the nature of the flesh, by which the same God is man : therefore one Son of God, and the same being made the Son of man, hath a beginning out of the nature of his flesh, and hath no beginning out of the nature of his divinity. He is created by the nature of his flesh, and is not created by the nature of his divinity ; he is circumscribed to place by the nature of his flesh, and is not contained in any place by the nature of his divinity ; he is lesser then the Angels by the nature of his flesh, and is equall to the Father by the nature of his divinity ; he died by the nature of his flesh, and died not by the nature of his divinity. *This is the Faith*, and the Catholick Confession, which the Apostles delivered, the Martyrs confirmed, and the faithfull hitherto maintaine. How then dardest thou, who art most impious, and infected with the poyson of *Eutychian* Heresie, reprove *Leo* ; whilst, out of the diversity of the actions of one Lord Christ, he teacheth the truth of both natures ; that what he produceth to demonstrate both natures, thou calumniates, as if he professed two persons ?

A Question proposed to DAVID PARRY,
By Mr. MOSES VASARHELINUS, Rector of the
famous Schoole of PATACHIN in Hungary,
An. 1601. a. d. 14. August. Gregor.

Whether God created all men for one end in Adam to salvation, upon condition of keeping the Law &c.

I See here, saith Mr. *Moses*, that there is, if not truly, yet seemingly, a contradiction among Writers ; Mr. *Calvin* saith, *l. 3. Inst. c. 21. §. 5.* That all men were not created in the same condition. *Dr. Ursinus*, *quest. 6. Catech.* affirms, That God created man, that he might live for ever with him in blessednesse. If this be so, it seemes that mans fall is not subject to divine providence, and that God did not attaine his end which he intended in the creation. *Piscator* against *Andrew Schaffman*, *Propos. 29.* saith, That God created all mankind in one, but not for one end. And in the Question 37. to this argument of *Schaffmans*, The Image of God was concreated, holinesse and righteousness were to be propagated, for which man both pleased God, and by obeying his will, which was then sound, he was to be made partaker of eternall joy. *Piscator* answereth, That it is false, that holinesse which was concreated should be propagated ; because it is true, that by Gods Decree it was to be lost, before our first Parents should propagate children : for, if an haire of our head cannot fall, without the will of our heavenly Father ; how much lesse could that holinesse be lost without his will and providence ?

Dr. Parrie's Answer.

You enquire, Mr. *Moses*, Whether God created all men in Adam for one end to salvation, upon condition of observing the Law : And of this Question you shew the different opinions of Authors. If I say, that I am willingly ignorant of this Question, I shall not lye ; for it is fetched out of the secret closet of Gods hidden decrees ; having in it more quicknesse of wit, then edification. Yet, I will tell you what I think of this matter : If you consider it *a priori*, I affirme, that all were made for one end in Adam, as the branches of the tree in the stock ; but with this condition, if in the Image of God (which was the beginning and a part of salvation) Adam himselfe had stood, and had propagated it to posterity ; or, in it had propagated all men in it : but, because this condition, was neither placed in the counsell

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of God, nor was to be placed in the event; (*a posteriori*) we are forced to deny, except we will believe that God hath failed in his end, or hath changed his counsell; whereas, it is apparent, that many never attaine to salvation. But, to cut off all Sophistry, so I state it:

Adam hath a double consideration; one before his fall, as the stock of mankinde potentially in him, which was never to be brought into act; for God (as we are taught by the event) not onely created man mutably good, who, being tempted, might lose his uprightness before he did procreate; but he decreed also, to suffer him to be tempted, to fall, and to lose his righteousness, before he did procreate: which being granted, he was not to procreate any men at all in this estate. It is idle then, to aske if God created all men to salvation in him, which he did not decree them to procreate of him, for causes hid in his manifold wisdom. Then, he is considered after his fall, as the stock of mankinde actually; when, not onely by nature, but also by divine disposition, man was actually to procreate mankinde, but such as himselfe was; to wit, evill, and liable to the curse: and to this belongs the present question, as the whole decree of predestination about election and reprobation. Now, an answer out of Scripture and experience (*a posteriori*) may easily be given, that as all men, begotten of sinfull *Adam*, do not aime at the same end, but some at life, others at death: so, all are not procreated of *Adam* to the same end, and therefore, all are not created of God to the same end. Nor can it be said that they were created in lapsed *Adam*, except we will utterly exclude God from creating man, or make him idle in it, or yeeld, that he is frustrated of his intention. Every man then is created to that end, to which either by the pravity of his nature he is permitted to tend, that is, to death; or to which, by the meanes of grace in Christ he is directed, that is, to salvation. For doubtlesse, God did not idly see or fore-see that divorce which presently appeared amongst the sons of *Adam*, *Noah*, *Abrams*, *Isaac*, &c. being by nature corrupted, but what by grace he effected in time, according to that, (*Jacob have I loved; Esau have I hated*; and, *Before the children were borne, when they had not as yet done good or evill, that the purpose of God might remaine firme according to election*) so he decreed from eternity. You see the question neerely agrees with the doctrine of election, of which therefore I will adde no more, to avoid prolixity; *Calvin* then saith well, *That all men are not created in the like condition; to wit, after the fall, in respect of the end, not of the estate: for, all men are borne alike in the same estate, to wit, all the sons of wrath; for, concerning the diversity of the end, it is said of the elect, He hath appointed us to salvation, &c. 1 Thes. 5. 9. of the rest; He made the wicked for the evill day.* When *Ursinus* then saith, *That God created man, to the end he might live with him in bliss for ever*, he must be understood conditionally, so far as man should persevere in integrity; the end therefore was conditional, not to be placed in *Adam*, but in Christ; if, as it came to passe *Adam* had fallen, and so *Schoffman* is to be understood, *That the holiness which was concreated with Adam, was to be propagated to all men; to wit, if Adam did not lose it before he did procreate all; therefore, he speaks truth conditionally, but false absolutely, which is that Piscator saith.*

Thus briefly Mr. *Moses* of that great Question, that you may have matter to thinke more at large, although it becomes you and us all in this, according to the Apostles rule, *Not so thinke of our selves more highly then we ought to thinke, but so thinke soberly.*

ANIMAD-



ANIMADVERSIONS UPON

THE POSITIONS OF

Dr. ÆGIDIUS HUNNIUS, Concerning
the Hypostaticall Union, by Dr. DAVID PARRY,
In Witteberg, An. 1592. a.d. Disputed the 23. of May:

IN WHICH

The Orthodox Doctrine of the Person of JESUS CHRIST
is asserted, according to the rule of holy Scripture, and the
consent of pious Antiquity.

The Argument of HUNNIUS his Theses.
Of the hypostaticall Union.



Hese positions of *Hunnius* have in their front and title honey cunningly couched, but in the belly very gall. The front extends almost to the 17. Thesis; so far orthodoxally enough, (if you except the ambushes) they confute the old Heresies, by proving that Christ is a person God and Man, consisting of two natures, true and intire; to wit, the divine and the humane; and that the Son of God, the Word, was made flesh, not by conversion of the deity into flesh, but by assumption of the divinity into God; to which, who freely and heartily subscribes not, he is not Orthodox.

The belly swells with Ubiquitary poyson in the next Thesis to the 39. for, he layeth certaine hypotheses or suppositions, concerning the manner and force of the union, as if were foundations of the future Disputation, concerning the reall communication of the properties, and of the omnipresence of his flesh, which he paints with wonderfull Sophistry; but all of them are false; to wit, *That the whole Word did assume the whole flesh so, that as the flesh is never without the Word, so the Word is never without the flesh; that is, without the dimensions of the flesh: that such an union is the dwelling of the whole fulnesse of the deity within the flesh, that without the flesh, the deity of the Word is no where: that finally, the flesh hath most eminently transcended all locality, being in the illocal person of the Word, and that it hath truly obtained an illocal manner of existing; that is, to be illocal in the union. In the interim, he cunningly conceales the definition and forme of the hypostaticall union, which he ought first to have*

have explained, as being the head of the whole dispute, and not delude people with a lying title. But this he did, lest the manifest falshood of the specificall difference should have weakened and shaken his cause before its time.

The taile againe shews the honey, but hides the sting; for he deduceth foure consecutaries or corollaries: 1. That the union should be defined by the true and solid communion. 2. That the person of the Word be communicated and conferred upon the flesh inessably. 3. That the deity of the person of the Word, or the whole fulnesse of the deity, be communicated to the humanity. 4. That finally, under this plenitude of the whole deity, the majesty of the properties of the Word be infallibly understood. No Orthodox man will contradict these points, if they be meant of the true union of the natures, and communion of the properties in the concreat; but that both these, and the precedent passages, for the most part, all of them are nothing else then treacherous subterfuges of Ubiquity, even those that have but weake eyes may see; and this in a briefe examination shall be shewed.

The Positions of Hunnius concerning the union.

I.

Jesus Christ, in the true knowledge of whom consisteth our eternall salvation, is God and man; that is, a person subsisting of two natures; to wit, the divine and the humane.

The Animadversion.

Thus speake some of the Fathers, and almost all the Schoole-men, that the person of Christ doth consist, is made up, is constituted, is compounded, is made of two natures, the divine and humane; or of three substances, the deity, the soule, and the body: but so they explain this, that they neither make any confusion of natures, nor any imperfection of the person of the Word, before the Incarnation; nor yet a quaternity of the persons in the divinity: for they teach, that diverse wayes one thing may be made up of two or three things: One way is, when of two or more things remaining entire and perfect, one thing is made up; as in those, the forme whereof is composition, order, or figure: so a heape of wheat is made up of many graines, and a City of many Citizens. Another way is, when one thing is made up of others which remaine not in their perfection, but are changed; as when a mixed body is made up of the elements; Metheglen is made of water, and honey. The third way is, when some third thing different specifically is made up of two imperfect things without mixture, as of matter and forme; as man is composed of the reasonable soule and the body. None of these wayes is the person of Christ said to consist of two natures, or properly composed of them: for, the hypostaticall union, is not the confusion of the natures, or onely an ordered disposition betweene themselves, as was that Nestorian *parastasis*, rather then *hypostasis*: neither is it a permixtion (for some of the Ancients improperly called it a mixtion:) neither is it a composition of matter and forme into one third thing which is neither of them: for the Word is not the forme of the flesh, nor is this the matter of the Word; neither againe, was the Word, by assuming the flesh, made a person, or an other person, which the 8. and 12. Thesis confesse. The fourth way is, when improperly, and at large, a thing is said to consist of many, in which many things are put together; and so at length they say in this sense, that the person of Christ consisteth, or is compounded of two natures, whereas a composition, in a large sense, is the position of many things together; for, so they call the hypostaticall union a composition. Wherefore, to avoid error, they speake more warily, and they say, that the person of Christ subsisteth in two natures: which phrase the Orthodox Writers retaine, as being more proper; although we thinke it not fit to contend about words with any, who have a right opinion of the matter it selfe.

How the person of Christ is made up of two natures.

A thing is said diversly to be made up of more things.

MIEN.
See Cassian l. 1.
de Incar.

II.

The divine nature, and so this word [God] is not here taken absolutely (for so the whole Trinity

Trinity should be incarnate) but relatively is understood the second person, the only begotten Son; who, in the bosome of the Father, and with the Father, is one and the same, John 1. and 10. The Image of the invisible God. Col. 1. The brightnesse of the Fathers glory, and the character of his substance, Heb. 1. God the Word, John 1. The mighty God, Isaiah 9. God blessed for ever, Rom. 9.

The Animadversion.

Damascen, and the Ancients write, that the divine nature assumed the flesh in one of the persons, or in the person of the Word. It is rightly said then, that the divine nature in Christ is not to be understood absolutely, as a nature; but relatively, as a person: Therefore Thomas, and the Schoole-men, use rather to say, that the person of the Word assumed the nature, then that the nature assumed the nature; or, the nature assumed the nature mediately, the person immediately assumed the nature; because, as they speake, the union is immediatly terminated in the person, mediately in the divine nature.

III.

The humanity in Christ is not a person subsisting in it selfe, but a nature having no proper personality; but, by reason of the union, fully capable and participant of the person of the Word.

The Animadversion.

Whether, and how the flesh is capable of the person.

He begins to speake thus
Thes. 44.

Heb. 5.

It is rightly said, that the humanity wants a proper personality: for, a personality is a subsistence, or the power of subsisting by it selfe without any other, and without any other suppositum or supporting subject of a rationally nature, which power the humanity neither had, nor hath; but, it is a new, improper and deceitfull saying, that by force of the union, the flesh is made fully capable and partaker of the person of the Word. It is first new, because, neither the Scripture, nor the Church speaketh thus, that the flesh is capable of the person. 2. Improper, because the flesh neither containes, nor incloseth the person of the Word, as the place is said to be capable of the thing placed: neither becomes it the person it selfe, or is it informed by the personality, as the subject is capable of the forme. 3. Deceitfull, because the Sophister useth this phrase, as a preparative for the reall communication of the properties in the natures; to wit, that he may say, that the flesh is after the same manner capable and partaker of the deity and omnipresence, as it is (according to his saying) partaker and capable of the personality; and that therefore, not by its owne, but by the deity and immensity of the Word, it is God and omnipresent, even as not by its owne, but by the personality of the Word it subsisteth. But orthodox men confesse, with Damascen, that the person of the Word, by reason of the union, is common to both natures; that now the humanity subsisteth in Christ by the same personality that the divinity doth: but, they deny that the flesh is made so capable and partaker of the person, as if it were the person it selfe: as they also deny, that it is made so partaker of the deity and omnipresence, as if it were the deity of God himselfe, the omnipresence, or omnipotent; &c. neither doe they grant, that it is otherwise partaker of the person, of the deity, of the omnipresence, or can be, then by the union, which maketh not that the humanity; but that man is the person, is God, is omnipresent; in which sense the Apostle saith; That the Son of God was made partaker of the flesh and blood of the children; to wit, by assuming the seed of Abraham into his personality, or by the hypostaticall union; whereby, not the deity of the Son, but God the Son is made flesh and blood; that is to say, true man. In this sense also it may be rightly said, that the flesh, or humanity of Christ, is partaker of the person of the deity, of omnipresence; to wit, by the union with the divine person, and omnipresent; which union, makes not that the humanity of Christ, but that the man Christ is a person, is God, is omnipresent.

IV.

This in the Scripture is called flesh: by which word not the onely corporeall masse is understood, but the full and entire humanity, consisting of a true body, and a reasonable soule.

V. For

V.

For the Son of God is made partaker of flesh and blood, as we are, to wit, in all things made like to his brethren, except sin.

The Animadversion.

He saith well, That under the terme of *flesh*, is meant the entire humanity, consisting of a true body and soule, so he would adde these words, *With the true properties of both, and withall the infirmities, except sin*: For, if he be like his brethren in all things, then surely in locality and circumscription hee is made like to them, and that in the union, and in the Word. For, without the union, and without the Word, the flesh hath neither being nor subsistence at any time: Therefore that is false, which he affirmes in the 36. *Thefis*, That the flesh, by power of the union, hath, in a most eminent way, transcended all locality, in the illocal Word, and that it hath obtained an illocal manner of existence.

V I.

Therefore the Word did not assume an imaginary, but a true and solid body, consisting of flesh and bones, Luke 24. of flesh and blood, John 16. which also in glory remains a true body, conformable to the glorified bodies of the Saints, both in substance and qualities.

The Animadversion.

This *Thefis* alone doth strongly refute these ensuing subtrefuges:

1. For, if the Word assumed not a fantasticall, but a true and solid body; then, doubtlesse, it assumed a body endued with quantitie, dimension, visibilitie, and localitie: For, that is not a true body, but an imaginary, that wants quantitie; nor can that be solid, which wants dimensions; and that hath no dimensions, which is indivisible & illocal; for, *an uncircumscribed nature is invisible*, saith Theodoret. Now, such a body as the Word did assume, such a body assumed is in the Word: Therefore it is false, That the body of Christ in the Word, which is illocal, did obtaine an illocal way of subsisting; that is, that it is made, and becomes illocal.

2. If the body, assumed by the Word, consisteth of *flesh and bones*, Luke 24. of *flesh and blood*, Hebr. 2. certainly, that body which is feigned to lurk in a crust of bread, or under the accidents of bread, and to be eaten by the mouth, is not that true and solid body assumed by the Word; because it hath not flesh and bones.

3. If also it remains in glory such a bodie, to wit, solid and true, consisting of flesh and bones, having dimensions; then, doubtlesse, in glory it retaines the definition of a true bodie: from which definition, the three dimensions, and, by reason of these, circumscription and locality can be no more separated, then rationality from man.

4. If it be conformable to the glorified bodies of the Saints in substance and qualities, it cannot then be illocal, immense, every-where: for, our bodies shall not be illocal, nor every-where; but shall have their *Ubi*, by Christs owne testimony, John 17. 24. *Father, I will, that they whom thou hast given to me, may be with me where I am*, John 14. 2, 3. *I goe to prepare a place for you; and if I goe and prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there you may be.*

They need not then cavill thus, That the body is such in its owne substance; but in the Word, by reason of the union, it is not such: for, whereas it hath its being not in it selfe, but in the Word, which assumeth it, and alwaies had; doubtlesse it is, and remaineth such in the Word, and in the union, as it was assumed. Nor can there be any true reason of that union, which destroyeth the reason of the substance of flesh: but that reason of the union which he feignes, by a certaine contradiction, destroyeth the reason of the substance; because it makes that which is locall, to be illocal; that which hath dimensions, to have no dimensions; that which hath quantity, to have no quantity; a body, to be no body; and, a substance, no substance.

V I I.

But he also assumed a soule: for he said, My soule is heavie unto the death, Mat. 26. which also he breathed out on the Crosse, Mat. 27. to wit, an intelligent soule, which after

death should remaine, and which might grow in wisdome, in the time of his humiliation, Luke 2.

The Animadversion.

This *Thesis* is right opposed, 1. To the errour of *Apollinaris*, feigning, that the *Word* assumed flesh without a soule, and that hee himselve was in stead of a soule. See *Ambrose de Incar. l. 1. c. 7.*

2. To that Papiſticall fiction of such a perfection in Christs soule, as from its creation, was so replenished with knowledge and grace, that it could not learne any knowledge (or grow therein) which it knew not before. See *Bellarmin. de Christo, l. 4. c. 1, 2, 3, 4.*

3. To the folly of Ubiquitaries, and of this teacher, concerning the ubiquitie and omniscience of Christs humanity, even from the moment of his conception and union: for, if Christ did truly breathe out his soule upon the Crosse, there must needs be a truly locall separation of the soule and body in death; therefore by no means could the soule or body then be every-where: Or, if then the soule or the body was in any wise every-where; and, if in any sort there was not made a true separation of both, neither did Christ in some sort truly breathe out his soul; that is, he did not truly dye, which is false, notwithstanding then, that is, in that separation of the body and soule, the humanity was not separated from the *Word*, but inseparably the union of the natures remained in death: For, Christ then was not truly man, although hee died, according to his body; but living, according to his soule: therefore it follows irrefragably,

1. That by affirming the ubiquity of Christs body, or soule, or of both, we must deny that Christ truly died. 2. That ubiquity neither is the forme of the hypostaticall union, nor the specificall difference of it, which *Smidlinus*, in the conference at Maulbrun, affirmed, and laboured for. Nor is it the effect or consequence thereof, which afterward *Chemnitius* devised, to correct *Smidlinus* his opinion: For, the union remained not onely in death, but also in the whole state of his humilitie, without any reall transfusion of the ubiquity, or any other of the divine properties into the flesh; without which the Ubiquitaries cry out, that Christ is no more God, then *Peter* was.

Out of all which, it is plaine, that ubiquity, by this *Thesis*, cuts its owne throat: For, how can a dead body, hanging on the Crosse, and lying in the grave, and yet not separated from the *Word*, have an illocall manner of subsisting? Likewise, if the soule, which the *Word* assumed, could in the time of humiliation encrease in wisdome, as *Luke 2.* then doubtlesse, from the womb it could not be omniscient, although it subsisted in the *Word*.

VIII.

This humane nature of Christ is not required to the dignity of the person of the *Word*, as it is simply the *Word*: For, the *Word* is a person of it selfe perfect, and every way complete, even from his eternall generation of the Father.

IX.

It belongs notwithstanding to the integrity of the *Word* incarnate, or of Christ, as he is Christ; whose person, after the Incarnation, is compounded, as the Ecclesiastick Writers doe witness.

The Animadversion.

If the flesh belong to the integrity of the person of the *Word* incarnate.

In the ninth Position there lies some deceit: for he saith, that the flesh belongs to the integrity of the *Word* incarnate, that afterward hee may conclude the ubiquitie of the flesh; when as the entire *Word*, being incarnate, is every-where. But he cunningly saith, that it belongs to the integrity of the *Word* incarnate, but not to the integrity of the person of the *Word* incarnate; lest hee should seem to conclude a quaternitie, or make the *Word* one person, and the *Word* incarnate another. To the same purpose is it, when he calls the person of the *Word* incarnate, or of Christ, compounded. Now, the orthodox Writers, though they reject not simply these speeches (for they themselves speak so, without any feare of cavilling) yet they

Pag. 14.
Lat. p. 9. Germ.

αὐτοῦ.

σωτῆρος.

they warne us to understand them aright, to wit, in that sense as they were used by Ecclesiastick Writers; to whose testimony our adversaries appeale, lest wee should conclude, that the *hypostasis* of the Word, before its Incarnation, was imperfect; or, that it is from some other *hypostasis* of the Word incarnate: For so, of necessity, a quaternity must follow. We must then stick to that which our adversary confesseth rightly, *Thef. 8.* that the Word is in it selfe altogether perfect and entire. We must also hold what he acknowledgeth, *Thef. 12.* that there is not one Son begot of the Father from eternity, and another conceived and begot of Mary in time; but that there is one and the same: For, these being granted, it is plaine, that the Word, and the Word incarnate are not two, different persons, but one and the same numerical *hypostasis*; and that they differ not essentially, but only in some respect: as Peter, when he is clothed, and when he is naked, is one and the same person, differing from it selfe not subjectively, but accidentally.

Hence further it followes manifestly, that nothing can be properly said to belong to the integrity of the Word incarnate, which doth not also belong to the integrity of the person of the Word; but to say this, were to deny the perfection of the Word, and to make a composition in God.

That the flesh then doth belong to the integrity of the person of the Word, is to be so understood, as the person is called compounded by Writers, to wit, not properly, but improperly: For, on the first *Thefis* we shewed, That the person of the Word incarnate is compounded, made up, constituted, consisteth of two natures; not as an heap of corne is made up of many graines, a mixed body of elements: Or, as a living creature, is compounded of a body and soule, which are peculiar waies of composition. Neither can they be attributed to the person of Christ, unlesse many absurdities doe follow hence, as *Thomas* shewes at length. But the terme *Composition* is here taken in a large signification, for the position of divers things together in one, which way soever it be; for, so the hypostaticall union may be called a composition: to wit, that by it the person of the Son of God, before subsisting of one nature, now subsisteth of two, remaining in the interim perfect and simple in it selfe: But not as if the person of the Word incarnate were made up of two natures, or of a person and a nature, neither of which that person is; as man is made up of a reasonable soule and body, but neither of these is man. After the same manner the flesh may be said to belong to the integrity of the person of the Word incarnate, not as a part integrating and completing an incomplete person; but, as a nature assumed into the *hypostasis* of the Word, in which the same Word inhabiteth whole and entire corporally, as it were in his Temple, and exhibits him selfe, as it were clothed with a garment or vaille, to be seen and felt, he being in him selfe invifible and unpalpable: For so we see the Scripture speaks of that inhabitation of the Word in the flesh assumed, *John 2.21. Phil. 2.8. Hebr. 10.20.* and so doe the Orthodox Fathers: among the rest, *Austin*; The Word (saith hee) was made flesh, that is, man; yet not converted, nor changed into that which was made; but clothed with flesh, that he might be seen of fleshy men, in a fleshy manner. Neither doth our Adversary speak otherwise, when he saith, *Thef. 18.* that the whole Word was clothed and covered with flesh.

The Word incarnate is improperly a person created.

How the hypostaticall union is a composition.

Lib. 1. c. 21. de Trin.

The Word clothed with flesh not accidentally, but personally.

But let us not imagine, that the flesh accidentally only, and by way of an external habit, is super-added and joyned to the Word, as a garment extrinsically adheres to a man; or accidentally and changeably; which, as *Lombard* witnesseth, was the opinion of some: for the flesh is so assumed into the most intimate and inward *hypostasis* of the Word, that the union thereof with the Word is truly hypostaticall; that is, it hath the same subsistence with the Word.

These things being observed, there will be no danger of fallacies; for it will be easie, out of the distinction and true explication of the phrase, to destroy whatsoever the Adversary can hereafter alledge from thence, for the omnipresence of the flesh: For, the entire and whole person of the Word incarnate is God, and immense, and omnipresent; eternall also, and begotten of the Father, and illocal, &c. Although the flesh assumed into that person be not, or is not made God, nor immense,

menſe, nor omnipreſent, and much leſſe eternall, begot of the Father, illocal, &c. For it will not follow, ſaith *Auſtin*, that whatſoever is in God, muſt be every-where as God.

X.

The perſon then of our Saviour conſiſteth not of one nature onely, but of two coupled together immutably, and without confuſion; ſo likewise indiviſibly, and without ſeparation: and ſo they meet together in one hypotaſis, according to the Canon of the Councell of Chalcedon.

The Animadverſion.

The perſon of our Saviour conſiſteth of two natures, not by the compoſition of one third of integrall parts, or eſſentiall either, as of matter and forme, as this Doctor doth tacitely imply; but onely by that way which was declared in the firſt and ninth *Theſis*: for otherwiſe, there would be a quaternity. The words of the Canon of the Councell of Chalcedon ſound thus, *The Son of God was manifeſted in two natures, without confuſion, without converſion, without diviſion, without ſeparation; the difference of the natures, being no waies aboliſhed by the union, but rather the propriety of each nature, meeting in one perſon or hypotaſis, is preſerved.* That fiction then of our Adverſary, which followeth in the 36. *Theſis*, is repugnant to this Canon; to wit, That the humanity, in reſpect of the union, hath moſt eminently tranſcended all localitie in the illocal Word, and hath obtained an illocal way of ſubſiſting: For ſo, the properties of both natures ſhould not be preſerved, but confuſed; for, the fleſh ſhould loſe its localitie in the illocal Word: and, conſequently, its circumscription, dimensions, quantity and ſubſtance: Neither can it be in any caſe both local and illocal; for it is impoſſible, that one and the ſame nature can be ſuſceptible of contrary properties or affections together, as, with *Theodore*, *Damaſcen* teacheth every-where.

XI.

Hence there is but one Lord Jeſu Chriſt, 1 Cor. 8. and in the two natures and nati- vities, which are more then generically different, there is but one onely Son, in his eternall ge- neration without a mother, in his temporall nativity without a Father, Hebr. 7.

XII.

Neither did the Father from eternity beget one Son, and Mary his mother another, by a temporall birth and conception; but that onely one Son of God and man.

The Animadverſion.

As the Father begot not one Son from eternity, and Mary another in time, but the very ſame; ſo there is not a different, but the perſon of the Word, before and after the Incarnation, is the ſame in eſſence and number: For, the ſecond perſon of the Trinitie, was neither changed by the Incarnation, nor was it multiplied or perfected; therefore the younger Divines were well warned to take heed, and rightly to underſtand the Adverſaries phraſe, when he ſaith, that the fleſh belongs to the integrity of the Word incarnate; and that the perſon of the Word incarnate was compoſed: For, it is very improper to ſay, That the perſon of the Word, is a part of the perſon of the Word incarnate; becauſe the perſon is not made a part of the perſon, either of its owne, or of anothers: For, if of its owne, then the whole ſhould be a part of it ſelfe; if of anothers, there would not be the ſame Son, begot of his Fa- ther, and borne of his mother: and neceſſarily there will follow a multiplication and quaternity of the perſons; therefore *Auſtin* ſaith well, *Chriſt is one perſon of a double ſubſtance* (ſaith he,) *becauſe he is God and man; and yet, neither God nor man can be called a part of this perſon: otherwiſe God, the Son of God, before hee took the forme of a ſervant, was not whole; and hee encreaſed, when man was added to his divinity.*

XIII.

As *Gabriel* ſaid, What ſhall be borne of thee, ſhall be called holy, and the Son of God. Hence *Eliſabeth*, being full of the holy Ghoſt, calls her the mother of her Lord.

XIV.

By reaſon of this identity of the perſon or hypotaſis, the Word was ſaid to be made fleſh, John 1. The branch of David, *Jehovah*, Jerem. 23. The Son of man, Son of the living God, Matth. 16. The ſecond man; the Lord from heaven, 1 Cor. 15. And the ſecond Adam made a quickning Spirit, Ibid.

XV. Now,

*ἀνθρώπος
ἐκ θεού, &c.*

*Theod. dial. 2.
Damaſc. l. 3. c. 3.
C. l. 4. c. 19.*

Theſ. 9.

*Lih. 3. c. 10.
con. Max.*

XV.

Now, there is one Christ, not by conversion of the Deity into flesh, but by assumption of the humanity into God.

XVI.

Wherefore, lest the phrase of the Evangelist, The Word was made flesh; might seem to sound of any change of the Word into flesh, the holy Ghost explains it by words equivalent, saying, That God is manifested in the flesh, that Jesus Christ came in the flesh, that the Son of God was made partaker of flesh and blood, and took the seed of Abraham; and that in Christ dwells all fulness of the Godhead bodily, 1 Tim. 3. 1 John. 4. Heb. 2. Col. 2.

The Animadversion.

All this is right, if the phrase of Athanasius (The assumption of the humanity into Theos. 15. God) be not wrested against the meaning of Athanasius: as if hee had signified either a changing of the humanity into God, or an equalling of it with God, or a transfusion of the properties of the Godhead into it, by which it is made God: For, whatsoever is created (saith the same Athanasius) cannot be God; therefore let the assumption of the humanity into God, be understood of its hypostaticall union with God, or the Word, the properties of both being preserved, according to the declaration of the Synod of Chalcedon, &c. And of Austin, in his book de fide ad Petrum, God then received into his person the forme of a servant, that is, the nature of a servant, &c.

De Arian. & Cathol. confess.

XVII.

But the Word was not so made flesh, as that any part thereof was associated with the flesh, which was assumed: For the Word, being of a spiritual nature, is not cut or divided into parts.

XVIII.

But the whole Word, in the whole fulness of its Deity, is united to the flesh: All of it (as the Orthodox Fathers tell us) was clothed with flesh, and covered with it, wholly incarnate, inhumanated, and incorporated.

The Animadversion.

And this is also right: For neither can there be, nor can we imagine how there should be, any union of parts between the flesh and the Word, which is indivisible: The whole Word then assumed the whole flesh, and with the whole flesh the whole Word was personally united.

In what sense the Word is said to be clothed, and covered with flesh, &c. wee have already explained in the ninth Thesis, to wit, not by way of an externall habit accidentally, but by way of an intrinsecall union substantially. Hence then it appears, that the Word was not changed into flesh, by taking of man; no more then our limbs, being clothed, are changed, as Austin speaketh. Neither is it a speech proper enough, when they say, that the flesh appertaines to the integritie of the person of the Word incarnate; that is, that it is an integrall part of it, as three feet belong to the integrity of the three-footed stoole: but rather, that the flesh belongs to the person of the Word incarnate, as being the nature assumed by the Word into the unitie of the person, in which it might manifest it selfe to the world: as Austin saith, The Word was made flesh, that is, clothed with flesh, that to fleshly men he might appear in a fleshly way.

Yet no man will deny or doubt, that the Incarnation of the Word, which is indivisible, was totally made; if that be understood, without including the immensity of the Word, within the dimensions of the flesh: as also without an ubiquitary diffusion of the finite flesh with the infinite Word.

XIX.

Which union, because totall, is foolishly compared with examples of partiall unions; to wit, of the Sun, touching some part of his Orbe: Of the stone, enclosed within some part of the ring: Of Antwerp, situated neer a part of the sea.

The Animadversion.

We must confesse, that this hidden & admirable union of the unmeasurable nature of God, with the measured nature of man, cannot fully be expressed by any similitude.

tude. And, although both ancient and moderne Divines make use of divers Similies; yet, we may truly say of them all, with *Damasceus*, *In all similitudes, there are many dissimilitudes*. And, it is impossible to find examples, that may expresse the Deitie and Incarnation in every thing. *Iustin*, *Cyris*, *Athanasius* made use of these Similies that are taken from the Sun, a Ring, the Ocean. *Basil* useth the similitude of an hot iron: *Athanasius* of a burned stick, or burning iron: *Cyris* of a burning coale: *Damasceus* of a fiery sword: *Iustin* and *Athanasius* of the body and light of the Sun: But none of all these similitudes will exactly agree with the thing it self. This man toucheth our Divines, for using examples of partiall unions; but with little sinceritie: for, sometimes they make use of such Similies, not to declare exactly the thing it selfe, from which, we confesse, the examples of finite things are far distant; but onely to shew the sophistry of Ubiquitaries: For example; When *Jacobus Andreus*, at Maulbrun, did foolishly demonstrate the Ubiquity thus, *Gods right hand is every where; the humanity of Christ sits at Gods right hand: Ergo, the humanity is every where*. Our men, by a Syllogisme, altogether like this (if you look upon the forme) made it appeare, that this was a naughty argument, and consisted of foure termes: *The Ocean encompasseth the whole world; Antwerp is seated neere the Ocean: Ergo, Antwerp encompasseth the whole world*. By this way they did not compare matter with matter, but one fault with another; for both Syllogismes were alike faulty: therefore the shewing of this error was not foolish. Neither doth Doctor *Hunnius* demonstrate better the illocalitie of the flesh in the Word below, in his 36. *Theſis*. It is thus in brieft, *The Word is illocal, the flesh was assumed into the Word: Ergo, the flesh is illocal*. Why then doe wee not send this Disputer to the foure termes of Antwerp, and the Ocean? For, as these are different termes, *To be the Ocean*, and *to be seated neere the Ocean*; so these are different, *To be the Word*, and *to be in the Word*: as in the *Vulcanian* demonstration these were different speeches, *To be Gods right hand*, and, *To sit at Gods right hand*.

XX.

Smidlin in collog. Maulbrun. p. 43.

The similitude of the union of the soule and body is more apt to declare this mysterie, which Athanasius used in his Creed; and Cyrillus, after him, in his Synodical Epistle, saying, The Word, in the assumed nature, hath made such an habitation for it selfe, as the soule is believed to have in its proper body.

The Animadversion.

In Exposit. Symb. p. 301.

Of this Similie thus writeth *Iustin*: *Some* (saith he) *having conceived in their mind of this union, as of the union of soule and body, have so delivered it; and it's a convenient example, though not in all points, yet in some. Also the example of man is in some respect to be admitted, and in some respect to be avoided*. And 'tis so indeed: For they agree thus, That, as the reasonable soule and body are united into one person; and, as in one *hypostasis* subsist two natures, distinct in their essences and properties, and concurring in these operations that are proper to men; and one of them working what is proper to it, but not without the communion of the other: Even so, saith *Hierome*, it is knowne, that one and the same Christ is God and man, and that he did work according to both formes; to wit, of the humanity and divinity, and that by this he exercised two operations: For, both formes or natures did operate; the one communicating with the other in that which was proper to it: The Word operating what is proper to the Word, and the flesh putting in execution what belongs to the flesh, &c. But in many things the Similie will not hold: For, in man there is a union of two finite natures; but in Christ, of a finite nature, and an infinite. In man, both natures are shut up within the same bound; but in Christ, the divinitie is not confined to the narrow limits of the flesh. In man, the union is the composition of matter and forme; but in Christ, the flesh is not the matter of the divinitie, nor this the forme of the flesh. In man, there results a third thing out of the composition, which is neither of the other two; but in Christ, the Word or person is the same before the union, but naked and simple; after the union, clothed with flesh, and in a manner compounded. In man, the union is dissolved by death; but Christ will never lay aside the nature which he once assumed. Lastly, to this purpose

Ad Paulam & Euseb.

purpose serves that which *Thomas* observes: In man (saith he) there is a two fold union made up; to wit, of the nature, and of the person: of the nature, when as the soule is formally united to the body, perfecting it; that of two, there may be made up one nature, as of the act and potentiality, of the matter and forme: and in this regard the similitude consisteth not; because the divine nature cannot be the forme of the body. 2. Of the person, as when of these is made up one man, consisting of a body and a soule; and in this is the similitude: for one Christ subsisteth in the divine and humane nature.

XXI.

Therefore, as the soule, in respect of its substance, is not without the body; for it is all united to its body: so the whole Word incarnate can neither be, nor be found, nor ought to be enquired for, out of its owne flesh.

The Animadversion.

By a manifest fallacie, from that which is said respectively, or secundum quid, to that which is spoken simply, of a similitude, hee concludes a falshood: For, this is *Hunnii* his collection, The Similitude drawne from man, is more fit then from other things: Ergo, it agrees in every thing; and, consequently, the reason is alike of the soule and of the deity: that, as the soule is confined to the bounds of the body; so the deity doth no where subsist without the flesh. Who may not here sensibly perceive the imposture? He makes a comparison between the soule and the Word, as if there were a parity between them; whereas there is an extreme imparity: for the soule, being a finite spirit, cannot be without the bodie, in which it is, so long as it is tied to the bodie, though it be all in all, and all in every part: But the Deitie of the Word is not a finite spirit, but immense, and most pure, by its most simple immensity, all in the finite flesh, and all, and the same together without the finite flesh, and subsisting without all things: For who will say, that the Deitie of the Word was onely there; suppose in the mothers womb, in the Temple, in the Justice-Hall, on the Crosse, in the Sepulchre, &c. where his flesh was said to be circumscribed, and to be absent in other places, where his flesh was not? Who will say, that he did not fill heaven and earth, that he was not at Rome, at Athens, and every-where without Judea, at the same time when his bodie, that was most united then to him, did remaine within the limits of Judea alone? Surely, he who affirms the contrary, either seignes a Deity enclosed and circumscribed in the narrow bounds of the bodie; or else a bodie diffused every-where with the Deity; that is (to use few words) hee makes either a finite Deity, or an infinite bodie. This then is one of these false hypotheses, by which this Sophister under-props the ubiquity of the flesh. He addes also sophistically, that the Word neither is, nor can be sought or found, without its flesh: which words neither have the same meaning, nor the same truth. For Orthodox men confesse, that the Word is not to be sought out of the flesh; because in the flesh onely, as in his temple, he will be sought and worshipped by faith and prayers. And from hence they gather against the Ubiquitaries, that the flesh of the Word doth not lurk within a sacramentall crust; because they neither worship it, nor ought they to worship it: yet they deny not therefore, that the Word is not elsewhere by that essentiall immensitie, which hee hath in common with the Father and the holy Ghost: For so the Word, being enclosed within finite flesh, should be terminated or bounded; or else the flesh should have an immensity every-where, with the immensity of the Word; both which is false. Nor doe the Orthodox Fathers otherwise speake or thinke. *Athanasius*, The Word is in the flesh, and over and above all things. *Ibid.* He subsisteth over and above all things. *Ibid.* At the same moment, when he was in an humane body, hee was over and above all things. So *Hieron* ad *Marcel*. He who was infinite, was also in the Son of man totall. *August.* Lib. 2. de Incarn. The Son of God was totall in the body, and totall every-where.

XXII.

They are deceived then, and they reduce this admirable union to the narrowness of one onely place, who dreame, that the Word in the flesh is in one, and onely in that place, where the humane nature of Christ visibly dwells; but besides this place, that it subsisteth over and above it, in other places innumerable.

The

The Animadversion.

He condemneth for an error, not ours, but the doctrine both of holy Writ, and of godly Antiquity : for, the Scriptures unanimously witnesse, that the humane nature of Christ was visibly confined still to one place, and not to two or more at once invisibly ; the incomprehensible [Word] in the meane time shewing its presence, both in its flesh, and else-where, where the flesh is not, and the union still remaining entire. The Fathers also write cleerely, that the Word was so in the flesh, that it was not shut up within those narrow confines, but that it subsisted out of it, and over and above all things else. It is a fallacy, if not a fallhood, when he saith, that now this admirable union, is not to be confined to the narrow inclosure of one onely place : for, though the flesh be shut up in one place, it will not follow, that therefore the union is to be reduced to these narrow straits ; because, to be reduced to a narrow place, and to be in a place, is the property of the flesh, not of the union ; but the properties of the natures neither make the union, nor effect it : otherwise, by the same reason one might cavill, that the union is corporeall, visible, dead ; because, the flesh is corporeall, visible, and dead : or, that it is eternall, immense, and God ; because, the Word is eternall, immense, and God. But, although the flesh is not diffused every-where with the [Word], nor the Word circumscribed by the narrowness of the flesh ; notwithstanding the flesh is nowhere not united to the Word, and subsisting by the Word ; and the Word is nowhere not united to the flesh, and subsisting in the flesh : wheresoever then the flesh is, there is the union ; and wheresoever the Word is, there is the union ; not by reason of the diffusion of the flesh, but by reason of that most simple immensity of the Word ; by which he is so in the flesh, that he is not therefore contained in the flesh, but every-where together without it he filleth all things ; and so he is without the flesh, that notwithstanding he subsisteth every where in it, and that not by any one part of himselfe, but totall ; neither another person, but the same ; for, we must not imagine, that there is one part of the Word in the flesh, and another without it ; but he wholly subsisteth in the flesh, and wholly without the flesh ; because he is immense and impartible. Neither is there one Word in heaven, and another on earth, but the same is every-where in the flesh, or incarnate, because most simple ; although in the meane while, the flesh, both by the verity of its essence, and in one place where it wills, it remaineth.

Lib. 1. c. 16.

We do not therefore dreame, that the [Word] in the flesh is only in one place, in other infinite places without the flesh, and therefore, without the union : for, it is every-where in its owne flesh, supporting and moving by a secret and indissoluble union ; but no where, and at no time deserting it, or distant from it : but properly it is not either in one, or in infinite places, seeing these things are in place onely, that have dimensions. But God the Word is of that immensity, that he hath neither a corporall, nor an intellectuall place, but metaphorically onely, being said to be there where his operation is knowne, as *Damasceus* witnesseth. In brieft, the [Word] is every-where, and so remaineth united to its flesh, even existing without it ; for, it can never be absent from the flesh, being immense, and every-where wholly the same, without extension or multiplication, though in the meane while, the essence of the flesh is onely in one place.

But, if this Ubiquitary Doctor understandeth not, or approveth not of these things, let him proceed in his dreame, of his dimensive and extensive [Word] ; which is not totall every-where, but some-where it existeth in some part of it, or else is wholly some-where absent : but, we beleeve with *Athanasius*, that this is of high admiration, that the Word contained by none, containeth notwithstanding all things ; and being present in the body, is not else-where absent, but subsisteth over and above all things, and yet is most present in the natures of all things, but more chiefly in his owne flesh. These mysteries are to be adored, but not to be squared by the dull edge of humane reason.

XXIII.

But because, by the Apostles definition, the whole personall union is and consisteth in that corporall

corporall inhabitation and immanency of all fulnesse of the deity in the flesh, by an un-avoidable consequence we inferre, that where it dwells not in the flesh, but is imagined to be without it, there it cannot be said to be united to it.

The Animadversion.

He proves the Word to be no-where without the flesh, but first out of *Pauls* definition of union, as he saith; then, by a contraposition out of the definition, he seems to gather: *What is immanent in the flesh, is not without it; the Word is immanent or dwells in the flesh, because the union is the inhabitation, or immanency of the Word in the flesh; therefore the Word is not without the flesh.* *Ans.* If he did contend, that the Word was no-where so without the flesh, but that it is also in the flesh, we would yeeld to him in all this: But, when he simply denyeth the Word to have any existence out of the flesh, that he may diffuse the flesh every-where with it; we answer to the Major proposition, with a distinction; That cannot be without the flesh, which is so inherent in it, as that it is shut up within the dimensions of it: But we deny the Word to be so inherent in the flesh, or that it is such an immanency by which the Apostle shews rather the union, then defines it to be the corporall inhabitation of all fulnesse of the deity in the flesh; and the Adversary himselfe shortly after denyeth it.

For, the Word doth not so inhabit, as to be circumscribed by the limits of the flesh; nor is he so immanent, that he is no where without it; as the soule existing in the body, is no where out of the body: but that he is never separated or absent from it. The inhabitation then is not the enclosing of the Word within the flesh, but a seeret conjunction with the flesh into one hypostasis.

In that he calls the union an immanency, he hath not this out of the Apostle, but out of *Damascen*, who calls it *πρὸς ὁμοῖον* (which word some translate a permeation; others, an immanency, others, an immanency or inhabitation) no wayes understanding the Eutychian mixture of the natures, or the circumscription of the Word in the flesh, or the diffusion of the flesh with the Word; but a mutuall, intimate, and indissoluble union of both natures into one hypostasis, the natures and properties remaining entire: which is so well knowne out of *Damascen*, that it needs not be insisted on.

By a contraposition out of the definition he thus gathers, *Where the Word is united to the flesh, there it dwells in the flesh, and so remaines in it, as that it is no where without it: therefore, where it dwells not in the flesh, but is fancied to be without it, there it cannot be said to be united with it; which, because it is absurd (for so there will follow a Nestorian separation) it is also absurd, that the Word should be any where without the flesh.*

But first, we have said before, that Ubiety is improperly attributed to the Word and union; then it is false, which in the converting proposition he assumes of such an immanency, as that the Word is no-where without the flesh; for this is to beg the matter in question. Besides, in the Proposition converted, he admits of that fallacy which is called (*Ignoratio elenchi*, or) the ignorance of the repethending Argument, feigning these two to be repugnant; to wit, The Word inhabiteth in the flesh, and, the Word is without the flesh, which indeed are not repugnant; by reason of the most simple immensity of the Word, as is shewed. The Argument of our Adversary directly concludng, is this, *Where the Word is united to the flesh, there it is not out of the flesh, because the union is the inhabitation; but the Word is not without the flesh; therefore it is no-where without the flesh.* But the Minor Proposition hath this ignorance of the *Elenchus*, and trusts to a false definition: for, we will not yeeld him, that the union is such an inhabitation as he fancies; wherefore we deny the Major: for, wheresoever the Word is, he inhabits all in the flesh; and all without the narrowesse of the flesh, filling heaven and earth with the immensity of his essence,

XXIV.

* Especially, because, according to this opinion, we must determine that, the whole Word, (seeing he cannot be divided into parts) in his whole personality, and in the whole plenitude of the deity, is innumerable places without his humanity; which were truly to draw in sunder through

through many places, that most intrinsecall, and altogether indistant union.

The Animadversion.

You sing over againe the same song : To place the whole Word in his whole personality, and in the whole fulnesse of the deity in innumerable places without his owne flesh, is to distract in sunder the indistant union of the natures; but to do this is a wicked thing; therefore so must that. We againe deny the Major, for the union remaines indistant, even when the whole Word without the narrownesse of the flesh fills all other things; because, by his most simple immensity, neither all, nor halfe of him (seeing he is individed) departs, or is absent from his flesh; neither is he pulled away or separated by any distance of place, but he subsists so all within it, that he is also all-present every-where without it: whereas, not another, but the same and entire Word is within the flesh which is without it. And this argument of pulling asunder the natures, is very silly; for it flowes from a false imagination, that the Word existing without the flesh, remaines not united to the flesh; which is both most false, and impossible: for, if it were any-where absent from its flesh, it were not immense; and, if in any part onely it remained in the flesh, it should be divided. Therefore, to feigne any distance betweene the natures, is truly to feigne a Word having dimensions; which our Adversary, by clearing of himselfe, sufficiently sheweth.

Some orthodox men untie this knot, by distinguishing the personality and deity of the Word; confessing that to be no-where out of his flesh, seeing there is one personality of both: but this they make all to exist within and without the flesh, in that the essence of the Word is simply infinite. But, lest our Adversaries should cavill, that so we do not make the personality equally infinite with the essence of the Word; therefore we will waive this distinction. We know that the personality and divinity of the Word differ not subjectively, but onely in some respect: when as then both are equally immense and most simple; by the same reason it must necessarily follow, that both subsist wholly in their flesh, and wholly without the flesh, and, with the Father and holy Ghost, fill heaven and earth.

XXV.

In the meane time, out of our doctrine, there doth not follow such a shutting up of the Word into the nature assumed, as makes the person of the Word lose his infinity, or become finite; but from hence rather is inferred this perpetuall immanency, inhabitation, and incarnation we speake of, which elevates the finite humanity, into the infinite personality of the Son of God, and consequently, it makes that the Word is never absent from its flesh, never distant from it, and never subsisteth without it; but that without distance, as (Damascen saith) it is united with it, and remaineth with it above all locality of this created world, ineffably, and still present.

*Osiandros.

The Animadversion.

Here he perceives, that out of his immanency or inhabitation, necessarily follows the inclusion and finity of the Word; therefore he denies the sequell: but in vaine, for thus he is convinced; What is so immanent in the finite flesh, that it existeth no-where without it; that must necessarily be shut up within the dimensions of the flesh, and be finite, as the flesh is finite: But the Word is thus immanent in the flesh; it is therefore shut up within the finite dimensions of the flesh; which is absurd. The Major is most true: our Adversaries Minor is absurd, there followes then an absurd conclusion: He saith, that the perpetuall immanency followes out of his doctrine rather; but, this is to beg the matter in question, to inferre an immanency out of an immanency. He saith, that the immanency elevateth the finite humanity, into the infinite personality of the Son of God. If he understood this Teratologie of the union of the flesh with the infinite hypostasis of the flesh, retaining the properties thereof, no orthodox man would reject it; but the stile of truth is plaine, whereas that of a lye is intricate: such as this is. For, he doth not meane this of the union, as he saith, but of an ubiquitary diffusion of the flesh with the Word, which orthodox Divines simply deny; for, the flesh can no more cast off her finity and dimensions, then she can her very nature, no not in the union it selfe. Now, if remaining finite,

A prodigious speech.

finite, she is elevated into an infinity; that is, is made infinite; then sure it must be both at once finite and infinite, quantitative and without quantity, flesh and no flesh: and, what is this, but to fancy an *Utopian Chimera*? Again, he saith, by means of this immanency, the *Word* is never absent, no-where distant from his flesh: but indeed, this is effected, not by the immanency which he feignes, but by his most simple immensity; for, by this it is that the *Word* is all the same in his flesh, and every-where without all. He saith, that by the means of this immanency, the *Word* never subsisteth without the flesh, but inseparably is united to it. But, again, he ascribes a false effect, to an untrue cause, and admits *ignorationis elenchis*; for, the inhabitation of the *Word* in the flesh, (which he, by an ambiguous terme, will rather call an immanency) is not his inclusion, or confining within the flesh; that is, within the dimensions of the flesh: neither do these two, To be without the flesh, and, To remaine inseparably united to the flesh, destroy one another, as was shewed but now. Yet, if both be not true together concerning the *Word*; neither can he be immense, nor can he be God. Lastly, in that, he saith, the flesh united to the *Word*, or the *Word* to the flesh, remaineth so above all locality of this created world, it is either a vaine *Teratologie*, or a false opinion, that the flesh is made illocal by the union, because the *Word* is illocal; of which hereafter we will speake upon the 36. These.

XXVI.

But, it no wayes follows, if the Word, after the Incarnation, be not without the nature which was personally assumed; that therefore, we must beleve him to be no-where without that place, in which Christs humane nature, by the condition of its essence, remaines.

The Animadversion.

Here he avoids another rock, that, granting the immanency which he feignes, the *Word* will never be without the place of the nature assumed, therefore he must needs be finite: he denies the sequell of this, but in vaine; for he is convinced thus: *What is not without a finite nature existing in a certaine place, neither is it without that place, in which the finite nature existeth; but the Word is no where without his finite nature assumed, existing in a certaine place, where-ever it be; ergo, it is no where without that place, and consequently, the Word is made finite.* The Minor is our Adversaries, the reason of the Major is manifest and firme: That, albeit the place be one thing, and the nature existing in that place be another thing; notwithstanding the nature assumed, by the condition of its essence (as our Adversary rightly confesseth) is not without a place, nor remaines out of a place, and the place is equall to it: whatsoever then is not without the nature assumed, as the thing contained or placed, neither is that without the place containing; because, the thing containing, and the thing contained; the place, and the thing placed, are equall.

XXVII.

For the reason of the humanity it selfe is far different from that of the place, which naturally encompasseth and containeth it.

XXVIII.

For the humanity it selfe is elevated and translated by the union into the hypostasis of the only begotten Word: but the ambient place, without that hypostasis of the Word, remaines perpetually.

The Animadversion.

This eluding of the Major is too frivolous; for, although the reason of the humanity, and of the place be unlike in this, in that the one was assumed, the other was not assumed by the *Word*; yet, this remaines, that they are together, and equall in their limits and bounds: Hence it follows necessarily, that whatsoever is not without the one, is not without the other. All then that the Sophister proves, is, that the humanity is not the place; but he cannot overthrow that most true Maxime, *Whatsoever is not without the thing placed, neither can it be without the place of the thing placed.*

XXIX.

What wonder then if the Word be without the place of the humanity, but not without the

the substance of the humanity? seeing that the very flesh, though in a place existing and appearing when it will; yet, notwithstanding, by virtue of the union, it subsisteth above locality, in the very person of the Son of God. Surely, in this respect it transcendeth ineffably, the very same place in which otherwise it remaineth.

The Animadversion.

Yes, a great wonder it is; for, it is both a wonder, and an absurdity to devise any thing without the thing containing, which is not also without the thing contained; without the place, which is not also without the thing placed: for example, without the walls of the City, which is not also without the towne-Hall of the City: without *Witteberg*, which is not also without the Palace of *Hunnius*, which he lately received in a present at *Witteberg*, over against the Tower, &c.

The flesh of Christ remaines in a place, not onely by reason of its will, but also, because of the condition of its essence; witnesseth the 26. *These*. therefore, it is not in a place onely when it wills, but so long as it retaines its nature, it is necessarily in a place; whether that place be physycall, as was here on earth; or heavenly, as it is now in glory.

That the flesh, by vertue of the union, subsisteth above locality, and transcendeth the place in which it abideth, is both false, and implies a contradiction: false, because the Adversary himselfe, in the 5. and 6. *These* confessed, that the flesh united to the Word, or in the union it selfe, is made like unto us in all things except sin; therefore in the union it selfe it must be like to us, in regard of locality. But these are contradictories: That the flesh, by the condition of its essence remaineth in a place, and yet by its essence transcendeth the same place; that is, not to remaine in a place, by what vertue soever that be done: for his subterfuge, concerning the diverse reason of the essence and union, cannot, in this respect, remove the contradiction; whereas, the same reason or respect doth implicate or intangle it selfe, and is nothing else but an empty smoake; as before was shewed in the 6. *These*.

XXX.

The matter will appeare more cleerely, if we observe the force of the Apostles phrase, by which he teacheth, That the Son of God was the seed of Abraham; or, that he assumed humane nature of Abrahams seed, Heb. 2.

XXXI.

Here are to be considered the bounds of this divine assumption, as the Schoole-men speake; to wit, from whence the Word assumed it, and to what he assumed it.

XXXII.

But he assumed his flesh out of the substance of the Virgin Mary, which, because it drawes its originall from Abraham, the Apostle rightly saith, that the seed of Abraham was taken.

XXXIII.

The Word assumed that masse which he tooke of the Virgin, not hither or thither, to this or that place.

XXXIV.

For, although the Son of God would have his flesh in the time of his humiliation, that he might performe his worke on earth, to be subject to locality; and although, as yet, he can visibly appeare, when, and where he will, in some place or other: yet, notwithstanding, not any place, but the illocal hypostasis of the onely begotten Word is the limits, or bounds of this divine assumption, into which the flesh of our Saviour is transferred by the union.

XXXV.

Which S. Athanasius, in his Creed, hath learnedly and briefly comprehended; when he defines the hypostaticall union, to be the assuming of the humanity into God.

XXXVI.

The humanity then of Christ, by a reall assumption being transferred into God, or the personality of God, in which, all thought of place and locality ceaseth; or, as Damascen orthodoxally writeth, having its existence in the very Word it selfe; the humanity, I say, in respect of this personall union, doth, in a most high manner, transcend all locality, and hath truly obtained in the Word an illocal manner of existing.

XXXVII. There-

XXXVII.

Therefore, that I may conclude in the most grave words of Doctor Chemnitius, The assumed nature is so united personally to the whole plenitude of the Deity of the Son of God, that the Word within that secret, most strait, intimate, profound and excellent embracement, not of any one parcell, but of the whole fulnesse of the Godhead, which with it is above, and without all place, hath the said humanity within it selfe, with it selfe, and in its power personally united, and alwaies most present. And in that fulnesse of the united Deity, the assumed nature, as Damascen saith, hath an individable, inseparable, undif-jointed; or, in respect of place, an indistant immanencie.

XXXVIII.

The same opinion is at large handled in both the Confessions of Master Luther; and by the alledging of Luthers words, in the breviate, or forme of that agreement publicly received in those countries, 'tis plaine, that it is approved by it.

The Animadversion.

Who will not cry out here, With what knot shall I hold Proteus, so often changing his countenance? Who can here catch the Sophister? I warrant you, unskillfull men will grow amazed at such stupendious teratologies. Hee saith, that the masse of mankind is not assumed hither or thither, to this or that place; that not any place, but the illocall *hypostasis* of the Son of God is the But, or *Terminus ad quem* of the assumption: That the flesh of our Saviour was transferred to be the *Terminus* of the assumption: That it hath in a most high manner transcended all localitie: That in the Word it hath obtained an illocall way of subsisting: That the Word hath the assumed nature within the embracement of the whole fulnesse of the divine nature, with it selfe, within it selfe, by it selfe, in its power: That the humane nature, in the fulnesse of the united Deitie, hath its immanencie undif-jointed. Who ever spoke thus in the Church? This is the black stuffe of the fish *Sepia*, and the empty smoak of juggling tricks, by which the simple doctrine of the Son of God is obscured, and the foolish world is bewitched, that living and seeing they see not, nor feele such grosse lies. This is a new and a treacherous way of speaking, quite different from these brieve delineations of wholesome words in Scripture, and in pious antiquitie, concerning this mysterie; by which the Sophister sufficiently, if I am not deceived, hath testified, that this which he utters is a new and monstros kind of doctrine: For, they that broach new doctrines, do for the most part devise new phrases.

Now, to the matter: The Sophister in these Positions deviseth another false supposition, by which hee may keep up the ubicquity of the flesh; That the flesh of our Saviour, in the union of the Word, is made illocall. This hee endeavours to beat out of the Apostolicall terme of *Assumption*, besprinkling some Schoole-termes.

But he maliciously depraves the words of Scripture, and phrases of the Schoolemen: For, the assuming of *Abrahams* seed doth not signifie in *Paul* an exalting, or transferring of mans nature into the illocalitie of the Son of God, by which it is also made illocall; but an individuall hypostaticall union with the Son of God, the nature remaining entire, and the true properties thereof: because the flesh assumed, is the flesh of the Son of God; not out of the union, but in the union; not without the Word, but in the Word, both before, and in his glory. And the Son of God is our brother, flesh of our flesh, and bone of our bones: in which communion of our flesh with the Son of God, all Christian comfort and salvation consisteth. So the Apostle himselve, in the precedent words, explains this *assuming*: The Son of God is made partaker of flesh and bloud, as the children are, after the same manner.

He corrupteth also the Schoole-termes: For, they tell us, that the *Terminus ad quem* of the assumption, is not the nature, but the person: because (as they say) the union was made in the person, not in the nature; that is, because, by the union, the two natures did not unite into one nature, but into one person of the Son of God; subsisting

subsisting first in one, now in two natures, the divine and humane, inconfused and entire. But in no case doe they speak or agree with this Sophister, that the flesh of our Saviour was transferred into the terme of the assumption; that is, into the illocal *hypostasis* of God, that therein it might be illocal. These are pestilent snares: for, so the Sophister may readily inferre, that, by the same way, the flesh in the Word is God, is immense, is every-where. But let us wipe away the painting, and reduce this prodigious sophistry to a few points. Thus then in brieft hee argues:

What is assumed into the illocal hypostasis of the Word, that doth obtaine, by this assumption, an illocal manner of existence in the Word; that is, to be illocal. The flesh of our Saviour was assumed into the illocal hypostasis of the Word: Ergo, the flesh of our Saviour hath obtained in the Word an illocal manner of existence; that is, to be illocal. Hee proves the *Major*, *Thef.* 36. Because in God, and in the *hypostasis* of God, all thought of place and localitie ceaseth. The *Minor*, *Thef.* 34. Because the illocal *hypostasis* of the Word, is the terme of the assumption, into which, by the union, the flesh is transferred. Also, by the authority of *Athanasius*, defining the hypostaticall union, by the assuming of the humanitie into God. *Ans.* That here is sophistry, is plaine, by the manifest falshood of the *Conclusion*, fighting against the whole Evangelicall history, which testifieth, that the humane nature of Christ, assumed by the Word, was alwaies local. The *Major* then is onely true of that which is assumed, either by conversion into that local *hypostasis* of the Word, or by coequation with it; but not of that which is assumed by such an hypostaticall union, which leaveth, and preserveth entire and inconfused, the nature and properties of that which assumeth, and of that which is assumed. Now, that in this sense and manner the flesh of our Saviour was assumed into the illocal *hypostasis* of the Son of God, none but a Nestorian or Eutychian Heretick will deny. So then, here are foure termes in this Argument. If the Sophister will not admit of a distinction, and also will contend the *Major* to be true of that which is assumed by the hypostaticall union, the properties being preserved, wee deny it all, as being most false: For the *hypostasis* of the Word, as it is illocal, so also it is infinite, eternall, incorporeall, begot of the Father, incarnate, by nature God: neither for this is it true, that whatsoever is assumed by such an *hypostasis* of the Word, that must be also infinite, eternall, incorporeall, begot of the Father, incarnate, and by nature God.

Secondly, we deny also the consequence; because it is a manifest fallacy of that which is not the cause, as if it were the cause: For, the cause of the illocalitie of the flesh, is feigned to be the assumption of the flesh into the illocal Word, which cause is no cause. For, the Word assumed not the flesh, by which, or because it is illocal; but by which, or because it is the second person, distinguished from the Father and holy Ghost. The reason of this is firme and manifest, which the Sophister, by noinke of the *Sepia*, can darken; because the assumption of the flesh was made, not according to any naturall propertie, as is illocalitie, by which the Word is united to the Father and holy Ghost; but according to the characteristicall properties, by which he is distinguished from the Father and holy Ghost, as *Damascon* excellently sheweth: Otherwise, either the assumption had not been made solely by the Word, but also by the Father and holy Ghost; or else surely all the other naturall attributes of the Word, none excepted, should be attributed to the flesh, by the assumption or vertue of the union: and so monstrously wee might affirme, that the flesh in the eternall, infinite, incorporeall Word, &c. did most eminently transcend all respect of time, finitie, corporietie, &c. and hath truly obtained an eternall, infinite, incorporeall way of existing. If so, what will ubiquitarisme leave for *Eutyches*? Where will our Adversaries sixth *Thesis* stand? Where will our brother be? our flesh? our faith and comfort?

Wherefore, in that with so much cunning the Sophister urgeth the illocalitie of the Word, he paints to no purpose: for, by this he will be no more able to prove the

the locall, true, and solid flesh, as hee calls it, to be made illocall, by the illocall Word, in the vertue of the union; then if he should say, that mans bodie, by the force of union, hath most highly transcended all densitie, corporietie, mortalitie, &c. and doth truly obtaine in the soule a rationally, spirituall, immortall, &c. manner of existing, because it is hypotatically united with the reasonable, spirituall, immortall soule. Away with such trifles.

The prooffe of the *Major* is nothing, but like to the former fallacie of *non causa*; because the illocalitie of God assuming, is no more the cause of the illocalitie of the flesh assumed, then the eternitie, simplicitie, immensitie of the same, makes the flesh eternall, most simple, and immense. We are not onely not to conceive any place or localitie in God, but also time, finitie, and humanitie must cease to be in our thoughts. *Answ.* Must then the thought of these in the flesh assumed cease? No: because the union is so made, that the natures and naturall properties remain entire, and inconfused.

Neither is the prooffe of the *Minor* to any purpose; for, the illocall *hypostasis* of the Word, is the terme or limit, not of the flesh, but of the assumption of the flesh. Neither is the flesh made the very illocall *hypostasis* of the Word, or changed into it; but so by it and in it assumed, that it subsisteth in it, and is sustained and borne up by it, as the proper flesh of the Word. In the meane while, let it be and remain even in the Word the true and locall flesh, such as was by the Word, and in the Word assumed.

Neither is this the opinion of the Schooles, as I shewed before, when they say, That the *hypostasis* is the *Terminus ad quem* of the Assumption; or, that the union is terminated in the person, as if the nature assumed were made the *hypostasis*, or were terminated and defined by the *hypostasis*; but that with the Word assuming, it is united into one *hypostasis*; and that the union of two natures makes not one nature, but one person. In which sense they also dispute, that the union is not made in the person, but in the nature. In vaine then, under this vizard of the Schoolmen, doth he seek to hide himselfe. Furthermore, *Athanasius* understands the humanitie to be so assumed into God, that it is not therefore made God, but that it subsisteth in the person of God, and is the proper flesh of God; that God may be truly man, and man truly God.

As for *Chereminius* his swelling words, the simple truth is no waies moved by them. In vaine then doth the Sophister defend himselfe with this target. What is more usuall then, *Claw mee, and I will claw thee*?

From Master *Luther* (who, though in some passages hee wrote well, concerning our Lords last words) our orthodox men appeale (lest they should seem to depend on men) to *Matthew, Mark, Luke, John, Paul, Peter*: all which testifie, that the flesh of our Saviour, even in the Word, was and remained locall. They appeale to our Saviour himself, who, after his resurrection, in his locall flesh, not without the Word, but in the Word; not without the union, but being then most united to the Word, standing in the midst of his Disciples locally, said, *See, and touch; a spirit hath not flesh and bones, as you see mee have.* They appeale from both the Confessions of *Luther*, to both the Testaments of the living God, to the Angustian Confession, and to Master *Luthers* owne sonnder writings: in which he rejecteth the ubiquitie of the flesh. Finally, they appeale from the Bergensin harmonie, to the harmonie of the holy Evangelists and Apostles; which, we know, is publicly received in the Church of Christ.

XXXIX.

Out of what is said, it appears also, that the union of the Word with the flesh, and of the natures themselves, one with another, is to be described by a true and solid communion.

The Animadversion.

Now, in the end, he deduceth such consecratories, which, being rightly understood, no orthodox Divine will reject: But all of them are full of snares; of which, the younger sort must be briefly warned.

The first is, That the union of the natures themselves, one with another, is to be described by a true and solid communion: This is well. Why then hitherto did he not thus describe it, but defined it, a bare immanencie; when plainly and fully it should have been defined an union, lest the title should lye? But afore I gave the Reader a caveat concerning this cunning, in the Argument.

ἐναντιώσεως.

Among the orthodox Fathers, *Communion* often signifieth an union; because the one common *hypostasis* of the two natures is made up by union: and this is the true and solid communion of the natures; because truly and solidly, that is, most really and narrowly the Deitie is communicated to the humanitie, and the humanitie to the Deitie; that is, so united, that they are one person, their natures and properties remaining entire. So *Damasceus*, lib. 3. cap. 6. *The divinity, in one of his hypostasis, hath totally communicated himselfe, or is united to us. Fulgentius* to *Donat*. *Man should never have received from God the grace of salvation, if the communion, that is, the union of the divine and humane nature, did not remaine in one person of Christ.*

Yet oftner, and properly in the Fathers, *Communion* signifieth the common predication of either of the natures and properties thereof, on the whole person in the concrete: Which communication is not the union it selfe, but the effect or consequence of the union; and this communion is true and solid, and (as they speak) most really in the person: for it makes, that God the *Word* is really, solidly, and truly man, who suffered, died, rose againe, and was received into glory; and that man, truly, solidly, and most really, is God eternall, omnipotent, immense, and every-where. But he cannot be called so in the natures; for, it is not the cause that the Deitie is truly and solidly the humanitie, or man, or that it suffered, and died, and was raised and assumed into glory, &c. nor that the humanitie is truly and solidly God, or the Deitie, eternall, omnipotent, immense, and every-where: for what else were such a communication, then an Eutychian confusion of the properties, and therefore of the natures? And so much of the first consuetarie.

But the Sophister cunningly understands the true and solid communion of the natures, to be that reall and mutuall communication of the properties made in the natures; that is, the transfusion of the divine properties into the flesh, and of the humane into the Deitie: although *Chemnitius*, and some of the sounder Ubiquitaries, have not as yet absolutely confessed this mutuall communication, feigning of a true mutuall union, a communication not truly mutuall in the natures, but in the humane nature only: which wise remedy overthrowes it self sufficiently, and is cunningly concealed here by the Sophister; untill by the next Disputation he produce it againe upon the stage, but died in brighter colours, I warrant you.

XL.

Therefore we affirme, that the very person or hypostasis of the Word is communicated, and (that I may use the words of S. Cyril) ineffably conferred: so that, according to Damasceus, that hypostasis of the Word, is also made the hypostasis of the flesh.

XL I.

For, if the Deity, and the nature of the assumed humanity in Christ be one person, it is necessary, that that person of the Deity of the Word be common to both natures; to the Deity naturally, but to the humanity, by vertue of the union, personally.

XL II.

For, if the Word, no lesse then the children, be really participant of flesh and blond, Heb. 2. why hath not the flesh by turne been partaker of the Word also? or (which is all one) of its hypostasis? and that not in name onely, but truly and solidly?

XL III.

For, either the flesh will really be the person, which is absurd; or (which is a necessary consequence) will really communicate with the person of the Word assuming.

The Animadversion.

This is the other Corollarie, That the very *hypostasis* is communicated to, and collated upon the humanity ineffably. This is also granted, if it be rightly understood,

stood, that this communication or collation is made by the hypostaticall union; by which, one and the same *hypostasis* of the *Word* and flesh is made up, the natures, and naturall properties remaining entire: But this communication or collation of the *hypostasis*, doth in no wise make the flesh it selfe the *hypostasis*: and therefore, nor God, nor omnipotent, immense, illocal, every-where, &c. which cunningly he intimates doth follow from thence, and goeth about to make it so. In the like sense we receive as orthodox, when he saith, That the flesh truly and solidly hath become partaker of the *hypostasis* of the *Word*, and communicates really with the *hypostasis* of the *Word* assuming. Neither needed hee to sweat and toile so much in proving of this; but who observes not, and abhorres the Sophisters cunning, concerning the ubiquitary communication, by which the flesh is made God, immense, illocal, every-where? Above also, *Thef.* 3. he made the flesh partaker of the person of the *Word*, by force of the union: Of which phrase, see the Animadversion there.

XLIV.

But, if the person of the Word is communicated and collated upon the humanity; doubtlesse, the Deity of this person must needs also be communicated to it: lest we imagine, that the Deity of the Word is really different from its hypostasis.

The Animadversion.

Nor doe we deny this third consecratory, That the very Deitie of the *Word* was communicated to the humanitie; that is, personally united: For the Deitie of the *Word*, and the *hypostasis* of the *Word*, are the same in essence; they onely differ in some respect: therefore, as the *hypostasis*, so also the Deitie of the *Word*, is truly said to be; and, is indeed, communicated to the humanitie: Or, as he in great letters writes it, *COLLATED*; to wit, by the hypostaticall union, which makes that man, but not the humanitie, is God, and every-where: For, the union makes the natures and properties common, not to the nature or natures in the abstract; as if one nature should be another, or both, or have the properties of both: but to the person in the concrete, that of both natures there be one person, having and requiring in it selfe the properties of both.

XLV.

For this cause the Apostle teacheth, That all fulnesse of the Deitie in Christ dwells bodily, in the highest way of communion, next to the myserie of the Trinity, which Ecclesiastick Writers illustrate and expresse, by the Similie of soule and body: as likewise of the fire, and burning iron.

The Animadversion.

The Deitie of the *Word*, and the fulnesse of the Deitie of the *Word* are the same; for, the Deitie is void of all division and multiplication: therefore, as that, so this is communicated to the humanitie; or, as the Apostle speaketh, It dwells in Christ bodily or personally: So that the fulnesse of the Deitie inhabiting, and this masse inhabited, are one bodie, one person, one *Suppositum*, as the School-men call it. But what is this inhabitation to that fictitious effusion of the divine properties into the flesh? As for the Similie of the soule and bodie, how it agrees, we have noted above upon the 20. *Thefis*.

The Similie of iron, and a coale, and a fierie sword, is used by *Athanasius*, *Cyril*, and *Damasen*, to declare that most inward and inseparable union and communication of the natures; but it is not like in every thing: and if it were, it would not help the ubiquitarie communion; it could prove nothing against Scripture: for the union there, is not of two substances, but the formall copulation of subject and accident: which, as it makes not the heat to be iron, nor hard, nor heave; so neither doth the heat make iron, nor soft, nor light, &c.

XLVI.

Under this plenitude of all the Deity, infallibly all the majestie of the properties of the Word is understood. Of the communication of which majestie, as also of the properties, by Gods help, we will discourse in the next Disputation.

Yyy 3

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The Animadversion.

Neither is this last denied by orthodox men, That under the plenitude of all the Deitie, all the majestie of the properties of the *Word* is understood: For, what else are the properties of the *Word*, whether naturall, or characteristicall, then the very fulnesse of the Deitie of the *Word*? But away with sophisticall cunningnesse; That the majestie of the properties of the *Word* is the Deitie, the immensitie, the illocalitie, the ubiquitie transfused by vertue of the union from the *Word* into the flesh really: which, if the Sophister shall attempt to prove in his next disputation, by Gods help, there shall be those, who, with solid arguments out of Gods word, and pious antiquitie, will overthrow what he binds. In the meane while he is warned, if he cherisheth no monster, that he speak with an upright mouth, without prodigious phrases: For, a wise mans words are upright.

ἐπισημαίνω δ
σφύς.





The Epistle of D. David Parie to the illustrious
and noble Count, Lord Ludovick. Witgenstenius, &c.

CONCERNING
Christs active and passive justice.

Illustrious and noble Count,



N that I answer your demand later then is fitting, I humbly
intreat, that you will not impute this to any fault or neglect
in mee: For I acknowledge, that you have deserved so well
of the Church in generall, as of my selfe in particular, that
your beck shall command both willing and deserved service
from mee. A concatenation of businesse hath hitherto with-
held and pulled mee back; now and then, from that which I
had heretofore begun to write: but, that I may speak plainly
and ingenuously, I desire not to interpose my judgement in matters of controver-
sie; because I am conscious of mine owne weaknesse that way: as likewise in re-
gard of that affection I have to peace, which I have alwaies loved, I am averse
from meddling with strange controversies, and especially, with this of justice;
which makes me feare, I know not how, that it will prove both beneficiall and
hurtfull to our Churches. We know, that the reformation of doctrine in our times
began from this head; I wish it may not end in this. The Scripture phrase is plain
and simple, That we are justified by the blood and death of Christ; and, that our
justification consisteth in remission of sins. Now, the dispute is, Whether we are
justified by the death of Christ? whether by it alone? whether it be temporarie?
whether the matter, by imputation of which we are justified, be one, or multipli-
ed; simple, or made up of parts; two, or three? Whether the imputation be one, or
double, or triple? Whether remission of sins be whole, or halfe of our justifica-
tion, and I know not what else? In which, my judgement is, that there is more dan-
gerous subletie, then solid veritie; and, that many worke more with their wit,
then with their faith. And these digladiations are not onely in our neighbours
countries exercised, but are also every where spread abroad, and diversly agitated,
according to the acutenesse of mens wits. In another corner, not far from you,
there is risen another strife, more dangerous, concerning Gods vindicative justice,
whether it is naturally or voluntarily in God: That, as God will raine, or not raine
to morrow, his nature requiring none of these; so, whether he will punish, or not
punish the sins of Devils and wicked men, his nature requiring neither of these:
which, some, seasoned with Socinian subtleties, have begun lately to move. By
which craft, Satan (doubtlesse) goeth about to undermine the necessitie of satis-
faction; and, withall, Christs satisfaction for us; and consequently, our whole faith,
and utterly to destroy these: For it is not unknowne, that Socinian notions aime
at this. Good God! what meanes this itching humour of arguing, and this lust of
innovating

innovating and pulling up of every thing? Whatsoever yesternight they dreamed of, to day they utter it in their Pulpits, as if they were Oracles; and with great eagernesse defend: to morrow they are of another opinion, and they change their opinions, as often as they doe their clothes; as though there were not already too many strifes, and monstrous opinions in the Church. I feare, lest these sparkes shortly burst out into a flame, which will by degrees set our Churches in a combustion, if we be not the more watchfull: Therefore, Noble Count, your singular care and studie deserve high commendation, in that (out of your grave wisdom and excellent pietie) you doe not slightly passe over these increasing evils; but you perceive that you are concerned, when your neighbours house is on fire: and therefore you endeavour to find out fit remedies for these fresh wounds. As for my selfe, although I confesse that I am not willing to meddle with this controversie, but by all meanes desire it may be buried; both because I judge it unworthy of our Churches, and Evangelicall Schooles, especially in this cleere light of Scripture and Reformation; as also, because I perceive our Adversaries take occasion to oppresse the truth by our wranglings; then lastly, because whatsoever I say, will presently be thought a casting of oile into the fire, as the Proverb is, by reason of the heat of some, who are so violent in maintaining this cause, that they can scarce abide their brethren, if they be of another opinion. Notwithstanding, seeing what in this case is demanded from mee, is not dissonant to mine office and profession, I shall think it no burthen, freely to deliver mine opinion of this question: and that I may answer in order to all your Lordships interrogatories, I will first of all briefly touch the chiefe opinions and reasons of moment in this controversie; to wit, 1. Whether Christs passive justice alone, or his active also, be imputed to us for righteousness. 2. I will in few words unfold what I think of other mens opinions, and of the best way to procure concord in this case. 3. Whether it be fit to handle this Argument positively, and refutatively in popular Sermons. 4. I will briefly give mine opinion, if it be needfull to leave out, or to put out any passages in the Palatinate Catechisme and Directorie.

I.
II.
III.
IV.

As for the first head, That the state of the controversie may be better understood, we must know in what these Disputers agree, or disagree. They all agree, 1. That *to justifie*, in that sense it is used in the Courts of Justice, (signifieth to absolve from guilt, and to repute one just. 2. That wee sinners are justified before God, not legally, but evangelically; that is, not by workes, but by faith: not by our owne, but by anothers justice. 3. That this justice of another is not infused, but imputed by God to the faithfull, and that freely. 4. That the application of imputed justice is done by faith onely; and, that to be justified by faith, is the same that is to be justified by the justice of another imputed, and by faith applied. 5. That this externall justice is the merit of Christ alone, and his satisfaction for us, or Christs righteousness imputed to us.

But they disagree in the explication of this merit, or of Christs justice: First, as the justice of God in Scripture equivocally signifieth sometimes that, by which God himselfe is just; sometimes that, by which he justifieth us: So, the justice of Christ equivocally is called that, by which Christ, God and man, is just; as also that, which hee hath merited for us, and which by faith hee bestoweth on us: the neglect of this equivocation is the cause of all the controversie.

Againe, when in Christ, as God and man, there is a foure-fold justice affirmed by some: 1. His divine or essentiall. 2. His humane, or formall, or originall. 3. His active filling of the Law. 4. His passive obedience; the question is, Whether all these justices, or some, or the last onely, be that thing, by the imputation of which, we are justified? Some call this the matter, others the forme of our justice; I, to be better understood, will call it the *matter*.

This question hath drawne with it another, concerning the forme of our justification, whether remission of sins be the whole, or onely the halfe of our justification? And so far, as I can remember, this controversie began first to be in agitation amongst some Divines of Marchia, about the yeare 64. then in the yeare 70.

by

by the mediation of the University of Witteberg, it was in some sort laid asleep, or rather suppressed: heretofore it was unknowne to the Reformed Churches; neither is there any mention or dispute of it, for ought I know, in the writings of *Luiber, Melancthon, Zuinglius, Calvin, Martijr, Musculus, Hyperius*, or of the other Divines of this Age. But the simple doctrine of Scripture, was received by consent of all, to wit, that we are justified by the death of Christ, whereas by it we have remission of sins. Now, there are in a manner foure opinions, which, whilst I am writing, I thinke of *Lombard*, who rehearseth also foure opinions of his side, *Lib. 3. d. 19.* concerning Justification, he himselfe being ignorant what to thinke.

The first sort are they, who will have all these foure justices of Christ at once to be imputed to us; to them the matter of justification is the foure-fold righteousness of Christ; the forme, the quadripartite imputation: yet, this they reduce sometimes to two parts; to wit, the remission of sins by the death of Christ, and the imputation of Christs righteousness, divine, humane, active, &c. and the proper reason of these is, that whole Christ, God and man, is our Saviour, King, and Priest, &c. and that the dignity of Christs merit, especially from the dignity of the person, that is, of the divinity, hath its dependence.

Others will have the three latter justices of Christ to be the matter, and the three-fold imputation of them, to be the forme of justification: And they reach, that first is imputed to us the passive obedience, to this end, that we may not be unjust; that is, for remission of sins. Secondly, the active obedience, for this end, that we may be just; that is, to righteousness. Thirdly, the formall, or, as they call it, the habituall sanctity, for this end, that we may be accounted holy; that is, to perfect holiness.

The third sort make the two latter justices onely of Christ the matter of justification, and the two-fold imputation of them, the forme of justification. All these three agree in this, that they distinguish remission of sins and justification, as the part and the whole, sometime also as the integrall parts of the whole; and the former they attribute to the death of Christ, the latter to his active obedience: they all likewise use the same arguments, and words of Scripture, of which I will briefly set downe the chiefest.

1. *As by the disobedience of one man, many were made sinners; so by the obedience of one, many are made righteous*, Rom. 5. But Adams disobedience was active; therefore we are justified by Christs active obedience. 2. *He was made obedient, even to the death of the Crosse*, Phil. 2. Here is a two-fold obedience of Christ, the one before death, the other in death; therefore both are imputed. 3. *God sent forth his Son, made of a woman, and made under the Law, that he might redeeme those that were under the Law*, Gal. 4. Therefore, the active fulfilling of the Law by Christ is imputed to us. 4. *He was made of God to us, wisdom, righteousness, sanctification, &c.* 1 Cor. 1. Therefore his justice and sanctity are imputed to us. 5. *The Law of the Spirit of life in Christ Jesus, freed me from the Law of sin, and of death*, Rom. 8. 2. Therefore, the life of Christ, or his active obedience, is imputed to us. 6. Whole Christ is our justice, with which he justifieth us; therefore, whole Christ is imputed. 7. Active justice cannot be excluded from Christs merit, and from justification, ergo, it is imputed. 8. The Law obligeth both to obedience, and to punishment; therefore, it behooved Christ both to fulfill the obedience of the Law for us, and also to suffer punishment. 9. To whom the Law doth promise life, such must we be by the grace of Christ, that we may obaine life: the Law promisseth life, not to them who transgresse not the Law, but to them who fulfill it all: but by the imputation of his passive obedience, we are accounted indeed not unjust, nor sinners, or, not transgressors of the Law; but we are not as yet accounted just, or fulfillers of the Law; for, what is more vaine, then to call him just, who hath not fulfilled the Law? Therefore, not onely must his passive obedience be imputed to us for this, that we may not be unjust, or not transgressors of the Law; but also his active, for this, that we may be just, or fulfillers of the Law: for, he that in Christ is accounted for no sinner, shall escape death; but by what right shall

shall he also sue for life, unlesse he fulfill the whole righteousness of the Law in the same Christ? 10. The sacrifice and death of Christ comfort us against the guilt, and death eternall: but his holiness against our inherent impurity, or the remainders of sin; therefore, the imputation of both is necessary for our consolation, 11. Lastly, the Catechisme of the Palatinate teacheth qq. 60. and 61. that the perfect satisfaction, justice, and sanctity of Christ, are imputed and given to us, to be our justice: and q. 36. that our Mediatour, by his innocency, and perfect sanctity covers our sins in which we were conceived, lest they should appeare in the sight of God. The same is found every-where in the Palatinate Directory.

I have faithfully set downe the arguments, by which the former sort maintaine their opinions: the fourth sort remaine, who make Christs passive obedience onely our righteousness, and define justification by remission of sins onely; these make use chiefly of two arguments taken out of Scripture, the one from the matter, the other from the forme of justification: The first is this; The Scripture sheweth the whole matter of our righteousness to consist in the passion, Crosse, blood, and death of Christ; therefore, this onely is it for which we are justified. They prove the Antecedent by testimonies of Scripture: (a) *We are justified freely by redemption made in Christ Jesus, whom God hath set as a propitiation by faith in his blood.* (b) *We are justified by his blood, being reconciled by the death of his Son.* (c) *Him who knew no sin, he hath made sin,* (that is, a sacrifice for sin,) *that we might become the righteousness of God in him.* (d) *He being made a curse for us upon the tree, hath redeemed us from the curse of the Law.* (e) *We have redemption by his blood.* (f) *Having made peace by the blood of his Crosse, by him he hath reconciled all things to himselfe; hath reconciled them in the body of his flesh by death.* (g) *We are redeemed by the precious blood of the immaculate Lamb.* (h) *By whose stripes we are healed.* (i) *The blood of Christ purgeth us from all our sins.* (k) *Thou hast redeemed us by thy blood. They have washed their robes, and made them white in the blood of the Lambe.*

The latter is this: The Scripture defines our whole justification, by remission of sins through the blood of Christ; therefore, onely the effusion of blood is that, by imputation of which we are justified; and the remission of sins is our whole righteousness. They confirme the Antecedent by testimonies of Scripture: (l) *God be mercifull to me a sinner. I tell you, that he went downe unto his house justified rather then the other.* (m) *Be it knowne to you, that to you is preached remission of sins, through him; and from all things, from which by the Law you could not be absolved, by him all that beleieve are justified.* Here, to be absolved, to be justified, to have remission of sins, are the same things. David pronounceth that man blessed, to whom God imputeth righteousness without works: (n) *Blessed are they whose sins are forgiven, and whose iniquities are hid. Blessed is the man to whom God imputeth no sin.* (o) *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who shall condemne? It is Christ who is dead, &c.* (p) *God was in Christ, reconciling to himselfe the world by not imputing to them their sins.* (q) *In whom we have redemption by his blood; that is, remission of sins, &c.* They have also other arguments, which, for brevities sake, I omit; they alledge also for themselves the Catechisme of the Palatinate, qq. 37. 45. 66. 55. 57. 72. 76. 80. 84. &c. In which it is taught, that we obtaine remission of sins, justice, and life eternall, for the alone sacrifice of Christ on the Crosse; and that onely the blood of Christ purgeth us from all sin: which very thing is every-where found in the Directory of the Palatinate. Hitherto the different opinions concerning justice.

I now passe to the second head, where I will briefly shew, without prejudice to others, what I can approve or disapprove in those who follow the first opinion: I cannot see how they can prove out of Scripture the imputation of Gods essential justice: or, why that should be said to be imputed, seeing man was never obliged, either to the possession or performance of it: for, God never conferred upon man his essential justice, and man never lost it. They make God then unjust, as if he did require of man divine justice, which he never gave him, nor ever will give him.

The reason is a Paralogisme *non causa*; for, although whole Christ is a King, Priest,

a Rom. 3. 24.

b Rom. 5. 9.

c 2 Cor. 5. 21.

d Gal. 3. 13.

e Ephes. 1. 7.

f Col. 1. 20.

g 1 Pet. 1. 18.

h Isa. 53. 5.

i 1 John 1. 7.

k Rev. 19. &

7. 14.

l Luke 18. 13.

m Acts 13. 38.

n Rom. 4. 7.

o Psal. 32. 1.

p Rom. 8. 33.

q 2 Cor. 5. 19.

r Ephes. 1. 7.

Priest, and Saviour, and whole Christ justifieth; yet, it is knowne, that he performs the effects of his office, among which is justification, by the distinct operations of his natures: therefore whole Christ justifieth; but one way, according to his divinity, to wit, as the efficient cause; another way, according to his humanity, to wit, as a meritorious cause: and the dignity of the merit flowes from the dignity of the person; that is, from the deity of the Mediatour. But from hence it doth not follow, that the deity can challenge any part of the merit, being the fountaine of merit. It behooved then the Mediatour to be God, not that the deity, or justice of the deity might be imputed to us; or, according to *Osianders* madnesse, essentially dwelling in us, might become our justice: but for the cause explained in the Catechisme, q. 17. Therefore, the justice of the divinity differs from merit, as the cause from the effect.

Other inconveniences also of this opinion belong to the two ensuing; therefore, I joyne the second and third opinion together; for, they differ not, save onely that the one makes two parts, the other three parts of imputative justice. All which opinions are subject to the same inconveniences.

1. All confound the justice of the person, and of the merit of Christ, which the Scripture oftentimes conjoynes, but doth also manifestly distinguish. *as the efficient cause, or sine qua non; and the materiall cause of our justice: as, Only righteous servant by his knowledge shall justifie many. For, such an High-Priest became us, who might be holy, separated from sinners: that he might offer not for his owne, but for the sins of the people. Him who knew not sin, he hath made sin for us, that we, &c. 1 Pet. 3. Christ suffered once, the just for the unjust.* And so our Catechisme, quest. 15. 16.

2. These distinctions which they make betweene not unjust, and just; betweene not transgressing of the Law, and fulfilling of the Law; betweene not dead, and alive: they have more subtilty then verity; being indeed equivalent termes, as I will afterward shew: for, of necessity, he that before God is not unjust, must be just; who transgresseth not the Law, fulfils it; who is not dead, is alive. Seeing all these are immediate contraries, one of which being affirmed or denied, the other must necessarily be affirmed or denied.

3. If by the imputation of the passive obedience we are not as yet just, but onely not unjust, how is this true, *We are justified by the blood of his Son? We are reconciled by his death, &c?*

4. If remission of sins be not whole justification, how can that be true, *Blessed are they whose iniquities are forgiven?* Rom. 4. &c. how doth the Apostle in the same place take for the same thing, *To impute righteousness, and, Not to impute sin?*

5. If the omission of obedience to the Law, and the imperfection of our holiness, are not expiated by Christs passive obedience, but necessarily that must be covered with Christs actuall obedience, this with his naturall holiness; how againe can this be true, *The blood of Jesus Christ purgeth us from all sin?* unlesse, perhaps, omission and imperfection be not sins.

6. If we are not justified by the passive, but by the active obedience of Christ; how is it, that *Christ died not in vaine?* For, what need was there that Christ should die, and by his death procure to us pardon for our sins, if by his just and holy life, he had already merited righteousness for us? for, righteousness necessarily presupposeth remission of sins.

7. It is manifest, that all these partitions of Christs merits into two or three members, do exceedingly derogate, either from the death of Christ, or from the justice of God. For, these two or three parts of our justice, are either three perfect justices of Christ, every one of which apart satisfieth the Law; or, they are so many imperfect justices, concurring to make up one perfect righteousness. If they are imperfect, do they not manifestly derogate from the death of Christ? If perfect, how is not God unjust, who, for one fault, demands two or three perfect satisfactions, whereas his justice requires but one?

8. If a part of our justice must be sought for here, a part there, a part in the death, a part in the actuall Antecedent obedience, and a part in the naturall holiness

ness of Christ; is not our faith dangerously distracted, and our comfort undetermined?

9. Lastly, that which chiefly with-holds me, is, that I read no-where in Scripture, such a tripartite, or bipartite division of our justice: I read no-where, that Christs humane holiness is imputed to us; that either it, or any part of it, is our righteousness. If any man hath read it, I intreat him to shew it, that I may also read and believe it. Neither do I read this any-where of a tuall obedience; nor do the five testimonies which they bring, prove any such thing; which I briefly shew, thus:

Out of that saying *Rom. 5.* they conclude more then follows; for, the consequence will not hold: We are justified by Christs obedience, *ergo*, by his active obedience. The Apostle sets in opposition, Christs obedience, and *Adams* disobedience; not as action against action, but as satisfaction against the fault, as the remedy against the disease; otherwise, the finnes of omission were not transgressions: but *Adams* sin was not onely a perpetration of evil, but the omission of good also. Now, the obedience which he understands here, in another place he doth more expressly declare, saying, *He was made obedient to death, even the death of the Crosse.* But this was the obedience of his exinanition, and of death; and of the same obedience *Thomast* interprets both places. Therefore, we deny that in this other place, which they object the second time, any mention is made of two obediences: for, the text sheweth, that the Apostle speaks of his continuat obedience, *Even to the death of the Crosse;* which began, when he assumed a servile condition, and ended with his death. Neither doth that place, *Gal. 4.* avail any whit to the active obedience; for, how Christ for us was made subject to the Law, the Apostle himselfe explains cleerely, *chap. 3.* *He redeemed us from the curse of the Law, being made a curse for us; that the blessing of Abraham may be extended upon the Gentiles in Christ Jesus.* But this is understood of Christs voluntary humiliation, even to the death appointed by the Law for our sins. How, notwithstanding, this place may be understood of the servitude to the whole Law, I will speake hereafter.

In that saying to the Corinthians, the Apostle joyneth foure things, but not as parts of imputed justice, (for, who will reckon among these, wisdom, or redemption it selfe?) but as the chiefe heads of Christs benefits; of which, some do helpe us onely by imputation, as justice; others, by reall participation also: in this life inchoatively, in the other life perfectly, as all the rest. Hence then no partition can be proved.

In that place to the Romans is the fallacy of *Figura dictionis*; for there, *The Law of the Spirit of life*, doth not signifie life, or Christs active obedience, much lesse his formall holiness; but it signifieth, the doctrine, or quickning grace of the Gospell. The place is somewhat obscure; but, by the scope, the simple meaning may be knowne: that the remainders of the flesh condemne not godly men, if so be they make resistance against them, by the helpe of the Spirit. What the Apostle said in the first verse, he proves in the second, by supposing his owne person, from the effect of the Gospell: *The Law*, saith he, *of the spirit of life*; that is, the doctrine or grace of the Gospell, which is the ministry of the Spirit of life, or of that which makes us live in Christ Jesus: *hath made me free*; that is, hath absolved me, and all the faithfull, and pronounceth us free from the law of sin and of death; that is, from condemnation, with which the Law threatneth sinners; therefore, the Apostle opposeth here, the law of the Spirit, and the law of death; as he opposeth the ministry of the Spirit, and the Ministry of condemnation, *2 Cor. 3. 8.* as if he would say, Although that killing law endeavourth to condemne those that are justified in Christ Jesus, because of the remainders of sin in them, with which as yet they wrestle: yet, *the Law of the Spirit of life*; that is, the living doctrine and grace of the Gospell, doth absolve them from damnation, notwithstanding these remainders of sin, seeing these also are pardoned them through Christ; for, *The blood of Jesus Christ purgeth us from all sin*, and from all remainders of sin. This (without prejudice to other mens judgements) seems to me, to be the genuine meaning

Phil. 2.
Gal. 4.

1 Cor. 1.

Rom. 8.

meaning of the Apostle. But this by the way : I hasten to the other Arguments.

To the sixth wee have already answered. Christ wholly quickneth us : but one way, as he is the efficient ; another way, as he is the matter of righteousness. And nevertheless he all justifieth, although his passion or death is onely said to be imputed : for, he all suffered and dyed. Neither is his active obedience excluded from merit or justification, though it is not said to be imputed ; which is that the seventh Reason would have. For, how can the efficient cause, or that which is called *sine qua non*, be excluded from its effect ? Truly, both the obediences, as well the active, as the passive, were required in the Mediatour, for our justification, but after a divers way : that, as the cause, *sine qua non*, or without which the effect cannot be produced, as also his naturall holiness : this, as the matter.

In the eighth Reason we deny the Antecedent : For, it was never heard, that the Law did oblige both to obedience and punishment, at the same time ; but every law obligeth (dis-junctively, not copulatively) either to obedience, or to punishment : For, so long as obedience is performed, the Law obligeth no man to punishment ; that is, it pronounceth no man guilty of punishment, but promiseth life : but when obedience is violated, then the Law obligeth the sinner to punishment. This is generally true, both of divine and humane lawes.

Therefore their suppositions, which they here assume, are untrue, and repugnant to Gods justice : 1. That *Adam*, before his fall, at once was tyed to obedience and punishment. 2. That man, after his fall (and so the Mediatour for man) was obliged both to fulfill the Law, and to suffer punishment. When obedience, indeed, is violated, the sinner is bound to make satisfaction by punishment ; this being performed, he is no more a sinner : and he is tyed to obedience, not to that, for the violation of which he hath satisfied by punishment, but to another new obedience ; or, if againe he violate this, to a new punishment. Christ then, taking upon him our person, he is obliged to satisfy for us, by suffering punishment ; this being paid, and imputed to us by faith, we are just : and are tyed furthermore to new obedience, or to new punishment. This new obedience Christ also by regeneration repairs in us, but imperfectly ; and this imperfection is hid by Christs satisfaction, that it may not condemne us : because the blood of *Jesus Christ* doth cleanse us from all sins, as well from those that follow, as from those that precede justification.

The ninth Reason seems to be the quickest of all, but is indeed fraught with contradictions, and overthrowes it selfe ; and besides, is repugnant to Scripture. First, there is a manifest contradiction, when it saith, That the Law promiseth life to those that fulfill the Law, and promiseth not life to those that transgresse it not : The reason is, because, not to transgresse the Law, and to fulfill the Law, are the same in effect. This is proved by the contrarie : to transgresse the Law, is to violate the Law ; either by committing what the Law forbids, or by omitting what it commands : therefore not to transgresse the Law, is not to violate the Law, by committing what it forbids, or by omitting what it commands ; but this is truly to fulfill the Law : for, hee that commits nothing against the Law, nor omits what should be done by the Law, doth truly fulfill the Law : therefore whosoever doth not transgresse the Law, fulfils it. This is manifest in our first father *Adam* before his fall : for, so long as he sinned not, he fulfilled the Law, by a continuall act in his originall integritie. And doe not the Angels in heaven fulfill the Law, even in that they sin not ? And shall not we in life eternall fulfill the Law, when we shall not offend against it ? Either then these are the same, or so knit together, that it's impossible either to separate them, or to devise a *medium* betwixt them. Secondly, this also is inconsistent which they say, That the Law doth not promise life to them that transgresse it not ; but it promiseth life to the fulfillers of the Law. Now, not to transgresse, is to fulfill. Thirdly, this implyeth a contradiction, when they say, That by passive obedience we are accounted not unjust, or not sinners ; and yet are not accounted just : Also, That they who sin not, in Christ doe escape death, but dare not sue for life : for the same thing here is both

affirmed and denied of termes equivalent : for surely, he that is not a sinner before God, is just ; and, who is not dead, or who hath escaped death, is alive : For these are immediate contraries, as is said. Fourthly, this is plainly repugnant to Scripture, when it is said, that we are not accounted just by Christs passive obedience, that is, not justified : For, on the contrarie, it is said expressly, *Being justified by his blood, being reconciled by his death, they have washed their robes in the blood of the Lamb.* They that can reconcile their subtleties one with another, and with these and such like plaine sayings, let them ; I confesse, I cannot.

To the tenth Reason wee answer out of that saying, *The blood of Jesus Christ purgeth us from all sin.* But surely, that impuritie that sticks to the Saints, is sin : therefore from that also the blood of Christ purgeth us. Why then should trembling consciences be driven in their temptations from the blood of Christ, to seek out other remedies, against so manifest a Scripture ?

Lastly, as for the Palatinate Catechisme, that tells us in two places, that the satisfaction, justice, and sanctitie of Christ is imputed to us. And once, that originall sin is covered by the holy nativitie and conception of the Mediatour. But that these Authors never thought of a tripartite matter in imputative justice, or of derogating the expiation of originall sin, and justification from the blood of Christ, is assuredly knowne by this, in that elsewhere so often and so plainly, they ascribe the merit of justice and life eternall, to the passion, death, and sacrifice of Christ, and that solely and onely to it. And they witnesse, that our inherent sin is forgiven us for this merit. Either then the Catechisme is repugnant to it selfe, which, God forbid ; or it makes no tripartite division of justice imputative : nor doth it derogate from Christs passive obedience the merit of righteousness.

The fourth opinion remains, That our justice is the obedience even to death, or the punishment of the Son of God for our sins, that whole justification is the remission of sins, for this satisfaction imputed to us. Which opinion, as being truer, simpler, and safer, I confesse, I doe embrace ; but so, as it may be understood and explained rightly, and according to the Scriptures meaning. I say, it is truer ; because it is the constant voice of the whole Gospel, That wee are justified by the death and blood of the Son of God, and that our justification consisteth in the sole remission of sin. The testimonies of the Gospel were rehearsed above.

Object. But there is a *Synecdoche totius* in the termes of *blood, death, &c.* *Answer.* There is, indeed, but not such an one, as hath gathered into one merit two or three justices altogether heterogeneous ; such as the naturall sanctitie, the active justice, and the passive obedience ; for, there is no reason why the two former should be called by the name of death and blood : but it is the *Synecdoche* of the whole humiliation, as shall be said. I say also, it is simpler : for, it doth not distract our faith hither and thither, by any partition of merit ; nor doth it disturb our comfort ; but in our spirituall wrestlings with the Scriptures, it sends our consciences to the only death of Christ ; to wit, by which alone Gods justice and commination is satisfied. *Thou shalt dye the death :* By this satisfaction, being applyed to us by faith, we our selves have satisfied, are absolved, justified, reconciled to God, by the blood of his Son.

But, you will say, To make us just, it is not enough to suffer for sin, but the fulfilling of the Law is also required. *Answer.* The punishment is the fulfilling of the Law ; then 'tis sufficient : For, the Law is fulfilled two waies ; either by yeelding perfect obedience, or, when this is violated, by suffering condigne punishment : by both there is satisfaction made to Gods justice ; each then is the fulfilling of the Law, and each is justice. Of the former it is said, *He that doth righteousness, is righteous.* Of the later, *He that is dead, is justified from sin.* The first fulfilling was in man, before his fall ; and by that he was just : Neither was he eyed to the other, so long as he sinned not ; because Gods justice requires not both together, but either of them : seeing the Law, as is said, doth tye the reasonable creatures, not conjunctively to obedience and punishment together (for it were great iniquitie, to oblige them to punishment, that obey the Law :) but dis-junctively, either to obedience,

dience, or to punishment. The former implection being violated by the fall, man is tyed to the latter implection; which, being performed, hee is justified from sin, and is reconciled unto God. This fulfilling Christ hath performed for us by dying, and gives it to us by faith. This then sufficeth us to justification: For, being dead with Christ, wee are justified from sin. This *Paul* teacheth, *Rom. 8. Hee hath condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us.* And, *2 Corinth. 7. Him that knew no sin, he made sin for us, that we might become the righteousness of God in him.* The Law againe ties those that are justified by punishment, to the former fulfilling by obedience; or, if that be not performed, to the later by punishment. The former therefore we recover in Christ, but only inchoatively in this life by regeneration, consummately in the other by glorification. By which it is manifest, that the fulfilling of the Law, by no right can be taken from them who are justified from their sins, by the death of the Son of God: and consequently, neither justice nor life. Lastly, I call this opinion the safer, because it is not subject to any of those inconveniences, which the other opinions doe necessarily draw with them, so long as they confound the justice of the person and merit of Christ, and distract merit into so many heterogeneous parts.

I can alledge here the authorities of Fathers, who likewise place our justice in the sole remission of sins, for the death of Christ: as when *Austin* saith, *Our sanctuary is the remission of sins: What is it to be justified by his blood? When God the Father was angry with us, he saw the death of his Son for us, and so was reconciled to us.* *All my hope is in the Lords death; his death is my merit, my refuge, my salvation, life, and resurrection.* And *Oecumenius*, *How is justification made? By the remission, which we obtain in Christ Jesus.* And *Ambrose*, *The believer is saved by faith alone, without works freely receiving remission of sins.* I will adde no more. I can bring likewise the consent of *Luther*, *Melancthon*, *Zuinglius*, *Oecolampadius*, *Bullinger*, *Calvin*, *Martyr*, *Musculus*, *Hyperius*, *Ursinus*, *Olevianus*, &c. from whose doctrine of Justification I remove not a haire breadth. It is most certaine, that none of those made a tripartite, or bipartite imputative justice; but it were tedious to produce their testimonies: Let the fifth Article of the Augustinian Confession suffice, to which, in this point, all men subscribe; *Men are justified freely for Christ through faith, when they beleeve that they are received into grace, and that their sins are forgiven them through Christ; who, by his death, hath satisfied for our sins.* And in the later editions, *When the Gospel reproveth our sins, our affrighted hearts should resolve, that for Christ there are freely given to us remission of sins, and justification by faith, by which we ought to beleeve and confesse, that these things are bestowed upon us for Christ, who was made a sacrifice for us, and pleased his Father.* Here Justification is expressly attributed to the faith of Christs death.

Remission of sins, and justification are conjoynd, not as divers, but as one univocall benefit; which the Apologie witnesseth, saying, *To attaine remission of sins, and to be justified, according to that, Blessed are they, whose iniquities are forgiven them.* And *Melancthon* in his Places, *Justification signifieth remission of sins, or the acceptation of ones person into life eternall.* So *Calvin*, *Wee are no otherwise reputed just before God, but by the free remission of sins.* And the French Confession, *We beleeve, that all our righteousness is grounded upon the remission of our sins, in which also our happinesse doth altogether consist, as David saith.* And the Catechisme of Saxonie, an. 71. *Remission of sins, and justification differ not: therefore justification is defined to be the remission of sins, reconciliation with God, imputation of justice, and acceptation to life eternall.*

But let our Catechisme suffice us, which, in the beginning of the second part, teacheth, That there is no other meane of deliverance, then satisfaction by condigne punishment for sin: And, that our Saviour, fully suffering this punishment for us, hath redeemed us, and that by his passion, as by the onely propitiatorie sacrifice, hath purchased for us the favour of God, justice, and life eternall.

But you'l say, The above-named Divines teach, that justification consisteth in remission of sins, and imputation of righteousness: Ergo, it doth not consist in remission alone. *Answe.* Nor doe I deny it to consist of these: But how? as of integrall

grall parts, neither of which is the whole justification? By no means: but as acts, differing not subjectively, but in some respect only: In respect, I say, of the different termes, *à quo*, and *ad quem*, such as actions use to consist of, which are made by affirming and denying immediate contraries; and which, with the thing it selfe, and the subject, are but one action; and are distinguished onely *ratione*, as they say, or in some respect. For example: The whitening of the wall is done by removing the blacknesse, and introducing whitenesse; notwithstanding, together, and by the same action that the one is driven out, the other is introduced, and contrarily: therefore these are but one action, different onely respectively. The repletion of a vessell is done by expelling the vacuitie, and infusing of the liquor; yet both are done by one action. The clothing of the bodie, is done by covering our nakednesse, and applying of the garment; yet both are done by the same action. So likewise in justification (which is not unlike to clothing) there doe meet together remission of sins, and imputation of justice, not as divers actions or parts, but as acts, different onely in their termes: For God, in pardoning our sins for Christs righteousness, doth impute the same; and, by imputing, forgiveth sins: therefore these are usually joyned in justification, not so much copulatively, as exegetically, that the later may declare the former. So Calvin, *We interpret* (saith he) *justification simply an acceptation, whereby God, having received us into favour, accounts us just; and will say, that it is placed in the remission of sinnes, and imputation of Christs righteousness.* That here the copulative *And* is put exegetically, Calvin himself not obscurely sheweth in the following Section: *You see* (saith hee) *that after remission of sins, this justification is put, and as it were in stead of an interpretation:* Therefore he in other places often tells us, that justification is nothing else but remission of sins.

I said lastly, that the meaning of the Scripture, ascribing our justice to the blood, death, and crosse of Christ, is rightly to be understood and explained. To understand rightly, I call, to understand neither in too large, nor in too narrow a sense. It is too largely understood, when it is extended to Gods essentiall righteousness, and to the formall or actuall justice of the humanitie: But againe, too narrowly, if it be restrained onely to his crucifixion, or three daies death, excluding his former sufferings: therefore I will subjoyne the declaration of this matter in a few Positions.

1. As the justice of the person, and the justice of Christs merits ought not to be parted; so neither should they be confounded, but dittinguished in justification. The reason is, because the Scripture distinguisheth between the qualitie of the person of the Mediatour, meriting justice for us; and between the merit and justice it selfe, as between the former and the later: or rather, as between the cause and the effect, as *Isa. 53. 11. My righteous servant.* *Hebr. 7. 26. Such an high Priest became us, who, &c.* *2 Cor. 5. 20. Him, who know no sin, &c.* *1 Pet. 3. 11. Christ suffered once, the just for the unjust, &c.* In these and such like places, a double justice is attributed to Christ, as it were a double garment: the one, with which himselfe was clothed; the other, which hee gives to us. Upon the neglect of this distinction, there followes a world of confusion; and this doctrine is intangled with many inconveniences, that with much difficultie wee are able to defend it against Papists, and other adversaries.

2. That is called the justice of the person, which was requred in the person of the Mediatour: partly, as the efficient cause; partly, as the cause *sine qua non* of our justice: For, it behoved the Mediatour to be both God, and a just man, that he might merit for us, and bestow upon us justice. Merit, or the justice of merit, is called the price of redemption, and satisfaction of the Mediatour for us, and is properly the materiall cause of our justice; that is, it is that thing which is imputed to us for justice. If this be not granted, a great confusion, of which we speak, cannot be avoided.

3. As the justice of the person is not onely Christs actuall obedience, but comprehendeth the divine and humane justice of the whole person. God and man; that is, the essentiall and formall justice of the Deitie, and the actuall conformitie of

Instit. l. 3.
c. 11. §. 2.

Antes.

of his humane justice with the Law, as the chiefe perfection of the person of the Mediatour, without which, he could not be our High-Priest and Saviour: so the justice of his merit, or *αρετην*, is not onely the blood and death, but comprehends also all the obedience of his humiliation, from the minute of his conception, even till the death of the Crosse. For the whole life of Christ, being full of miseries and sorrowes, what else was it, then a perpetuall suffering and punishment for our sins? For, by the order of divine justice, whereas Christ was most just, his life should not have been miserable and calamitous; but altogether sorrowlesse, fortunate, and happy: but in that it was miserable, it was by reason hee suffered and satisfied for our sins.

4. Therefore, when the Scripture points out to us justice in the blood, crosse, and death of Christ; he doth not speak exclusively, as if the sufferings that went before his death did nothing belong to his merit; but synecdochically, comprehending under the complete finishing of our redemption, all the antecedent degrees also; that is, the beginning, encrease, and consummation. The beginning was in his Incarnation; when, having assumed the forme of a servant, hee became poore, &c. for us. The encrease was throughout all his life, which he led in perpetuall miseries, tentations, and dangers, being subject to Gods wrath for us. Lastly, the consummation was in his crosse and death; when, giving up the ghost, he cried out, *It is finished*. All these the Prophet conjoynes in the price of our redemption, which Christ paid for us: *He did truly beare our infirmities, and took upon him our sor- 1sa. 53. rowes; he was wounded for our transgressions, and bruised for our iniquities: and with his stripes we are healed.* So the Apostle, 2 Corinth. 5. *When he was rich, he became poore for us; that we, by his poverty, might be rich.* So Hebr. 2. *He was made somewhat inferior to the Angels, by suffering of death.* But chiefly, Phil. 2. *Being in the forme of God, he emptied himselfe, taking the forme of a servant; and he humbled himselfe, being made obedient even to the death of the Crosse.* Nor will their cavill availe, in saying, that the Apostle speaks not here of the matter of our justice: it is enough, that he here extends Christs obedience, which elsewhere he shewed was our justice, to his whole humiliation. Neither is that place, Hebr. 9. 22. against us, *Without shedding of blood there is no remission*: It onely followes from hence, that the shedding of blood is not excluded from the cause of remission; but that it is the cause *sine qua non* of this. But it will not follow, that it is the onely cause; or, that death which followed, or the antecedent sufferings are excluded: Therefore to Christs death belongeth the whole obedience of his humiliation, even to the death of the Crosse.

5. But why the Scripture ascribes merit, which Christ hath purchased for us in all the course of his obedience, to his death; as if it were peculiar onely, and proper to that; the reason is, because the sufficiency of merit consisteth in the death of Christ alone: for, had hee not dyed, the obedience of his humiliation had not been absolute; neither had the wrath of God, in threatning death to Adam, been satisfied: Therefore all the rest of Christs obedience, without dying, had been an insufficient merit, and unprofitable to us. But they, who attribute the merit of justice to his active obedience, or naturall holinesse, they make void (doublelesse) the death of Christ.

This explication, true and consonant to Scripture, being observed, it will appear, 1. That there is something amisse in both sides of the controvertents: in the former, because they confound the justice of the person, with the justice of merit; and, by dividing merit into many heterogeneous parts, they doe not onely disturbe our faith and comfort; but also, against Scripture, they separate justification from Christs death. In the later, because from the justice of merit, they exclude the whole life of Christ, with his humility and sufferings, that went before his death. And they oppose the exclusive particle *Alone* in their phrases (as when they say, *The death of Christ alone justifieth, His blood alone purgeth*) to his life and antecedent obedience; whereas it is opposed in meritorious or materiall causes partly to personall justice, partly and chiefly to mens merits, and all other externall causes; except they restraints this particle *Alone* to sufficiency, of which wee have said in

the fifth position. Again, it will appear, that this will be an easy way to reconcile the controversy, if all of them will agree to urge against the Papists, and mens merits, all these common passages, in which (as I said already) they agree, concerning free justification of faith, by Christs imputed justice; and that they would not use scrupulous disputations, concerning this justice, or the matter of imputative justice before the people in their Sermons; but that they would use Scripture phrases, and be content, that we are justified not by workes, but by faith; not by our owne righteousness, but by anothers obedience; to wit, by the blood and death of the Son of God, imputed to us, and applyed by faith, &c. For these are sufficient to beget true comfort to all, and to refuse humane merits.

As for the controversy it selfe, if it must at all be handled in the Schooles, it is needfull for a tolerable reconciliation to beware on both sides, that the Disputants minds may not be too much alienated. The later sort are offended at the partition of merit into so many divers pieces; because they see many absurdities spring from thence, and the Scripture to be wronged. On the other side, the former are offended, by restraining merit to the death of Christ; because they feare, lest his life and antecedent obedience be excluded against the Scripture. What shall be done then? It is needfull, that the one forbear to divide the matter of merit into two, three, or foure, as they use: and that they doe not separate the merit of justice from Christs death, nor justification from remission of sins: That the others restrain not merit to the effusion of blood upon the Crosse, or to the three dayes death; and, that they exclude not his life and antecedent obedience: And both must distinguish, with the Scripture, personall justice from merit, as the efficient cause, or *sine qua non*, from the materiall; seeing many inconveniences must arise of confusion, by which, the sense of Scripture is overthrowne, the consciences are disturbed, and occasion of cavilling is ministred to Papists, as we shewed in the first and second Position. 2. Let the personall justice of the Mediatour be rightly limited, according to the third Position. 3. Let the justice of merit be rightly defined, and let the *Synecdoche* of the blood, death, and passive obedience, &c. be understood of Christs whole humiliation, according to the fourth and fifth Positions. 4. For a better reconciliation, let this also be added, That under the humiliation, is comprehended his voluntary subjection to the Law; and consequently, his active obedience, as they call it: so that this also, in some respect comes under the notion of merit; to wit, so far as it is considered to be a voluntary servitude, undertaken and performed for us by the Son of God. For, this obedience may be considered two waies: 1. As it is a conformity with the Law, and so it is the personall justice of the Mediatour. 2. As the servitude of the Law, to which, for our sakes, Christ made himselfe obnoxious; and so it belongs to merit: For, although Christ, as man, was bound to obey the Law; yet, as just, holy, and the Son of God; yea, even according to his humanity, hee was not obliged to many duties of the first and second Table, to which neverthelesse he did spontaneously subject himselfe; and so he was made a servant to the whole Law for us, that hee might redeem us from the servitude, coercion, and damnation of the Law. So, it was a voluntary servitude, that he would be circumcised, that hee would observe the Sabbaths and Feasts, that he was subject to his parents, and payed tribute to *Cesar*, and served his neighbour, &c. being Lord of the circumcision, of the Sabbath, of parents, of *Cesar*, of his neighbour, &c. Of this servitude of the Law, that of the Apostle is to be understood, *God sent his Son, made of a woman, made under the Law, &c.* and so, the complaint of excluding active obedience from merit, will be of lesse force. This way of reconciliation, perhaps, will not satisfie the scrupulous; yet it will not be displeasing to them, who desire these differences of opinions may be buried: or else, surely, they will think more of some meanes of peace, and will shew better. In the interim, I am satisfied with these.

By what we have said, it will now appear (which was our third Quere) how this doctrine is to be handled in popular Sermons: whether positively, and reseratively it will be fit to dispute of it before the people. For my part, I think it is not fitting: for,

Galat. 4.

Chap. 3.

for, what else can be expected of such a disceptation, but that the more ignorant sort will stagger in their faith, and will presently think, that the doctrine of faith, hitherto taught in our Churches, hath been very slippery and uncertain; which, notwithstanding, caused us first of all to renounce Popery? And the Church can be edified in faith and consolation, without such opposition: by which, not our Adversaries, but our brethren should be touched, and wrung; their minds distracted into dangerous divisions and contentions, and scandals should be increased by our fault. Surely, the Romanists willingly, with both hands, would lay hold upon this opportunity, to traduce us; to wit, that we cannot agree in that, which we make the maine point of the Gospel. When *Luther* began, with others, to reforme the doctrine of Justification, Popery received a deadly wound. What? shall we goe about to heale againe this wound of the Beast? And doe wee not think, what an account we are to make unto God, for the delight wee take in strife and altercation?

But you'll say, There is danger, lest error, in stead of truth, should prevaile in the Church. Truly, there is none; if so be these things be retained, and diligently taught, which are in our Confession: In other points, let moderation and candor be used. Let our brethren be heard with calmnesse, and let their opinions be compared one with another, and with Gods word. Lastly, seek not a knot in a bal-rush.

The fourth head remaines, concerning the Catechisme, and Palatinate Directorie, Whether it be fit to omit, or put out any thing in them? Here I know not, whether I should rather admire, or grieve at the precipitate temerity of some, who think, they may lawfully judge and censure sacred and profane things as they list; choofe and reject what they please: this humour is not to be endured. If their wisdom be greater then other mens, they should doe well to new-mould their own Catechisme and Directorie: Or, if they have perceived any error in that of the Palatinate, they should, in a brotherly way, admonish those, who have the care of this, and who will be ready to give them an account. Sure, this pretended zeale seems neither to have much conscience, nor knowledge in it: For, with what conscience can they passe by their owne Catechismes, and make changings in ours? Shall private men put out that, which publickly belongs to many Churches? If they have knowledge sufficient, that is, if they understand well the meaning of the Catechisme in every passage, and will be ingenuous, as they ought to be in ambiguous matters, they will find they have no reason to doe thus; because all things agree sufficiently, if so be that which is doubtfull, be explained by that which is clearer; and what is briefly set downe, be enlarged as is fitting.

But you will say, that in the Catechisme nothing should be ambiguous or doubtfull. I confesse, indeed: neither had any such thing crept into our Catechisme, if it were now to be written, since the moving of these scruples. But the passages of our Catechisme, which be more manifest, and at large, are these:

Quest. 12. and 14. there is taught, That no other way of deliverance and of reconciliation with God could be found, then that either the sinner himself, or else a Mediatour for the sinner, should, by condigne punishment, satisfie divine justice: therefore the punishment of the Mediatour for us, is our satisfaction; and that thing, by and for which we are justified and reconciled to God: for, in the Apostle, these two are all one, *Rom. 5. 9, 10.*

Quest. 15. 16. there is taught, That it was needfull for the Mediatour to be true God, and true man, and perfectly just; that hee might be able to pay the ransom for us, which we sinners could not pay: therefore the justice of the person is distinguished from the ransom, as the cause from the effect; so that the actual and formal justice of the Mediatour, belongs to the justice of the person, as the cause *sine qua non.*

Quest. 21. is taught, That for this ransom of Christs remission of sins, eternal justice and life are bestowed upon all beleevers: therefore the Catechisme doth not

Chap. 4.

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not so divide remission of sins and justice, as if that were given because of the ranfome, and this, because of Christ active justice.

4. *Quest. 37.* it is taught, That Christ by his Passion, as by the onely propitiatory Sacrifice, hath obtained for us the favour of God, justice, and life; and that this his suffering extends through the whole course of his life that he lived here on earth; albeit the chiefe act of his suffering was in the end of his life: therefore againe, the merit of justice and of life is not ascribed to active, but to passive obedience; and withall, the Passion Synecdochically is understood of the whole humiliation.

5. *Quest. 40.* it is again taught, That by no other meanes could satisfaction be made to divine truth and justice for our sins, then by the death of the Son of God; therefore it is confirmed again, that the death of the Son of God is our satisfaction; that is to say, that thing for, and by which we are justified.

6. *Quest. 45.* the Catechisme saith, That Christ therefore rose, that he might make us partakers of his justice, which he purchased for us by his death. Therefore, the death of Christ hath obtained justice for us, and by imputation thereof we are accounted not onely not unjust, but just also.

7. *Quest. 56.* teacheth, That God, for the satisfaction of Christ (which is his punishment and death) hath forgot all our sins, even originall too, and hath bestowed freely upon us the righteousness of Christ. Therefore it confirms againe, That his death is not onely the merit of the remission of all our sins, even of originall too, but also of justification: and that it is not needfull that originall sin should be covered with the holiness of his humanity, lest it appeare in the sight of God.

8. Finally, *Quest. 66. 67. 70. 72. 74. 67. 80.* it is often repeated, that we have remission of sins, justice, and life eternall, for the onely sacrifice, blood, and death of Christ. Therefore, in all these, there is neither taught, nor can be imagined such a partition of merit; as if by the imputation of Christs death, we did onely obtaine remission of sins, and, as some lately phrase it, onely privative benefits; but by the imputation of actuall obedience we obtaine justice, and positive benefits. The Catechisme ascribes all together to Christs death, as the Scripture also doth, *John 3. He gave his onely begotten Son, (to wit, to death) that whosoever beleeveth, (to wit, that the Son was given, and died for him) may not perish, but have life eternall, &c.* But you will say, *Quest. 60. 61.* That imputative justice is expressly divided into three, to wit, perfect satisfaction, justice, and sanctity, which it saith, are imputed to us. And, *Quest. 36.* it saith, That the Mediatour, by his innocency, and perfect sanctity, hath covered our sins in which we are conceived, that they may not appeare in the sight of God.

As for the first, either we must confesse, that these fight against the former, which charity, and Christian candor will not allow; or the partition must be denied, and a convenient interpretation, and a reconciliation of them must be found. Without wronging other mens judgements, I will tell my minde here, and how I am wont to excuse the Catechisme: I say then, that the Catechisme joynes these three together, but doth not (as we said) divide them expressly as three: it joynes, I say, these three, not as if it divided imputative justice into these three, as into divers parts, as if the imputed satisfaction did make us not unjust, the justice just, the sanctity holy; for it taught the contrary before: but either because the Compilers of the Catechisme did retain this phrase, out of Mr. Beza's Confession, (whose it is properly knowne to be) not fearing there would be cavilling about it; *they themselves in the meane while neither intending, nor observing any partition*: or, because they would more emphatically note by these phrases, as Synonymous, the whole course of his obedience, and humiliation till death: for, Christs humiliation and death is our satisfaction; because by it satisfaction is made to divine justice for us: It is also justice; because it is the fulfilling of the Law by suffering: It is lastly holiness, because it is a holy Sacrifice; of which it is said, *Father, I sanctifie my selfe for them*: And, *By one oblation he hath consecrated all who are justified.* This I conjecture, because, in the first edition of the Fundamentals of the Lords Supper,

Anno 64. pag. 21. in Dutch not the same words, but three like to them were joyned together: But after, when, upon moving of this scruple of partition, Mr. *Ursin*, the Author of the Booke, by the consent of his Colleagues, especially of Dr. *Olevian*, to avoid ambiguity, and occasion of controversie, blotted out these foure words in the other Dutch Edition, Anno 66. with his owne hand, and put in other words for them, not changing the sense, but removing the amphibologie. I have the Authors originall Copy by me so blotted and mended; if the same had beene done then in the Catechisme, we had not beene thus troubled. I know there are rumours spread abroad, that *Ursin* before his death changed his opinion.

But, I pray, had the truth beene changed with *Ursin*? But, let them that will beleeeve the Authors of this rumour; I am induced to beleeeve otherwise, both by other undoubted arguments, as also by this one, That, in the consideration of *Chyrenus* his Commonefaction, or Advertisement, which he wrote in his sicknesse, and, finished, gave to be printed, and corrected it; so that the day before he died, when, by chance an error had crept into the printed Copy, he rested not till he heard by Mr. *Pisbophem*, (out of whose mouth I write this) that it was corrected; and so in that Swan-like song of Mr. *Ursin*, pag. 209. his last Confession is read expressly in these words, *Christ hath given to the faithfull justice, and life eternall from his blood shed on the Crosse.*

As for the 35. Question, it is plaine, that it handles not the materiall, but the efficient cause, or *sine qua non* of our justice: the innocency therefore and sanctity of the Mediatour, is said to cover effectivly originall sinne, which is the spring of all the rest; because it maketh, as it were *causa sine qua non*, that our Mediatour can hide and expiate our sins; for, it behooved him to be borne in innocency and perfect holinesse, that he might become a sacrifice for us, Heb. 7. Now, to cover, cannot be understood to merit, both because the 56. Question of our Catechisme teacheth otherwise; as also, because that of *John* is repugnant to it, *The blood of Jesus Christ cleanseth us from all sin.* This moderation being used, which alwaies should be used in reconciling the Scriptures themselves, all in the Catechisme will agree well enough: neither is the sense and meaning of the Palatine Directory otherwise. If the Authors themselves were now alive, they would doubtlesse untie these knots with greater dexterity, although their meaning which they have left to us, is not obicure. But those that resolve not to unie, but to cut these knots, by changing and putting out what they please, I will give them leave to use their own sense: yet I am assured, they have no sufficient cause of this their resolution, if the matter were brought to triall. Therefore, I thinke it the part of a wise Magistrate, to provide that nothing be done rashly by any in this case, which may cause scandall among brethren, or disturbance in the Church.

Thus, Noble Lord, have I answered your demand, as I could, concerning the right understanding and removing of this scruple: (for, I had rather call it so, then a controversie) I beseech you pardon my prolixity, which, in some sort will make amends for my slownesse, in that I have freely compared these opinions, and have not dissembled mine owne. I pray earnestly, that you will, according to your piety, make the best of it. There is nothing here, but what I am content may be knowne by most men, and not hid, seeing truth is not ashamed of the light. But, I remit all to your wisdom. If any man doth think otherwise, God will reveale it to him, as the Apostle saith; onely, let us follow truth with love, Phil. 3. 15. It is fit, truly, that they, who are united in Christ, should be of the same minde and judgement, and should speake the same thing, as the same Apostle counselleth us: But when, I pray, was that, or ever shall be (except in that perfection, which we looke for) that felicity of the Church, wherein some heterodoxall clouds have not over-cast the serenity sometimes even of the chiefe Fathers, yea, of the Apostles themselves? But, it is our parts

to aspire to an holy unanimity in all things; which, doubtlesse, might be obtained here with ease, if the opinions be rightly compared and weighed. For, that I may not dissemble, many passages in this matter want not Logomachie, or verball digladiation, proceeding from the opinions and reasons of the parties not rightly understood: for, some understand the passive, others the active obedience in a divers meaning, which I doubt not, but your honour observes. Let us beseech God to heale us, and preserve us. In the meane time, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* He that is Father of our Lord Jesus Christ to us all, may he sanctifie us all in true holinesse, and may more and more strengthen you in this your venerable age, by his holy Spirit, together with your beloved Lady, and Illustrious Children, and may long preserve you a true-hearted Patron of the Church, and my most clement Lord.

Heidelberge 3. Non. August.

1598.





A piece of a Speech, concerning that Question ;
To whom properly doe the benefits of Christs sufferings and death belong ? And, How Christ is said to die for all.

IN

The famous University of HEIDELBERGE, declaimed by

JOSUA ZEVELIUS of Colen, the day before Easter, An. 1590.

D. DAVID PARY being Author.

SIRS,



Thinke I have spoken sufficiently of the history and benefits of our Lords Resurrection : it now remaines, that what we had reserved for the last place, be now explained ; to wit, to whom these benefits belong. Therefore, that we may direct our course by the Cynosure, or by the Pole-Star of holy Writ ; we affirme, that, according to the same Scripture, these precious fruits do belong to all the Elect, and to them alone : but, as for the incredulous and impious, so long as they remaine such, we exclude them from these benefits. For, all

the beleevers, and they onely, taste the sweetnesse of these fruits ; to wit, of free justification before God, of vivification from the death of sin, and of the body ; and, at last, they all, and they alone, feel the sweetnesse of immortality and glory ; because they alone apply to themselves these fruits : They are those who heare the word of Christ, who receive it with a good and an honest heart, who belevee it, and have life eternall, and shall not come into condemnation : These are justified by faith, are reconciled to God, and have peace through our Lord Jesus Christ : These being regenerated by the holy Ghost, are raised unto a new life with Christ, whose hearts are purified by faith : These at last are they, who, sleeping in Jesus, shall be raised by God from the dead, whom God will bring with him, that they may for ever enjoy the glory of eternall life.

John 3. & 5.
 Rom. 6. 4. &
 5. 1.
 1 Pet. 1. 3.
 Acts 15. 9.
 1 Thel. 4. 14.

As for the wicked, and such as want justifying faith, why should they partake so much happinesse, who please not God ? (and, *Without faith 'tis impossible to please God*) Who belong not to Christ, who are not heires, neither have right to, or in that life, how can Christ or his benefits belong to them ? They are rather by the voice of the Gospell debarred from these treasures, and are judged to eternall death and malediction. *He that beleeveeth not is judged already, and the wrath of God remaineth on him.* And, *Who hath not the Spirit of Christ is none of his.* Which place of the Apostle, I suppose is thus meant. For, if Infidels belong not to Christ, they

1 Cor. 2. 6.
 Heb. 11. 6.
 Gal. 4. 30.
 John 3. 18, 36.
 Rom. 8. 9.
 Mat. 7. 22.
 Mat. 21. 41.

are

are none of Christs: We conclude strongly from the correlative, that Christ and his benefits belong not to the wicked: and as they are not Christs, so neither is Christ theirs. And how, I pray, should Christ belong to them whom he will, in the last judgement, pronounce before all the world, to be strangers from himselfe, from his benefits, from his Kingdome? who, he will testifie, were never knowne to him? whom finally, as accursed workers of iniquity, he will cast into hell fire?

But, you will say, Christ died for all, therefore roke againe for all. The Answer is double: One is, As often as the Gospell extends the fruits of the works and benefits of Christ to all, this is to be understood of all those that beleeve in Christ: for, this is the perpetuall and constant voice of the Gospell, *He that beleeveeth shall be saved; he shall not come into judgement: who beleeveeth not, is already condemned, and the wrath of God remaineth upon him.* Therefore, the Gospell debarres from the benefits of Christ, all Infidels; not onely by a plaine exclusion, but also by that condition of faith and repentance, under which, either expressely or tacitly, God promisseth to men the benefits of Christ, and which is never to be found in those that persevere in sin. So then, Christ is said to die for all, to wit, all that do or shall beleeve in him; for whom alone he prayed, and in whom alone he findes the faith of his death: but, as for Infidels and Reprobates, for whom Christ prayed not, whom he never acknowledged for his owne, upon whom the wrath of God abideth for ever; to extend, I say on these, the benefits of Christ, what is it else, but, against his owne command, *To give that which is holy unto dogs, and to cast pearles before swine?* These we could solidly defend by authority of Scripture, and orthodox Fathers; and they mainely concerne Christian consolation.

There is an other Answer usuall in the Schooles, by which we may gratifie the contentious; that Christ absolutely died for all, if you consider the amplitude and sufficiency of his price and merit; for, it is out of controversie, that the death of the Son of God is of that value, that it sufficeth to expiate the sins, not onely of one, but of millions of worlds, if so be they had faith to apply this Physick to their sins. But the Question is properly of the efficacy and participation it selfe of these fruits, when we demand if Christ died for all: because, to die for another, is properly to die in the stead and place of another, so that he is freed from death, and saved alive; as when *David* weeping, cryed out, *I wish I had died for thee. O Absalom*; that is, I wish I had died in thy stead, that thou mightest have lived. But we utterly deny, that this participation of Christs merits is common to all unbelievers, as well as to those that beleeve; or, that this is promised, or exhibited in the Gospell: for, in this regard, we conclude, that Christ did not die properly for all, even for unbelievers and reprobates.

But here, some unluckie patrons of Infidels, taking it ill that we do not divide the pearles equally amongst sheepe and swine, cry out, that we deny the blood of Christ, and that we produce a Saracenicall Mahumeticall, and more then an Heathenish blasphemy, which utterly overthroweth Christian Religion.

But, Sirs, it is not our purpose to encounter or contend with such rayling prattlers. But first, we protest against such bitter calumnies, making our appeale to the unanimous consent of the orthodoxall Church, and the perpetuall voice of the Gospell, that we deny not, but honour the blood of Christ, when we say, it is poured out, not for those that slight it, and tread Christ under their feet; but for those who by faith are justified through it, as the Apostle saith, *Whom God hath given to be an atonement by faith in his blood, to declare his righteousness by the remission of sins, that went before*: for, this is not the voice of Infidels; *Who hath washed us in his blood from our finnes*: and that, *The blood of Jesus Christ cleanseth us from all sin.* Out of Gods word we know and beleeve, that this is no Saracenicall, Mahumeticall, and more then Heathenish blasphemy, as this calumny doth impudently blaspheme; but that it is the genuine, true, and saving doctrine of the Gospell of Jesus Christ; and this we are ready at all times to demonstrate before the whole Church. Besides, we hold it worth the while, and necessary, with as much brevity as may be, to pull off from these Wolves the Sheeps-skins with which they are clothed;

John 17.9.
Mat. 7.23.
John 3.36.
Mat. 7.6.

Heb. 10.29.
Rom. 3.25.
Rev. 1.5.
1 John 1.7.

clothed, and to paint out in its owne colours this their prodigious doctrine, which cunningly lurks under the calumny, which under this they got about to bring into the Church.

They contend, That Christ dyed for all. Who denieth this? for this is the Scripture phrase. They adde, That he dyed for all and singular. Neither doe wee simply deny this; to wit, in that sense which we shewed a little before: although we do not find the Scripture speak so. They go on: That he dyed for all and singular alike; for the elect and reprobate, for *Cain* and *David*, for *Judas* and *Peter*, for the damned; as well as for those that are saved, without any respect of faith, or infidelity. This is hard. They proceed, finally, That he dyed for all and singular, not onely in respect of sufficiencie, but also in regard of the efficacie of the price. But what is this? to wit, That Christ by his death hath truly delivered from death, purged from sin, sanctified, and reconciled to God all absolutely, even those who are not saved, but have been damned ever since *Cain*, and are damned, and furthermore, are to be damned; all those, they say, he hath received into his favour. This is that impious monster, by which they conclude another, no lesse impious and false; to wit, That wicked men, whosoever have perished, doe, or shall perish, that they have perished, doe, and shall perish, not for their sins (for they were expiated by the blood of Christ,) but onely for their incredulity. They who have read their Books and Disputations, will confesse, that this is no fiction of ours: But how monstrous are these to Christian eares?

Their brave patrons of wicked men teach, that all wicked and impure dogs, before and after the death of Christ, are received into the bosome and favour of God. But we say, first, That this is a false and impious doctrine; because it plainly opposeth Scripture, which continually cries out, that wicked men, so long as they remaine without faith and repentance, are not in the favour of God; but that they remaine the sons of wrath, and of eternall malediction: That they are not delivered from sin and death, but are held captives by the snares of the Divell, and are strongly deluded; yea, that they are already condemned, and are under the wrath of God. Again, we affirme, that this is a most absurd monster, which overthrowes many principles of Christian faith, and it selfe also. For now let us set downe and examine their Position, *All men, without exception, faithfull and unfaithfull, before, and since the death of Christ, are truly and undoubtedly, by the blood of Christ, received into the grace and favour of God.* What will from hence follow? surely, a world of absurdities.

1. So original sin shall be taken away, neither shall there be any guilt thereof; and so it will be false to say, That all men are born the sons of wrath; because all shall be born in the grace and favour of God: But the Scripture pronounceth, that all men, by nature, are the sons of wrath. 2. All the children of Turkes; Saracens, Centaures, and Canibals, which are out of the Covenant and Church of God, shall be borne in the favour and grace of God; and so salvation shall be found without the Covenant, and out of the Church of God. O men, as cruell as *Briareus*! who doubt not to place the infants of Turkes, born out of the Church, in the favour of God; but as for Christian infants before baptism, cruelly they fling them headlong into hell. 3. This monster overthrowes another Tenet of theirs, concerning the infants of faithfull men, who are borne out of grace: yea, who are before baptism possessed with the Divell, and damned; for, they place them all in the grace and favour of God. 4. All wicked men, who before Christs death were damned to hell, by Christs death are againe redeemed from hell, and brought into Gods favour. How then could they againe fall from thence, who, being dead, were received, when they could not any more sin by incredulity? Therefore wicked men either must remaine in the favour of God, and be saved without faith; or else, without incredulitie, they must be cast headlong from thence: both which have a kind of madnesse in them. 5. Either incredulitie is no sin; or, if it be, all sins were not expiated by Christs death: or, if all be, this will at least be more effectuell then Christs death. But all this is false and impious: for, infidelitie is both

a sin, and the mother of other sins, and in the regenerate now and then it appears with other sins, notwithstanding by the blood of Christ it is most effectually expiated and pardoned. 6. It is an impudent lye, that wicked men are not condemned for sin, but for incredulitie onely: for what is that, 1 Cor. 6. 10. *Theeves, covetous persons, drunkards, &c. shall not inherit the Kingdome of God?* and which Christ in his last Judgement shall say to the wicked, *Goe into hell fire, because you fed mee not, &c?* Is not incredulitie the chiefe of all sins? Yea, wee conclude on the contrary, that they are condemned for sin, because they are condemned for incredulitie: for, scarce is there any sin more grievous then infidelitie. But the Apostate trifles too much with his exception, saying, That incredulitie is not to be considered as a sin in it selfe, but as it rejects the meanes of salvation. Is not (I pray) the rejecting of the meanes of salvation, the contempt of Gods calling, a most grievous sin? For this cause then incredulitie is a sin, in that it rejects salvation, and the meanes thereof. 7. This prodigious doctrine gives to the wicked, that, notwithstanding the doctrine of the Church concerning originall sin, and the guilt of wicked men; yet, that this is at no time in them, nor can truly be pronounced of them. Let us take a Turkish infant, or a Barbarian man of yeares, who never heard of Christs death, and therefore never rejected him by incredulitie. Now, let these Disputers tell us, what moment of time will they give them to be in the grace and favour of God, justified, and sanctified, and reconciled to him? Will they, whilst they are *Embryons*, or newly borne, or children, or young men, or old men, or lastly, living, or dead? Yea, let them tell, if they be received, how they fell away, when neither sin, nor actuall incredulitie could drive them thence? for these doe not befall them; but were expiated by the death of Christ. Whatsoever they say, wee shall heare, that either without faith some doe please God; or, that without actuall incredulitie, some are debarred from the favour of God: which are false and impious prodigies, overthrowing one the other.

Lastly, what greater blasphemy can be spoken, then that God receiveth into his grace and favour all infidels and wicked men? *Cain, Saul, Judas, Herod, Caligula*, and finally, all flagitious men, yea, Hogs? What comfort can be more like to mockery, then that thou shouldst be redeemed by the death of Christ, restored into the grace and favour of God; whereas many thousands of them, who have been thus restored, notwithstanding perish eternally? I tremble to relate more of this monster; therefore who will doubt, but that so false, impious, absurd, blasphemous tenets, are to be banished from the confines of the Church?

But here, me thinks, I heare them cry out, that the promises of the Gospel are universall, and belong to all. But first, we aske how this will follow? The promises are universall: *Ergo*, reprobates, impure dogs, and hogs are received into the favour of God. Besides, so long as they urge their *All, all*, so long will we our *Believers, believers*: For, the promises are universall; but with respect to penitents and beleivers of the Gospel. And here, before all the world, wee appeale to the literall promises: *Come to mee all* (saith Christ;) but he addes, *that are weary, and heavie laden*; that is, who faint and groan under the burthen of sin, which they doe who repent. And else-where, *So God loved the world, that he gave his only begotten Son, that whosoever beleeveth, should not perish, but have life eternall*. So *Paul*, *The righteousness of God by faith in Jesus Christ, upon all, and over all that beleieve*. And else-where, *The Scripture hath concluded all under sin, that the promise, by faith in Christ Jesus, should be given to all beleivers*. So *Christ*, *He that beleeveth in the Son, hath life eternall*. And *Peter*, *To him bare all the Prophets witnesse, that all who beleieve in him, shall receive remission of sins through his Name*. There is the like reason of all other Evangelicall promises: for, they have annexed expressly or tacitely the condition of faith and repentance; nor can they, without blasphemy, be understood, but of the universallitie of the faithfull. But they will except, that so the promises will be but particular. Let *Prosper* answer for us, *de vocat. Gent.* *The people of God have their plenitude; and although a great part of men either neglect, or reject the grace of salvation; yet, in the elect, and those that are fore-seen, and separated, there is a speciall kind of universality,*

Rom. 3. 22.
Gal. 3. 22.
John 3. 36.
A. 10. 43.

L. 1. 1. 3.

saluy, that out of all the world, the world may seem to be delivered; and, out of all men, all men may seem to be redeemed: Therefore the promises of the Gospel remaine universall to the faithfull; although they belong not to dogs and swine. The Major also of the practicall Syllogisme remaines universall: thus, The promises belong to all beleevers; I beleeve: *Ergo*, they belong to mee. Againe, Christ dyed, and prayed for all beleevers; I beleeve: *Ergo*, he dyed and prayed for mee. But they are too cold comforters, who teach afflicted consciences thus to reason: Christ dyed for all men; I am a man: *Ergo*, he dyed for mee. Why may not a Turk, a dog, or a hog wallowing in the mire, conclude so? O brave comforters and Preachers of Gods word: for, the maine finew of Christian comfort is, not to be a man, but to be ingrafted into Christ.

Again, they object out of the Apostle, That all are made alive in Christ, as all dyed in Adam: But if they will absolutely say, that all are made alive in Christ, Scripture and experience will reſell them. This is it then the Apostle ſaith, that Christ gives life to all his owne, as Adam brought death upon all his owne: And he, indeed, by grace, which is more; but this by naturall propagation, which is easier. This ſenſe of the Apoſtle is proved by the ſubſequent words: for, when he had ſaid, that all were made alive in Christ, hee preſently ſubjoynes, *Every one in his owne order: Christ, as the firſt-fruits, afterward they that are Christs*; that is, beleevers, who are given to him by the Father, and for whom he earneſtly prayed to the Father. Neither is *Auſtins* interpretation different from this: therefore it is ſaid, that all are alive in Christ; not, as if all that die in Adam, were members of Christ: but because, as no man, except in his naturall bodie, dyeth in Adam; ſo no man in the ſpiritual bodie is quickned, but in Christ. Neither have they cauſe to object, that by theſe meanes Adam is made ſtronger then Christ, if he deſtroy more by death, then Christ preſerveth by his death and life. They know not what they bark againſt. Be it ſo, that all, who are loſt in Adam, are ſaved by Christ: But this way grace ſhall not abound, but will be onely equall to ſin. The power of both is not to be meaſured by the number of thoſe who die or live, but by the manner, by which perdition and vivification are obtained; or elſe, by the greatneſſe of the benefits received, or loſt. Its an eaſie matter to wound, but hard to cure; according to the Proverb, You ſhall ſooner, and with more eaſe deſtroy 600. men, then ſave one: You ſhall ſooner tumble downe many men from off the bridge into the water, then you can preſerve one from drowning: So it was more eaſie to undoe all mankind, then to reſtore one man from deſtruction. That Satan could doe, Adam could doe; but this none can effect, except Christ. Beaſts or afflictions can hurt, offend, and kill men; but it is in no mans power, ſave onely in his, who is the Creatour of all things, to reſtore ſalvation and life eternall: Therefore Christs death had been ſtronger then Adams, though he had reſtored but one man to life. Beſides, it is certaine, and out of queſtion, that the good things we have by Christ, doe as far excell thoſe things which we loſt by Adam, as heaven and eternitie exceed terrene and tranſient bleſſings: For, Adam was earthly (ſaith the Apoſtle) Christ heavenly; he was naturall, this ſpiritual: he ejected us out of an earthly Paradife, this hath introduced us into an heavenly Manſion, and hath crowned us with eternitie of happineſſe.

Thus, I ſuppoſe, we have ſufficiently demonſtrated and defended, that the fruit of Christs death and reſurrection doth appertaine to all, and onely to them who repent, and by faith adhere to Christ.

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A briefe Introduction to the Controversie of the
Eucharist, explaining the chiefe Questions that are contro-
verted, or not controverted among the Protestants :

By D. DAVID PARIE.

Foure generall Remembrances.

1. **L**et the younger sort remember to discriminate between the questions that concerne the ceremonies and rites of the Supper, and questions of doctrine, which is the Evangelicall promise annexed to the ceremonie.
2. Let them learne also to put difference between questions controverted, and not controverted, whether of doctrine, or of ceremony.
3. Let them know, that the controversies about the ceremony are of lesse consequence, and may, for the most part, yea should with moderation be decided, or agreed upon, according to the circumstances of time, place, and people: but alwaies to edification.
4. Let them know, that there are three chiefe questions of the doctrine of the Supper not controverted, and so many controverted, to which all others may be easily reduced: Of both I will briefly give some hints to young Divines.

Three uncontroverted Questions concerning the doctrine of the Supper.

1. *What the Supper of the Lord is.*

All Protestants agree in this, that the Lords Supper is a Sacrament of the New Testament, instituted by Christ; in which, bread and wine being taken, the true bodie and bloud of Christ is also received: so that there is sealed to the faithfull the communion of Christ, and of his benefits.

2. *What be the ends and uses of the Supper instituted by Christ.*

All Protestants consent in this, that this receiving confirms the faith of the promises of grace; both because this is the common use of Sacraments: as also because Christ said of this Sacrament, *Doe this in remembrance of mee*: And, *This cup is the new covenant in my blood*: Therefore they consent in this, that the holy Supper is the commemoration of our Lords death, untill he come, according to the Apostles admonition.

1 Cor. 11. 26.

3. *What is exhibited and received in the Lords Supper.*

In this also the Protestants agree, that bread and wine is received by the mouth and bodie; the bodie and bloud of our Lord, with all his benefits, are taken by a faithfull heart: I say, the Protestant Divines agree in these; but, as for contentious

tious prattlers, they neither agree in these, nor in any thing else: whose brawlings should not measure mens judgements, concerning the consent or controversies of the Protestant Churches.

The three controverted Questions be these :

Quest. 1.

What the union of the signe, and thing signified is in the Lords Supper ? Whether transubstantiation, or consubstantiation : or else, a mysticall relation ?

To these the answer shall be in three Propositions: two whereof shall be negative, and one affirmative.

Proposition 1. *The signe and the thing are not united by transubstantiation ; that is, by such a mutation, which turnes the substance of the signes, into the substance of the things, the bare accidents remaining.*

Reason 1. From Christs words, *This is my body.* He said not, Be this, or, Let this be made my bodie. *Reas. 2.* Bread in the Scripture, is called bread in the action, before, and after the action. *Reas. 3.* The orthodox Fathers retaine bread in the Supper, and when they speak hyperbolically of changing of the bread, they will be understood sacramentally : as Theodoret, *Dial. 1. Christ would have those, who receive the Sacraments, not to be intent upon the nature of the things, which are seen ; but by the changing of names, to believe that change, which is made of grace.* Here Theodoret himselfe in the same Dialogue teacheth, that a sacramentall change is to be understood, thus speaking, *He honoured the visible signes by the name of Christs body and blood, not changing nature, but adding grace to nature.*

ὁραματιζόμενοι
μυστα, καὶ
ἐστὶν ἡ μυστικὴ
ἑνὸς μυστήριου.

Propo. 2. *The signes and things signified are not united by consubstantiation ; that is, in the real existence of two bodies, in the same place, under the same accidents, or under the lurking of the one within the other : such as is that of oates in the sacke, of money in the purse, of the infant in the cradle, or of wine in the pot, which are like to things consubstantiated.*

Reason 1. Because the words of Christ, *This is my body,* shew to us, not where the bodie of Christ is, nor what it is in, with, or under the bread, but what the bread it selfe is, and should be to godly men in this Sacrament ; to wit, his bodie. *Reas. 2.* The bodie of Christ is a true, organically, finite, and visible bodie, not present, or every-where upon earth, since the Ascension ; but existing and remaining in heaven, even till his last returne : As the Apostle tells us, *Declare the Lords death, untill his coming againe.* *Reas. 3.* The orthodox Fathers teach, that the bodie and blood of Christ are in the bread and wine ; not, as in lurking places ; but, as in a mysticall, or in a mysterie. Chrysostome, in that imperfect work, *Ad Math. Hom. 11. In the consecrated vessels, not the true body of Christ, but the mysterie of Christs body is contained.*

Propo. 3. *In the sacramentall Supper, the signes and things are united, by a sacramentall union.* This is it which is common to the whole kind of Sacraments : otherwise, this union were not sacramentall, or of a Sacrament, but of a Supper. Now, in all other Sacraments, there is a relative union ; that is, a mysticall signification, ob- signation, exhibition and reception of the thing signified by externall symbols in the right use, which is not without faith and repentance in the receivers.

Reason 1. From the genus in all Sacraments, there is such an union : therefore in this Supper also. The Antecedent is manifest out of the definition and chiefe end of Sacraments. *Reas. 2.* The bread is the bodie of Christ, either in the truth of the thing (as Austin speaks in the sentence of Prosser) or in a signifying mysterie : not in the truth of the thing, or essentially ; because there is no transubstantiation : therefore in a signifying mysterie. *Reas. 3.* Hither belong all the Arguments, by which a sacramentall phrase is proved to be in the words of the Supper : for, a sacramentall union begets sacramentall phrases. *Reas. 4.* The testimonies of Fathers, that the bread is a signe, a figure, a sacrament of Christs bodie, *August. contra*

Adim.

Adim. c. 12. The Lord doubted not to say, This is my bodie, when he gave the signe of his bodie.

The Objection of Papists for Transubstantiation, out of the words of the Supper.

That which Christ gave, and the Priest consecrates, is Christs bodie; *Ergo* it is not bread: It followes, because these are *disparata*; As, this thing is a man; *Ergo* it is not an oxe. I answer, by denying that this argument is grounded upon the position of one *species*, to the removing of the disparate *species* of the same *genus*; because it is a vicious proceeding, from the position of a sacramentall relation, to the negation of the subject, or fundamentall: Such, as if I would say, This man is a father; *Ergo* he is not a man. This man is *Cæsar*; *Ergo* he is not a man: So they, This bread is Christs bodie; *Ergo* it is not bread. It is therefore *fallacia accidentis*, no lesse absurd, then if you should reason from the position of the forme, to the negation of the matter: This thing is a table; *Ergo* it is not wood: For, though Christs bodie is not the forme, or accident of bread; yet the relation, which the bread, by vertue of the promise, hath to Christs bodie, is the forme of the Sacrament. So it doth not follow, The Dove is the holy Ghost; *Ergo* this is not a Dove. Circumcision is the covenant; *Ergo* it is not circumcision. The cup is the New Testament: *Ergo*, it is not the cup.

As for the testimonies of the Fathers, which the Papists object, concerning the changing of the symboles, the common answer is, That they are to be understood of a sacramentall, not of an essentiall change; which is manifest out of the orthodoxall consent of the Fathers on this Sacrament.

Quest. 2.

How, as well the symboles, as the celestiall things signified in the Supper, are exhibited and received.

About this question, we are at controversie both with the Pontificians and Ubiquitarians; because both of them will have the things signified to be secretly and miraculously present in the signes, or *species* of the signes, and to be carried in, and handled by the Ministers hands, and to be received into the mouths of the communicants. Wee teach on the contrary, that the things are exhibited with the signes, and are received together with them, in the lawfull use of the Supper, but in a different manner: The symboles are touched by the hands of the Minister, and received by the mouths of the communicants; but the things themselves are exhibited by Christ himselfe our high-Priest, and by faith are received of us. Which also may be explained in three Propositions; two negative, and one affirmative.

Propos. 1. The body and blood of Christ, which are the things signified, are neither handled, nor exhibited by the hand of the Ministers; to the end, that they should, in these symboles, be corporally received.

Reas. 1. Is negative from the whole kind of Sacraments: In no Sacrament doth the Minister handle, or give spirituall things signified: therefore neither in the Supper. The antecedent is proved both by induction, which is also plaine by the Adversaries confession; as also, by the analogie of Sacraments, and of the Word, Mark 1. *I am the voice of a crier.* John 1. *I baptise with water: Hee that cometh after mee, shall baptise you with the holy Ghost, and with fire.* 1 Corinth. 3. 7. *Neither is he that watereth, nor he that planteth any thing; but God, who groweth the increase:* Therefore it is so in the Sacraments, which are the visible word. *Reas. 2. The things signified are not in, with, or under the symboles, being there corporally present, as was shewed, Quest. 1. Propos. 2. therefore they are not handled by the Ministers fingers, nor distributed. Reas. 3. The things signified in the Supper are spirituall, which*

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are offered to the faithfull, in the promise of grace annexed to the symboles; but the promise of grace is not touched by the hand, &c. *Reas. 4.* The testimonies of Fathers: as, *Chrysost. serm. de Euch. in eucan. Doe not thinke, you that come to these mysteries, that you receive from man the divine body; that is, from the Minister; and many such like.*

Propos. 2. The body and blood of Christ, which are the things signified, are not received with, in, or under the bread and wine, with the mouth of the body.

Reas. 1. Because they are not corporally present with, in, or under the symboles, as was shewed, *Quest. 1. Propos. 2.* *Reas. 2.* Because they goe not into the belly, which is appointed for corporall food, *1 Cor. 6. 13.* but whatsoever entereth into the mouth, goeth down into the belly, *Matth. 15.* *Reas. 3.* Because the promise, by which the things are offered, is not received by the mouth, but by faith.

Propos. 3. The things signified, to wit, the body and blood of Christ, are received by faith spiritually.

Reas. 1. From the promise, because in all Sacraments the things signified are received by faith; by which alone as we are justified, so we receive all the benefits of the New Testament; by which faith Christ dwells in our hearts, *Ephes. 3. 17.*

Reas. 2. Because the promise of grace is not received but by faith; but the communion of the bodie and blood of Christ, is that of the promise of grace. See the first volume of *Ur sine*, pag. 103.

The Arguments of a certaine famous Disputer, for the orall manducation.

To whatsoever organ the eating of one thing in the Lords Supper doth agree, so that same is needfull, that the eating of another thing should agree: but so the mouth of the body, the eating of one thing; that is, of the bread in the Supper, doth agree: and therefore of another thing; that is, of Christs body.

Ans. The Major is true of foods that are naturally conjoynd; or contain each other: as meat, or flesh-pies; but the bread and Christs bodie are not thus conjoynd: and therefore of these the Major is false. But he proves the Major: *Whoever includes, under the same word of eating, bread and wine, the body and blood of Christ, he also affirms, that both are received by the same instrument; but Christ includes bread and wine, his body and blood, within the same word of eating: Therefore Christ affirms also, that both are received by the same instrument of eating.*

Ans. 1. The Disputer doth not conclude the Major that is denied, which he should conclude by an univerfall Syllogisme in *Barbara*: therefore his prooffe is idle.

Ans. 2. The Major is a petition of the thing in question, and is denied. The fallshood also is plaine out of *John 3.* where Christ, under the same word of birth, includes the spirit and flesh: and yet it followes not, that both are borne after the same manners or by the same instrument.

Ans. 3. The Minor is also false: For, the word *Eat* is referred to the consecrated bread, and not to the bodie, but onely by consequence or analogie: for properly it belongs to that which Christ took with his hands, and broke; which was bread, and not his bodie. This reason is worth the noting; because, according to the Papists, and the simple Consubstantiators, the bodie of Christ is not present, till the words of consecration be uttered: but in the last instant of uttering these syllables, *For this is my body*, it begins to be present. But according to the Ubiquitaries, who are (as it were) chymicall Consubstantiators, it is present, as in any other bread; but is not eatable, till after the consecration. Christ then did not command us to eat that in the bread, which as yet was not there, or not as yet eatable. We say briefly, that by the word of eating, is onely commanded the orall manducation of the outward Sacrament, or the bread: but by the word of promise, *This is my body, which is given for you*; which promise agreeth with that, *John 6. 52. The bread which I will give is my flesh, which I will give for the life of the world*, is required faith, spiritually eating Christs bodie given for us, and drinking Christs blood, powred out for us, for the remission of sins.

Yet

Yet, againe, the Grammarian goeth about to prove the Major of the Prosylogisme: The word that hath but one significacion is to be understood in that one: But Mandecation, as well of the bread, as of Christs body, hath but one significacion; *Ergo* that one is to be understood of both. *Answ.* 1. He failes againe in the prooffe of his Major, because he concludes the Major neither of the Sylogisme nor Prosylogisme, by any universall Sylogisme in *Barbara*, as he should have done. 2. The Minor is a demand of the thing in question; for, he takes it for granted, that *eate* is meant as well of the body, as of the bread, which is the thing he should prove: and that this is false, the story of the Institution tels us; for, Christ bodily did not lurke within the bread, but sate at table, when of the bread which he received, broke, and gave to his Disciples, he said, *Eate ye*.

Question 3.

To whom the things signified are offered, and by whom received.

To this we answer in two Propositions, both being affirmative.

Propos. 1. *The things signified in the Sacrament; to wit, the body and blood of Christ, though they be offered to all, yet are received by the faithfull only.*

Reas. 1. Because the faithful only by faith receive the promise by which the things signified are offered. *Reas. 2.* Because the beleevers alone have the Spirit of Christ, from which his living flesh cannot be separated. *Reas. 3.* Because Christ dwells onely in the faithfull, and they in him by faith; *Ephes. 3. 17.* *Reas. 4.* Because the beleevers alone receive and have life eternall, *John 3. and 6.*

Propos. 2. *Impious or incredulous men coming without faith, receive the signes without the thing signified; but, the things themselves being proffered, they reject, because of their infidelity.*

For the Reasons, see *Explicat. Catechet. q. 81. Titulo, What the wicked receive in the Lords Supper.* As for the Objections concerning wicked mens eating in the Supper, see *ibid.*

D. DAVID



D. DAVID PARIE'S Epitome of *Arminianisme*:
O R,
The Examination of the five Articles of the Remonstrants,
in the Netherlands.

ARTICLE I.

GOD, by an eternall and immutable Decree, in his Son Christ Jesus, before the foundation of the world, did decree, out of the lapsed race of man-kinde, subject to sin, to save such in, for, and by Christ, as by the grace of the holy Spirit do beleve in the same Son, and persevere in that obedience of Faith to the end, by the same grace. On the other side, he decreed to relinquish and condemne, as strangers from Christ, such as are not converted, but continue in infidelity, subject to sin and wrath; according to that of the Gospell, *John 3.36. He that beleeveth in the Son, hath life eternall; but he that beleeveth not, shall not see life eternall, but the wrath of God abideth on him.*

The Examination.

AT first sight, this Article seemes to have no question or inconvenience in it, but to deliver the summe of the Gospell, what sort of men, by what meanes God decreed from eternity to save; to wit, belevers in the Son of God, and perseveres to the end in faith, and in the obedience of faith, by the grace of the holy Ghost. On the other side, what sort of men he hath appointed to condemne; to wit, such as are not converted, Infidels, strangers from Christ: both which is taught in the Gospell.

So many good men, chiefly Politicians, judge of this Article: neither do they think it fitting to wade deeper into this Controversie; especially, seeing it seemes to ascribe all the meanes of salvation fully to God, to Christ, and to grace. And truly, here should be no question, if the Authors meant onely this, that by this Article is explained the popular doctrine of the qualities of those that shall be saved or damned. But, because in the Conference they professe; *That this Article contains the doctrine of predestination to salvation*; but deny, that the qualities of those that shall be saved, to wit, faith and perseverance, proceed from predestination, as from their fountaine: but contend, that these are in order before predestination

or

or election, and not obscurely, they make them depend upon mans will: whence necessarily, God must be robbed of the full glory of our salvation, man must be puffed up with pride, our Christian comfort in life and death must be undermined, free justification, and the assurance of salvation must be denied, whatsoever they pretend in their garnished speeches to the contrary. Therefore, this Article cannot be simply approved of: and it is full of equivocations, and dangerous swelling phrases; under which, Pelagianisme is under-hand brought into the Church: which fraud, that it might appeare the lesse, they purposely abstaine from the word *predestination*.

Now, in *Austines* time, the Pelagian Heresie was thus: 1. That *Adams* sin hurted no man but himselfe; and, that man is not borne now in a worse condition then he was created. 2. That Christ was scene, and died to expiate all sins committed by imitation of *Adam*. 3. That salvation in Christ is so proposed to all men, that who-soever will beleeve and be baptised, may be saved. 4. That God fore-knew before the foundation of the world, who were to beleeve and doe good works, and who were to continue in the Faith, being assisted by grace; and that he predestinated for his kingdome whom he fore-saw, being freely called, would beleeve above others, and would be worthy of their calling, and should die an happie death. 5. That the grace of God was given to all men, according to their merit, for the better using of their free-will. 6. And that in this life so much is given, that man may, if he will, be free from all sin.

Apud Augustin.
de grat. Christi
cap. 2.

Against this Heresie *Hierome* and *Austine* disputed at large; and *Austine* retracted three whole Chapters, *Tom. 7. in opusculis*: 1. Concerning originall sin. 2. Of grace, and the cause of predestination. 3. Of the perfection of righteousness. *Pelagius* in the Synod of Palestina, being condemned, did so farre revoke his error, that he wished *Anathema* to him that thinks or says, that the grace of God, by which Christ came into this world to save sinners, is not necessary, not onely every houre, or every moment, but also, to every one of our actions; and who goe about to take this away, they shall be punished eternally. Who would not cleere *Pelagius* in this case? but under the buskin of this word *grace*, he deluded the Palestine Bishops, as *Austine* sheweth: he left behinde him two disciples, *Celestius* and *Julianus*, young men, of a sharpe wit, and with whom *Austine* in Africa had much adoe. At last, this infection flew over the Mediterrane-sea, into Sicilie, and *Marsiles* in France; not all of it, but onely so much as concerned the point of grace and predestination, and the death of Christ; the Asserters of which were called Semi-pelagians, and the remainders of the Pelagians; of which points there are extant the Epistles of *Prosper Aquitanicus*, and of *Hilarius Arelatensis* to *Austine*; whose learned Answer, contained in two Books, of the predestination of the Saints, and of the good of perseverance; and in a third, concerning correction and grace. To which Answer, if the Authors of these Articles at this day, would stand as they may and should stand, (for, it is altogether *S. Pauls* doctrine) the matter had beene decided ere this. For, indeed, *Arminius*, with his followers, have at this day re-assumed the cause of the *Marsilians* and *Syracusians*, but somewhat more handsomly dressed: Neither could he be ignorant of this, and therefore he used but little ingenuity in his tergiversation, when he wrote in the Articles, That he acknowledgeth neither Semi-pelagianisme objected against him, nor nine, nor five, nor foure inches of it. But, to returne to the Article; in it there be divers equivocations, as shall appeare.

Mal. 3. 6.
Isaiah 46. 10.

1. The first lofty phrase lieth hid in *Gods immutable Decree*. According to Scripture, that is Gods immutable Decree, which absolutely is not changed, nor by the creatures can be changed; for, so God pronounceth himselfe immutable, and his counsell immutable: *I am God and change not. My counsell shall stand, and I will do all that I have decreed*. But they understand, that God by an immutable Decree indeed, hath decreed to save beleevers, in regard of the species; that is, none but beleevers, but not by a decree altogether immutable, in respect of the individuals: to wit, of this or that beleever; but under a condition, if this or that beleever do not cause a change. For, they thinke (as appeares by the fifth Article) that they who beleeve

leeve to day, may be unbelievers to morrow; and againe, of unbelievers, may come to beleeve: consequently therefore, they thinke that God to day may decree not to save, which yesterday by his immutable decree he appointed to save; and that againe he can decree to save them, still changing their condition. If this be to give to God an immutable decree, let themselves judge: sure, no shadow can be more changeable then such a decree, which the Scripture denieth. Jam. 1. 17.

The Authors *Decreti Holland.* pag. 5. place such a decree in God, denying *That any by God are invited to salvation, to whom he hath not altogether decreed to give salvation*; for, this being granted, we must say, that God had altogether decreed to give salvation to the Cities of Judea and Galilee, whom Christ by preaching invited to salvation; but seeing they beleeved nor, they were not saved: therefore, either he before did not decree to save them, or afterward he changed his decree. Mat. 11. 21. & 23-37.

2. The second swelling phrase, and that the chiefest, the foundation of the rest, containing the summe of the whole cause, and difference of both parts, is in the word *appointed*. This, according to the Scripture, signifieth to us, that God not onely from eternity appointed to save them who in time beleeve and persevere, and are saved; but also, to elect them in Christ, and to predestinate them to salvation, and decreed to bestow on them qualities requisite to salvation; to wit, faith, conversion, and perseverance, by the word, and grace of the holy Ghost, that they may be infallibly saved; and that to declare the praise of his glorious grace: On the contrary, that he hath from eternity decreed not to save those, who in time neither beleeve, nor persevere, nor are saved; and that he hath not appointed to elect them in Christ, nor to ordaine them to life eternall, nor to give them faith and perseverance, but to leave them in their originall blindness and infidelity, and to condemne them for their sins; and that to declare his wrath, and make knowne his power upon them. Ephes. 1. 5. Rom. 9. 22.

Both parts of this divine Decree are manifest, both by Scripture, experience, and the continued Story of the world. The first part; to wit, the election and predestination of the Saints to glory, is delivered, *Rom. 8. 30. Ephes. 1. 3. Acts 13. 48. Phil. 2. 13. 1 Thes. 1. 4. 2 Thes. 2. 13. Mat. 24. 24. &c.* The other part, which by Divines is called reprobation, and predestination of wicked men to punishment, *Mat. 11. 25. John 10. 26. Rom. 9. 21, 22. Prov. 16. 4. 1 Pet. 2. 8. Jude ver. 4. &c.* Fulgentius l. 1. ad Monim.

The continued History of the world also, and experience do witness, that God sometimes did so discriminate people, that on some he vouchsafed to bestow the grace of his Covenant, and vocation by the word, on others not; that he also discriminated the individuals of those he calls, that upon the one he conferres effectually grace, faith, conversion, perseverance, and salvation; but, on the other not, and that without any merit of people, or individuals, or without any regard had to the excellency of their natures and dispositions; for, he found all alike averse from heavenly things, and he might have drawne and directed all to himself equally, had he pleased; this difference then proceeded meerely from his will and goodnesse. So he chose the Israelites for his peculiar people, other Nations being rejected. *Psal. 147. 19. His judgements he declares to Israel, he hath not done so to any other Nation, Jer. 41. 9. I have chosen thee, and have not reprobated thee. But why? Dens. 7. 7. Not because you were greater, or more then other people, did the Lord love and choose you, but because he loved you, &c.* Again, of these Israelites that were called, some he elected, others he reprobated. *Jacob have I loved, Esau have I hated, &c. And that not of works, but that the purpose of election might remaine firme, &c.* And in this Age he vouchsafes to call us Christians, by the word of the Gospell; which favour he sheweth not to Turks, Pagans, &c. And of these Christians, whom he calls, to some he gives true faith, conversion, perseverance, and eternall salvation; to others he gives not, but leaves them in ignorance and hypocrisie. Rom. 9. 11.

Neither can this discrimination of people and persons be derogated from divine providence, and ascribed to mens dispositions, without blasphemy: otherwise, for choosing us by vocation and adoption above others, there should be no need of prayers to God, nor should we give thanks to God; nor should that of the Apostle stand,

1 COL. 4. 7.

stand, *Who hath separated thee? What hast thou, which thou hast not received? but if thou hast received, why dost thou glory, as if thou hadst not received it?* Then Atheisme must stand, which the Pelagian Heresie brought in: *I have separated my selfe, I have that which I have not received;* which is the gulfe of hell.

Acts 15. 18.

Ephel. 1. 3. &c.

De servo arbitrio. c. 143.

But, in Divinity there is an undoubted Rule, depending on the authority of the holy Scripture; *Whatsoever God did in time, he decreed to doe it from eternity*, seeing in God there is no change. Therefore among Christians it ought to be out of doubt, why God from eternity made this difference of the elect and not elect, but reprobate; of those that shall be saved, and not saved, but for sin condemned; which we see God hath done, and doth in time, and therefore decreed to do it before time. For, *God being spoiled of his power and wisdom in choosing*, (saith Luther) *what will he be else but the Idoll of Fortune, by whose Deity all things were done temerariouly?* And at last it will come to this, that men shall be saved and damned without Gods knowledge; as who did not by any certaine election discriminate who should be saved, who damned: but offering to all a generall lenity, tolerating and obdurate, then a mercy correcting and punishing, hath left to mens choice, whether they will be saved or damned; he himselfe perhaps being gone to the Ethiopian feast, as Homer speaks. And this is the summe of the orthodoxall doctrine of predestination; and so the word appointed in the Article, is to be understood altogether according to experience and Scripture. But to them it signifieth far otherwise; to wit, that God from eternity appointed to save those, who in time beleve and persevere, under this condition, that they beleve and persevere: otherwise, that he hath no more ordained them to salvation, then all other men; nor hath elected them in Christ, but onely casually, so far as they above others would beleve in Christ and persevere, (for, they make faith and perseverance antecedent to election:) but that these rather then others should beleve and persevere, God did not decree to effect this in them by any singular grace; but decreed to offer unto all men, a certaine universall exciting and preventing grace, but indifferent and resistible; to which, they who make no resistance, but, by using well their free-will, do assent and co-operate, for the begetting of faith, and performing of perseverance to the end; they, I say, are elected and predestinated in Christ; and therefore God, from eternity hath casually, and out of their fore-seene faith and perseverance elected them in Christ, and hath predestinated them to salvation, or hath appointed to save them: but who resist the same, or will not co-operate with faith and perseverance, these are not elected and predestinated in Christ; and therefore, God from eternity, casually also of their fore-seene infidelity, hath predestinated them to damnation, or hath decreed to condemne them. That this is their proper meaning, all their Declarations shew; and, that this was the opinion of the Semi-pelagians, Marfilians, and Syracusians, he that will not beleve, let him reade in *Austine*, in the places formerly alledged. And, it is manifest, that, according to this opinion, neither faith, nor perseverance, nor conversion, nor salvation, nor our separation from others, are due to Gods grace alone, but to our will and co-operation. For example, when in one City, of many that heare the same Sermon, and have the same exciting grace, the one beleeves, the other doth not; the one perseveres, the other failes: if the Apostle *Paul* should demand of the beleever and perseverer, *Who separated thee? What hast thou which thou hast not received?* He will answer, *I separated my selfe, because I was willing to co-operate with exciting grace, I had a will to co-operate, I received it not.* By which blasphemous lye, shall not man cast himselfe headlong with Satan into hell? But if faith, and perseverance, and our salvation shall be built upon our will, how can free justification stand? And whereas nothing is more mutable then mans will, shall not our whole salvation stand upon the sand, and all the assurance and comfort of a Christian be reduced to nothing? And so much of this other high phrase.

3. There is also an equivocation in the words, *One of the lapsed and sinfull race of mankind.* By the lapsed race of mankind, the Scripture and Catechise do understand man as he is lost in originall sin by *Adams* fall; that is, not onely dead in sin, but also so viciated and corrupted, that he is altogether unfit to do any good thing, and

and bent to all evill, till he be regenerated by the holy Ghost: as God decreed to propagate, and, as in time, he gathered for himself; so, from eternity, he appointed to gather for himself: that is, he hath elected an eternall Church in Christ. They understand, indeed, that man is fallen, and subject to originall sin, (of which they have not yet declared themselves) as likewise to actuell transgressions; yet, that he is not so depraved, but that hee can freely both will and choose good and evill; heare God, calling on him; open to him, knocking; either resist, or assent, or co-operate with exciting grace: which interpretation is repugnant to Scripture and truth; *Who hath separated thee? We are not fit of our selves, &c. The wisdom of the flesh is enmity against God.*

1 Cor. 4.7.
2 Cor. 3.5.
Rom. 8.7.

4. There is also a notable *Cothurne* in the relative *them*, which we, with the Apostle, *Rom. 8. 30.* understand of certaine individuall men: as, of *Peter*, of *Paul*, &c. predestinated by God, not onely to salvation and glory; but also to the antecedent meanes of salvation, and to the qualities required in those that shall be saved; to outward and inward calling, to faith and justification, to conversion and perseverance to the end, according to the Apostles saying, *Whom he predestinated, them he called: whom he called, them he justified: whom he justified, them he hath also glorified: Whose number (saith Austin) is so certaine, there can be none added to it, nor diminished from it.* To whom alone it is given infallibly, that they beleeve and persevere, and that they cannot perish: as it is said, *They beleeved, so many as were ordained to life eternall*; that is, as *Chrysostome* expounds it, *They that were predestinated by God: And, Who hath begun a good work in you, will perfect it, against the day of Jesus Christ. It is impossible that the elect shall be seduced.* Now, they understand not certaine men, but whosoever casually will beleeve; or, certaine men, but in the *species* onely, not in the individuall: beleevers, before their election, predestinate not to faith and perseverance; but after faith to salvation casually, if they persevere. More briefly, we understand them; whom election and predestination makes beleevers and perseverers; but they meane those, whom election finds beleeving and persevering. Most briefly thus, We understand those that were to beleeve, or beleevers consequently, or after election; they, such as were to beleeve, or beleevers antecedently, or in order before election; to wit, after the same manner that the chariot draws the horse: for, if faith cannot be before vocation, which is after election and predestination, how can it be before election? But the Apostle on the contrary, *He hath chosen us, that we might be holy*; not, when we were holy: But faith is the beginning of our sanctification, *Act. 15. 9.*

De corrup. & grat. c. 13.
Act. 13. 48.
Hom. 30.
Phil. 1. 6.
Mat. 24. 24.

Rom. 11. 7.

Ephes. 1. 3.

5. Much like is that *Cothurne* in the words, *In Christ*: We understand with the Apostle, that God, before the foundation of the world, elected us in Christ consequently; that is, that by Faith and the Spirit we might be engrafted in Christ, as members in the head; and, that we might be in Christ after election: for, the Apostle declares shortly after, ver. 4. *Hee hath predestinated us into adoption by Jesus Christ*: But adoption is by faith, *John 1. 12.* But they understand, that God elected us in Christ antecedently; that is, existing in Christ before election, by fore-seen faith; but how could the elect have faith, in order before the election? Had they it by Gods grace? No, surely: for, the Apostle makes grace posteriour to election and predestination, saying, *He elected and predestinated us, to the praise of the glory of his grace*: Is it not then of free-will? This of necessitie they must hold with *Pelagius*. See *August. de predest. Sanct. c. 19.*

6. In the words, *By Christ, and for Christ*, it may be doubted, whether a cothurnall phrase lyeth not hid. We, simply in and for Christs satisfactorie ransom; but they think and speak otherwise of Christs satisfaction: For, 'tis knowne, that *Varissius*, with whom they draw the same cord, disputed long since scandalously many things out of *Socius* the Samosatzenian, of Christs satisfaction; as if it had been either none, or halfe full, or not necessarie.

7. A notable high straine is couched up in the word *Grace*: which, though elsewhere it hath divers significations; yet, in the question, concerning the cause of faith, of conversion, perseverance, and of our salvation, grace properly is an effe-

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John 6.44.
De gratia Chri-
sti cap. 24.

Actual motion and drawing of Gods mercie in the minds and hearts of the elect, working, by an unspeakable way, faith, perseverance, and conversion : Of which Christ saith, *No man can come to mee, except the Father, who sent mee, draw him.* And *Austin*, Let the Pelagians reade and understand, behold and confesse, that not by the law and doctrine, sounding from without ; but, by an internall and occult, a marvellous and ineffable power God worketh in the hearts of men, not onely new revelations, but good wills also. But they understand the grace of outward calling by the Word, and of inward morall perswasion by the Spirit, but indifferent, which is in the power of mans free-will to determine well or ill, to receive or refuse : therefore they call it *Resistible*, as shall appeare, Artic. 5. which opinion derogates from Gods glory, and makes man proudly sacrifice to his owne net ; that is, grow proud against God and shakes the certaintie of salvation, and our comfort in life and death : as was shewed, *cothurno* 2.

John 14.1.
John 9.36.

Rom 3.28.

8. Likewise in the word *beleeve*, and in the Noun *Faith*, they (doubtlesse) delude us : for, *to beleeve*, with us, is not onely to assent to the whole word of God, but chiefly and properly to be confident in the promise of the Gospel, concerning grace and remission of sins, by the blood of Christ, *Mar. 5.26. Onely beleeve*, for confide. And it hath this meaning chiefly in the phrase, *to beleeve in God*, in Christ, &c. *If you beleeve in God, beleeve also in me* ; for, be you confident : For, there he comforts the Apostles, *Lord, who is he, that I may beleeve in him* ? for, that I may confide in him. Saving faith with us, is joynd with confidence of the promise of the Gospel, or of the promised mercie of God, concerning remission of sins, through the blood of Christ : As, when we are said to be *justified by faith*, there faith signifieth confidence ; and, to be justified by faith, is, in the confidence of Christs merits to be absolved from sin ; which sense the Apostle delivers, when he saith, *Whom God set forth as an atonement by faith in his blood, to declare his justice, by the remission of sins past* : Where faith in his blood can signifie nothing else, but confidence in Christs blood. But with them, faith is assest onely ; and, *to beleeve*, is to give an assent : this appeares, because in the Article the words, *John 3.36. ὁ ὢ ἀρεθὼν τοῦ υἱοῦ*, are rendred by them thus, *But who assenteth not to the Son*, for, *who beleeveeth not the Son* : then their slippery disputes, concerning faith, teach the same : In which, for the most part, they require not confidence in faith ; and they will have faith to justifie, or to be imputed for justice, not because it applies to it selfe Christs merits ; but, because the very act of faith is reputed a fulfilling of the Law : which was the opinion of *Alberius Triumcurianus*, a pitifull man. Therefore, seeing this Article doth deprave the true doctrine of Predestination with so many equivocations, and conceales the false, it cannot be simply allowed,

Whether this Article be sufficient, or may be tolerated, setting Predestination aside.

But you'l say, What need we dispute so much about Predestination ? Is it not sufficient to salvation, to hold the summe of the Gospel delivered in this Article, *Who beleeveeth in the Son of God, hath life eternall : Who beleeveeth not, the wrath of God remaines on him* ? And may not this Article hitherto be tolerated ?

I know some judge so : yea, some men, otherwise learned and pious, have written, that we ought not to dispute of Predestination now under the Gospel, but onely preach upon the universall promises of grace. But these good men observe not, that by writing thus, they contradict the holy Ghost, who, in the Gospel, hath delivered the doctrine of Predestination ; as above, *cothurno*. 2. in the alledged places may be seen. These unwise men seem, under this pretext, either to overthrow the foundations of our faith and comfort ; or else, not to take notice, that they are overthrowne by others : therefore that religious speech, whether of *Am- brose* or *Prosper*, is to be held concerning Predestination. *These things are not to be searched into, what God will have concealed ; and what are manifest, are not to be denied : lest in them we be found unlawfully curious ; and in these, damnablely ingratefull.* As it is then

Lib. 1. de vocat.
Gen. 1.7.

then unlawfull curiositie, to search into the mysteries of Predestination, not revealed in the Gospel; so it is damnable ingratitude to deny, or suppress what God hath revealed concerning Predestination in the Gospel. But to the Quere thus we answer:

For *Sufficiency*, you may as well aske in the Church, If the doctrine of the Catechisme be sufficient to salvation, concerning mans miserie, and deliverance by Christ, and concerning gratitude: Why then should we reade the Bible, or higher points of divinitie? In Logick is it not sufficient to hold, that there are so many Figures of Syllogisms, and so many Moods? then what need is there of *Aristotles Organum* in the Schooles? In the Politicks, is not the popular knowledge of right and equitie sufficient to guide a State? what need is there then of such a number of lawes, and so great toyle, as the studie of the law requires? In the Mathematicks, is it not sufficient to know, that a triangle hath three angles equall to two? &c. that the diameter, to the circumference, is in a subtriple proportion, &c? what need is there then of *Euclid's* hard and intricate demonstrations?

To these any man may answer with facilitie, that to some the first rudiments of these sciences, or the knowledge of the *quid sit*, is sufficient; but not to all.

To the *Catechumens*, or Novices in the Church, the catechetickall Rudiments of salvation may suffice; as milk is sufficient nutriment for infants: but to those that are adult in faith, who require more solid meat, this is not sufficient: Not to School-Doctors, nor to the Pastors of the Church, whose office and conscience require of necessitie a fuller measure of Theologicall knowledge. To young Logicians, the knowledge of so many Moods & Figures is enough for their syllogizing; but Philosophers must have the science *propter quid*, delivered in *Aristotles Organum*: to wit, whence, and why there are so many, and why there can be no more. To an inferiour or pedant Judge, the elements of law and justice are sufficient; but to a Doctor of the law, to an Advocate or Chancellour, the fountains of the law must necessarily be knowne. For a Mechanick, the *vis* of a triangle and circle is sufficient to work by; but a Mathematick Doctor, who is studious of demonstrations, requires the science of *Metaphysica*.

After the same manner we may say, that this Article (putting now aside all equivocations) is sufficient for salvation to the *Catechumens* and private vulgar men, which are not capable of sublimer mysteries; and this *vis* is enough, what they must be, and what means they must use to attain salvation: to wit, that they must beleeve in Christ; that they must persevere in faith, and obedience of faith to the end; by the ministerie of the Word and Sacraments, and by grace, co-operating with these: But to those that are more adult in faith, especially to the Doctors of Schooles & Churches, who so will say, that there is nothing besides this needfull, his judgement will be accounted very weak and jejune: yea, rather it is necessarie, that they should search the Scriptures, and more exactly know the very *vis* of the fore-said doctrine; that is, the fountaine and prime cause revealed in the Scriptures, whence these qualities and means of salvation, with grace and salvation it selfe, may originally descend on us; from whence also may proceed that difference, which wee see, of people; and particular persons, which are to be saved from the multitude of those that perish: lest, perhaps (which by ignorance, or by forsaking the fountain, must needs come to passe) we digge to our selves broken cisternes, which will hold no water; that is, lest we ascribe vocation, faith, perseverance, and our salvation, either to the wit, strength, or merit of men: or else to grace, which is indifferent, and to our owne free-will in part, or in whole, not without dishonour to God, and destruction to our selves.

Jerem. 2. 13.

Now, this fountaine, this prime and supreme cause, is Gods eternall predestination; that is, his eternall counsell, in saving us before others: for, from this fountaine flowes the outward calling, and inward also to faith in Christ, of all those who shall be saved. Hence flow faith and repentance, justification, obedience, and perseverance in faith; yea, our whole salvation and glorification: which the Scripture perspicuously teacheth, and confirms in these and such like sayings. *Whom he*

predestinated,

Rom. 8. 30.
Rom. 11. 7.
Act. 13. 46.
Eph. 1. 3. &c.

De bono persev.
c. 14. Prafat. ad
Rom.

predestinated, them he called; whom he called, them he justified; whom he justified, them also he glorified. Also, Election hath obtained, the rest waxed hard. Also, So many as were ordained to salvation, beleaved. Also, He elected us in Christ, before the foundations of the world, that we might be holy and blamelesse before him in love: whom he hath predestinated unto adoption by Jesus Christ, to the praise of his glorious grace, &c. Amilin confirms the same, saying, This predestination of the Saints is nothing else, but a preparation of Gods bounties, by which they are most assuredly freed, who are freed. Luther also very emphatically confirms the same, in these words, Both flow, and have their originall from Gods eternall predestination: to wit, who shall beleave, who shall not beleave: who shall be absolved from sin, who not: that all this may be out of our power, and onely in the hand of God, that we are justified.

That this fountaine therefore must chiefly be knowne by Divines; and by all, who will be strengthened in faith and comfort, and that it is to be perspicuously and soberly taught in Schooles and Churches, who will doubt? and that specially for two causes: 1. For the glory of God; that, knowing the meanes and causes of salvation, and the qualities of those that are to be saved, and salvation it self not to depend from us, but from Gods good pleasure alone; we may ascribe our salvation not to our selves, but wholly to Gods mercie. 2. For our consolation; that being assured, that our faith, perseverance, and salvation depend not from our owne strength, or free-will, but that they are grounded on Gods eternall and immovable counsell, we may be confident, that the same is certaine and immoveable: and, in this confidence, we may studie to make our election and vocation sure to us, by continuall prayers and good works, ordained by God for this end.

But this Article doth altogether soule and obstruct this most cleere fountaine, with the dirt of equivocation: for it denieth (see the Conference) that our faith and perseverance proceed from the fountain of eternall election, as the effect from the first cause: and it ascribeth both these in shew to Gods grace; but, indeed, to mans will; because it makes mans will the mistress of Gods resistible grace, it makes mans free-will stronger, and more powerfull then Gods grace, which can be resisted; and makes the whole difference of those that are to be damned and saved, depend on mens wills: by which meanes it is plain, that the glory of mans salvation cannot be wholly ascribed to God, but he is of necessitie robbed of it.

Hence it utterly overthrowes both the certaintie of faith, grace, justification, perseverance, and, indeed, of our whole salvation; and consequently, of our onely comfort in life and death: For, who doth not understand, that the assurance of grace, justification, perseverance, salvation, and our whole comfort in life and death, can no waies consist with resistible grace, and with mans will resisting, or able to resist: as it were with two principles, either repugnant to each other, or changing every houre?

Hence it is apparent, what we are to judge of tolerance: for, who can say, that an Article so equivocall, and so captious with dangerous high tragicall straines, is tolerable? Who wittingly and willingly would buy or eat sugar mixt with poyson? Who will account that a benefite, to have the apple of contentions flung into our Churches, which will afford matter of perpetuall strife? Will Physicians endure in their Schooles, that Empericks adulterate or deny their doctrine of diseases? Can Mathematicians endure the false delineations of Mechanicks, introducing (for example) into a quadrangle, a false line for a true one, and so overthrowing the grounds of their science.

Much lesse should equivocall doctrines be tolerated in the Church, which, using the pretext of grace, deny grace; by which, the originall of salvation is placed in man: mans will is preferred to Gods will: & therefore one is helped; because he wills it: but doth not will, because he is helped. Men are made beleever, that they, who are originally evil, receive the beginning of their goodnesse, not from God, but from themselves: and 'tis taught, that God is pleased by other means, then by those which he himself hath given. And so much of the equivocations of the first Article: but how that is rightly to be understood, filled up, and formed, is explained * above.

Prosper, Epist.
ad August.

* Catharine 2.

ARTIC.

ARTICLE II.

Therefore Jesus Christ, the Saviour of the world, dyed for all and singular, and so far, that he hath obtained reconciliation and remission of sins for all by his death : but on this condition, that no man can really enjoy the said remission of sins, except the faithfull man ; and this is according to the Gospel, John 3.16. *God so loved the world, that he gave his onely begotten Son; that whosoever beleeveth in him might not perish, but have life eternall.* And, 1 John 2.2. *And he is the propitiation for our sins; and not for ours alone, but for the sins of the whole world.*

The Examination.

THIS is no new matter, which the Remonstrants handle in this Article : for, of old the Semipelagians in Marfiles, and Syracuse held the same, in these words, *Our Lord Jesus Christ dyed for all mankind, and no man at all is exempted from the redemption of his blood, although his mind hath been quite averse all his life from him; because the mystrie of mercy belongs to all men: by which therefore many are not renewed, because they are fore-knownne, that they account it needlesse to be renewed: Therefore, so far as concernes God, life eternall is prepared for all; but, as for mans liberty of will, it is received by them, who, of their owne accord, shall beleve God, and shall receive the help of grace, by the merit of their faith.* Prosper Episc. ad August.

By this Article, although in shew they amplified Gods grace, and mans redemption; yet, in effect, they minced both: giving to God an indifferent grace, to Christ the merit of redemption, but to free-will the efficacy of both. And while they would overthrow the doctrine of Predestination, which *Austin* did maintaine out of the Apostle, they did, indeed, shake the whole Gospel, in ascribing the cause of faith and perseverance; and consequently, of mans salvation, to God and Christ indifferently, but to mans wit and free-will determinately: which, what it is, they that are taught by God doe understand: For, where is that of the Apostle? *Who hath separated thee? What hast thou, which thou hast not received? But, if thou hast received, why dost thou brag, as if thou hadst not received it? Cursed is he that maketh flesh his arme.* 1 Cor. 4.7. Jerem. 17.5.

So they in this Article, concerning a generall obtaining of reconciliation of all men with God by Christs death, make shew of enlarging the grace of Christs death; indeed, they doe the very same that the former did. And while they think to overthrow the Apostolicall Predestination, which discriminates those that shall be saved, from them that shall not be saved; they go about to bring in their own eventuell predestination, of those that spontaneously beleve and persevere, or who determine themselves to faith and perseverance, after faith and perseverance; which, indeed, is rather to be called Postdestination, then Predestination. And while they endeavour to make mens will the mistress of resistible grace, and expose to mans will reconciliation by Christs death, they evacuate the faith of grace, and weaken that comfort which we have by Christs death.

Now they think, as the former did, that Predestination is hence everted, thus: If God gave his Son to the world, and would have him dye not onely for some, but equally for all men; and Christ, according to his Fathers will, did dye for all men alike: God therefore hath not by his predestination elected some only to life eternall, and rejected others: neither can Christ be said to dye onely for some, or for the elect alone. But eternall Predestination is not hence prejudiced: for, notwithstanding it, God would have his Son dye, whom he gave to the world; and Christ did dye, according to his Fathers counsell: otherwise indeed, or in another sense, for all men alike, whether they be elected and faithfull, or reprobate and infidels; but otherwise, or in another sense, for the elect onely and faithfull.

That this may be the better understood and demonstrated, the Article is to be examined more accurately; and it hath foure parts: 1. A proposition, that Christ

dyled for all and singular, which is ambiguous. 2. A *Glosse*, that hee hath obtained for all reconciliation and remission of sins, which is equivocall, and false. 3. A *Condition*, that none but the faithfull enjoy really this reconciliation, which is true: it limiteth the Proposition, and overthrowes the *Glosse*. 4. A *Prooffe*, by the two alledged places of Scripture, which directly doe not concerne the Proposition: for, in neither of the alledged places is there any mention made of Christs death for all and singular; so that I wonder how the Authours could not call to mind fitter places: yea, the later member of the first compells them to limit the Proposition, and refells their *Glosse*; therefore some true passages are mixed with ambiguities and falsehoods. I say, 'tis true, That no man really enjoyes the remission of sins, but the faithfull man: For, *he that beleeveeth not, the wrath of God abides on him*, not remission or reconciliation; except that under these words, *really enjoy*, there seemes to lye hid the buskin of the two-fold fruition of remission of sins, or reconciliation: The one reall by faith, proper onely to the faithfull, which onely is true: The other not reall, without faith, common to all, even to Infidels, which is fictitious, and nothing. Hence is gathered, that Christ properly dyled for all; and onely the faithfull, for none of the unfaithfull; and so he dyled not absolutely for all and singular: for, to dye for one, is properly by death to free one from death, or, to dye in the stead of another, that he may live; as is plaine, 2 Sam. 18:33. *Would to God I had dyled for thee*; that is, in thy stead, that thou mightst live. And of Christ, Rem. 5.6, 8. *He dyled for us, when we were wicked, and sinners*; that is, in our stead, that we, being delivered from sin and death, may live to righteousness, or, may have life eternall. So 1 Cor. 5.15. 1 John 3.16. and 4.9. John 15.13. &c.

The Proposition is ambiguous, because imperfect: Our Saviour Jesus Christ dyled for all and singular. If you adde, *For beleevers*, the Proposition will be cleere and true. If, *For men*, it will remaine ambiguous: for, it may be understood, either of the greatnesse of the merit of Christs death, sufficient to all men for reconciliation; or, of the efficacie thereof, in reconciling all men. In the former sense, the Proposition is true: for, Christs death, in respect of its greatnesse and power, is a most sufficient remedy, to expiate the sins of all and of every one; neither is any thing wanting for a reall reconciliation to all, and every one that receives it by faith. In this sense Christ may be said to dye for all and every one: as (for example) the Physician, when the whole Citie is infected, preparing a sufficient antidote for all the sick, may be said to prepare it for all; and in this sense, these sayings in Scripture, where Christ is said to dye for all, *To have tasted death for all, To be a propitiation for the sins of all the world*, are commonly not unfitly understood, although they may be taken more strictly.

In the later sense, concerning the fruit or efficacie of that most sufficient remedie, which is a reall reconciliation with God, and a restitution from death to life, the Proposition is false: for, to say, that Christ dyled so for all and singular, that he hath reconciled to God all and singular promiscuously, faithfull and faithlesse, who either know not Christ, or oppose him, is to contradict the Gospel; which, with great consent, challengeth the efficacie of Christs death for all beleevers only: For proving of which, that one saying of our Saviour Christ alledged in the Article, John 3.16. *That all, &c.* is sufficient: for, he saith not, that all and singular men may have life eternall; but, *That all who beleeve in him may not perish, but may have life eternall*, according as the reall fruition of the remission of sins is limited in the Article. Whence, in the fore-alledged sayings, 1 Tim. 2.6. Hebr. 2.9. 1 John 2.2. &c. when they are understood of the efficacie of Christs death, the universall *All* is necessarily to be restrained to the universallitie of beleevers, and of the elect; of which universality, Prosper writes finely: *In the elect (saith he) and in them that are separated out of the generality of all men, there is accounted a speciall kind of universality, that, out of all the world, all the world may seem to be delivered: and, out of all mankind, all men may seem to be affirmed.*

With these two truths the Remonstrants are evidently held: 1. That Christ, in respect of the sufficiencie of his price and merit, dyled for all and singular, and would dye,

1 Tim. 2.6.

Hebr. 2.2.

1 John 2.2.

Lib. 1. de vocat.
Gen. 6.3.

dye, and according to his Fathers counsell should dye. 2. In respect of the fruit and efficacy of his death; that is, of a reall reconciliation and restitution with God, that he did not dye for all and singular, but for all and only the beleivers he would and should dye, as his Father had decreed. The first truth they are not found anywhere in the conference plainly to prove, nor openly to deny; nor can they deny it, unless they will make his merit insufficient. The later truth they grant, in respect of the event: that all men are not really renewed in Christ, nor restored into the state of grace; but they deny it in respect of our Saviours intention, or the counsell of his Father, then which, what can be more absurd and false? For, whom God, by the death of his Son, doth not indeed restore in time, them he never intended or decreed from eternitie really to restore: For, surely, our God hath done *Psalm. II. 3.* *whatsoever hee pleased.* What then hee hath not done, nor doth in time, neither did he will it from eternitie: And whom Christ, by his death, hath not really restored, them he did not will to restore, nor by his Fathers counsell should he. But, by their own confession, Christ did not really restore all men into the state of grace; therefore they must needs confesse, that Christ hath not really willed their restitution, nor should hee, according to his Fathers counsell: Otherwise they must say, that Christ did not something, which every way he was willing to doe, and so let them deny his omnipotencie; or, what by his Fathers counsell hee should have done, so let them deny his obedience. If they object, that Christ would have gathered the sons of Jerusalem, but that he did not; let them also say, that God by all meanes would have gathered them; not onely by outward calling, and invitation to repentance, by his Prophets, his owne, and his Apostles preaching; but also by the drawing of his inward grace and power: and that for all that he prevailed not. Now let them see how they doe not accuse Gods omnipotent Son of impotencie, and attach themselves of blasphemy.

Being then, nill they, will they, forced by both these truths, they must needs give their ingenuous consent with the orthodoxall Church, or not: If they acknowledge a consent, how do they not condemne themselves of perfidiousnesse, for tearing the united Churches with vain verball digladiations, and disturb the quietnesse of the Common-wealth? If they deny a consent in the former, how doe they not blaspheme the death of the Son of God, as an insufficient ransom? If in the later, how do they not entangle themselves in a contradiction? For, if they deny, that Christ, in respect of the efficacy and fruit of his death, did not dye for all and singular, but onely for the beleivers; they must needs affirme to the contrary, that Christ, in respect of the fruit and efficacy of his death, dyed for all and every man, and not for the beleivers alone; that is, that he hath reconciled all, and every one to God, and not the beleivers alone: or, which is all one, that he hath made all and every particular man enjoy really remission of sins; but they plainly deny this affirmation, in the limitation of their Article, when they say, *That no man doth really enjoy remission of sins, except the faithfull man.* And more plainly in the conference, *That all men are not really renewed by Christ, and restored into the state of grace.* *Col. p. 497.* They are held fast then by this contradiction, That all are really restored and reconciled; and, That all are not really reconciled.

But here they will retreat to the glosse of their Proposition, *That Christ dyed for all and singular so, that he hath impetrated by his death to all men, reconciliation and remission of sins:* As if this were the third sense, in which Christ may be said to dye for all, besides the respect of the sufficiency and efficacy of his death: and so the former distinction is made void; because he hath impetrated for all men reconciliation by his death. But I desire, that they would tell us, what the meaning of this high-sounding phrase is, by which they have eluded above ten times the answers of their brethren at the conference. The Scripture speaks no-where thus, *That Christ impetrated for all men reconciliation;* but speaks openly, *That God in Christ did reconcile to himselfe all things in heaven and in earth: That hee reconciled the world to himselfe:* *Col. 1. 10, 11.* *That Christ reconciled all things by his blood;* signifying, that Christ really did restore into the state of grace the world, synecdochically; that is, all beleivers in the world: *2 Cor. 5. 19.*

John 12.47.
John 17.21.

world: as in these words, *I came not to condemn the world, but to save it. That the world may know that I am sent by thee*: where the world cannot be understood, but of the world of the Elect. Again, *all things*; that is, all that are justified by faith, as is plaine, *Rom. 5.11.*

If in this sense they will, that *Christ impetrated reconciliation for all*, for, that he really reconciled all; why doe not they speake plainly? and why doe they not expresse to which all he impetrated this? If to all *beleevers*, what need they wrangle? If to all *men* promiscuously, let them tell how he impetrated: whether by the greatnesse of his merit, or also by its efficacy? If by the greatnesse of his merit, againe why do they wrangle? If by efficacy also, let them speake, whether absolutely and without faith, or under condition of faith? If absolutely to all, even without faith, how doe they not againe intangle themselves in a contradiction, by their limited condition, *That no man really doth enjoy reconciliation, except the faithfull man*? If under condition of faith, how are they not tied with another knot of contradiction? for, if he hath obtained to all under condition of faith; therefore, the condition of faith failing, he hath not obtained: but many are destitute of this condition of faith; that is, many are Infidels: therefore to these many he hath not obtained. But, againe, are not these contradictory sayings, He hath impetrated for all, He hath not impetrated for many? Which way soever then they turne their cothurne, they will be found either disturbers of peace by their Logomachie, or else intangled in a contradiction.

But this their cothurne or buskin must be somewhat more exactly discussed, that it may appeare, how fit it is for both feete; that is, that it may appeare out of the signification of the words, how it hides the true and false meaning. *Reconciliation* is a restitution or rendring of disagreeing parties into favour: *actively* it is attributed to God and Christ; *passively* to us. The word *impetrate* is equivocall, signifying divers things; sometimes to intreat, sometime to prepare, procure, merit, acquire, obtaine, conferre, &c. therefore this phrase, *Christ obtained reconciliation for all*, must needs be very equivocall: but, to play with equivocations is not for Divines, but for Sophisters, who would deceive. Yet, this phrase cannot have above three meanings; Either that Christ by his death obtained reconciliation for all, by a certaine *Metalepsis*, by meriting or pro-meriting matter sufficient enough of reconciliation to all men: as for example, The Physician (of whom before) preparing a most sufficient cure for all sick people, or obtaining it else-where, may be said to have prepared or obtained health for all: Or, that he hath properly obtained reconciliation for all, conferring the same upon all; that is, hath really reconciled all: and that, either absolutely without condition; as for example, *Joab*, by the intercession of the woman of Tekoa, did absolutely obtaine reconciliation from *David* for the paricide *Absalom*; that, without any condition, he should be brought into the Kings sight, and that the father should kisse his son: As also *Esther* is said to have obtained for the Jews security, absolutely without condition: Or under condition of faith to be required in all, that if all beleeve in the Son, they may indeed be reconciled; if they beleeve not, they may be debarred from reconciliation: as for example, Impunity was obtained from *Salomon* to seditious *Adoniah* upon condition of his innocency, *If he be a worthy man, a haire shall not fall from his head, but if evill be found in him, he shall die.*

2 Sam. 14.27,
33.
Esther 7.2, 13.

1 King. 1.52.

I will speake more briefly; Christ hath procured reconciliation for all men, either in respect of the amplitude of his merit, being most sufficient for the reconciliation of all; or over and above, in respect of the efficacy of reconciling all men; and that either absolutely, whether they beleeve or not; or conditionally, if all beleeve. Neither can there be a fourth sense given of this phrase; which, when the Remonstrants alledge in their Conference, *That Christ hath procured reconciliation for all; that is, hath caused, that God should open againe the gate of his grace to sinfull man, although no man shall enter into that communion of his grace, but by faith*; either this is a new buskin, or an equivocall Scheme or Livery-cloak, by a limitation taking that

that away, which before it had set downe: (for, how hath he really obtained reconciliation, who hath caused the Prince to open the gate of his Castle to seditious people, through which, notwithstanding, no man must passe, but by paying of a thousand Crownes, then which, the condition of faith is farre better?) or if it is to be called the obtaining of reconciliation, it belongs to the third conditionall way of impetration. There remains then onely three wayes of obtained reconciliation, with one of which they must say, that Christ obtained reconciliation for all.

If the first way, they agree with the orthodox Church: what then doe they trouble the Church and State? If the second way, they contradict themselves; affirming, that Christ did obtaine for all absolute reconciliation; that is, that he did restore all men really into the state of grace; as, *Joab* did absolutely reconcile *Ab-salom* to his Father; that is, restored him to his Fathers favour. But, contrarily, they plainly deny, in limiting of the Article in their Conference, That all are really repaired in Christ, and restored to the state of grace; which contradiction is no lesse apparent, then if they should say, That *Joab* made *Ab-salom* absolutely obtaine his Fathers favour, and not absolutely; or, he restored him really into his Fathers favour, and did not absolutely restore him. If the third way, they are againe dashed upon the rock of contradiction: for, if Christ by his intencion obtained reconciliation for all men, upon condition of faith to be required in all men; then he obtained it to none without the condition of faith, or to none that want faith; or, Infidels, in whom it ought not to be: nor is it put casually, either by God, who doth not give faith to all men, but to whom he pleaseth; nor by free-will, which is dead in sin, till God quicken it. Now, there have beene alwayes faithlesse men, and yet are many; is not here then a manifest conflict? He hath procured for all, and he hath not procured for all. Which way soever then they use this buskin, either they meane the same thing with their equivocations, which orthodoxall men do; and so by their verbosity, they disturbe the Church and State: or else, they are entangled with manifest contradictions: or, lastly, (how strange soever they seeme to make the matter) they are forced to betake themselves unto the rents of the Massilian Semi-pelagians, maintaining an universall reconciliation, even of those that live and die without the faith and knowledge of Christ: which Heresie was lately renewed in Germany, by *Huberus*.

And hither, truly, do almost all their Arguments, borrowed from the *Huberians*, *Coll. pag. 141, 142, 143. 213.* aime. Hence they call Christ the reconciler, not onely of the faithfull, but also of the whole world; that is, of Infidels too. From this Hypothesis, are their Classicall absurdities, which they cast upon the orthodox Protestants; *That otherwise, the unbelievers, if Christ did not obtaine for them reconciliation, should have nothing to beleve: or, if they did beleve, they should beleve a lye*; which are most false: for, though Christ died not for all, in respect of the efficacy of his death; yet, he died for all, in respect of the sufficiency of his merit. This all Infidels have, which they may beleve in the Gospel, that Christ suffered sufficiently for the sins of all the world, and paid a full ran-some, and reconciled all to God that beleve in him; and therefore, shall be partakers of this merit and reconciliation; if of faithlesse they will become be-leevers: Now, in affirming and beleiving this, they do no wayes beleve a lye. But Infidels should beleve a lye, if they should conclude, or were taught, that while they remaine in infidelity, reconciliation is obtained for them in Christ. For this is a lye, and not truth; that Christ hath obtained reconciliation for all, even for Infidels as they are, and remaine such.

They suppose also, that many for whom Christ died, are damned; but the Apostle cries out against this as false, *Who shall condemne? It is Christ that is dead*: for, *Rom. 8. 34.* this Apostolicall consolation were in vaine, if this universall were not supposed; so wit, That no man is condemned, for whom Christ died. For, to this godly minds may firmly subsume; Christ died for me, and conclude; I shall not then be condemned. This is the Christians comfort, from Christs death. But they destroy this, putting a particular instead of an universall; *Some for whom Christ died shall not be condemned*: for, what consequence can arise of pure particulars? or what com-fort?

Coll. p. 172.

fort? And, in vaine do they alledge the words of the Catechisme to cover their buskin and Massilianisme, saying, *If one will have obtaining to be altogether the same that restoring to the state of grace, what will be done to the Catechisme, which,* Answ. 37. *useth the same word?* But, 1. this is false, that the Catechisme useth the same words; for, it doth not say, *That he might obtaine the grace of God, justice, and life eternall; but that he might acquire it.* Then, if it should use the same word obtained, this would helpe nothing the cothurne: for, it doth not say, *for all; but, that to us; to wit, beleevers; of whom the question is, What beleevest thou when thou sayest, he suffered? Grace &c. he might acquire:* But the Catechisme evidently tieth them with a contradiction. For, it speakes of the reall acquisition of grace, or restitution into the state of grace, with which Christ is said, *to have purchased the Church of God with his owne blood;* that is, to have restored her into the state of grace. If then, *he purchased,* be all one with *he obtained;* it follows, that *to obtaine,* is all one with, *to restore* into the state of grace: which they deny: and, *to obtaine reconciliation for all,* is the same that, *to restore into the state of grace;* by denying of which in the Conference, they tye themselves againe with the knot of contradiction.

Acts 20. 28.

Coll. p. 497.

Nor can they free themselves of this knot, by objecting that in the same Answer, *Christ is said to have sustained the wrath of God against the sins of all mankind:* for, these words will not suffer themselves to be thus glossed upon and wrested, That Christ by his death hath reconciled all mankind, ow hath impetrated reconciliation and remission of sins to all mankind: for, to whom he purchased this, or, as they speake, hath impetrated, the subsequent words teach, *that by his passion, &c.* But they declare and amplifie the cause and matter of his passion to have beene this; to wit, The sense and induring of Gods wrath, kindled against the sins, not of some men, but of all mankind; from whence is made an universality of sin, and of Gods wrath suffered by Christ against sin: but no wayes an universality of reconciliation obtained or restored to all; for, the impetration or restitution of reconciliation declares the end and fruit of the passion; but these words speake not of the end and fruit, but of the efficiency and matter of the passion. The knot then remains, and in vaine do they seeke a pretext for their buskin in the Catechisme.

Coll. p. 171.

Lastly, I finde in the Conference one cunning trick, devised to elude the contradiction; where they write, *That the passion and death of Christ doth in order precede both faith and infidelity; and therefore, the Remonstrants thinke it an absurdity, that Christ died for the faithfull and Infidels, as Infidels; and that they assented he did die for all men, of whom afterward some became Infidels, some beleevers; for they discerned betweene the state of a sinner before his infidelity, and in it; and so they thinke they have sufficiently salved this contradiction; Christ died for all and singular; and, Christ died not for Infidels, whereof there be many; but indeed, they loose not the knot with these subtilities, and new tragicall phrases; but they lay open the hidden ulcer of their mindes, and the mystery of the new prophecies: Therefore let us examine the particulars.*

Rom. 5. 6, 8, 9.

1. Though we grant that Christs death and passion do in order precede faith, yet 'tis false that it goeth before infidelity in order; for, infidelity in order goeth before mans sin and his enmity against God, as in order the cause precedes the effect: but sin and mans enmity against God in order precede the passion and death of Christ, as the Apostle witnesseth, *For Christ, when as yet we were without strength, in his owne time he died for the wicked: also, When as yet we were sinners and enemies, we were reconciled by the death of his Son;* therefore, infidelity in order precedes the passion and death of Christ.

Again, there is no consequence: Christs death in order precedes faith and infidelity; therefore, it is absurd to say, that Christ died for the faithfull, and unfaithfull, as they were such: for, they delude us under the fallacy of *non causas;* for, whatsoever becomes of the order of faith, and infidelity to Christs death, it is most true that Christ died for beleevers and unbelievers as they were such, removing the hidden equivocations.

Of unbelievers, we have shewed out of the Apostle testimonie: for, if it be most true, that Christ died for sinners and enemies, *as they were such;* to wit, antecedently;

cedently; that is, who in order were sinners and enemies before Christs death; then it is most true, that Christ died for Infidels *as they were such*; to wit, antecedently; that is, who in order before Christs death were Infidels, after ceased to be wicked, unbelievers, enemies, by reason of their faith: The same is also most true of believers, and that whether Christs death be absolutely considered in it selfe, or in relation to Christs intention, and the Fathers counsell.

If we absolutely consider Christs death, as in order it goeth before faith, we conclude, that it is absurd to say, that Christ died for the faithfull *as such* antecedently; that is, whose faith in order went before Christs death; for so beliefe must goe before the thing beleaved, which is absurd; whereas, in such relatives, beliefe is posterior to the thing beleaved, as knowledge to the thing knowne; the sensitive act, to the sensible object, according to *Aristotle*. But, it is no absurdity if we say, that Christ died for the faithfull *as such* consequently; that is, whose faith, looking on Christs death, and applying it to themselves, might attaine the fruit and efficacy thereof; for, in this sense our Saviour Christ plainly saith, that he prayeth and sanctifieth himselfe for those that should beleve in him: that he layeth downe his life for his friends, and sheepe; to wit consequently, who in order after the beliefe of Christs death, should be believers, friends, and sheepe. In Categ. c. 8.
Joh. 17. 19. 30.
John 15. 13.
John 10. 51.

But relatively to our Saviours intention, and his Fathers counsell, if we speake of Christs death, as in this Question we ought to speake, and understand the phrase, *to die for another*, is the most proper signification, as was said above: it is most true that Christ died, and that he would and should die, onely for the faithfull *as they are such*; that is, for such as should make his death by faith their owne: not for Infidels *as they are such*; that is, for such as by infidelity should neglect and contemne his death. On the contrary, it is absurd to say, that Christ *in that most proper sense* did not die, nor would, nor should die onely for the faithfull; but also, that he died, and that he should, and would have died for Infidels, *as they are such*: For, that this is not onely repugnant to holy Writ, and to the event (by which we ought to judge what our Saviours will, and his Fathers counsell was) but that it implies also a manifest contradiction, the Remonstrants owne conscience will tell them.

3. In that they assent, that Christ died for all men, it is well, if they meane of the greatnesse of the price of Christs death, which was most sufficient for all men; but if they meane the fruit and efficacy impetrated or purchased for all men, although both in life and death they be strangers to Christ, they do not assent to Scripture, and to the event, but to the Massilian Semi-pelagianisme.

4. It is true, that of all men, some in order after Christs death become faithfull: but 'tis false, that in order after Christs death some become unfaithfull; for, Christ being to die in order found all men in impiety, sin, and enmity, *Rom. 5. v. 6. 8. 9.* therefore he found all in infidelity.

5. In that they know how to discriminate, betweene the state of a sinner in his infidelity, and before it; they doubtlesse had not this knowledge in Scripture, which knoweth not the state of sin or of sinners before infidelity, or without it, but testifieth, that all men are borne the sons of wrath, of infidelity, and of disobedience. Rom. 11. 31.
Ephes. 2. 2. &
5. 6.
Col. 3. 6. This then is that corrupt lurking sort of mystery of the new Prophecie, and the first lye upon which the five Articles, and divers other, both manifest and occult, are built; to wit, that man is borne without infidelity, and that there is no infidelity, till man be growne up, and rejects the Gospell: and from hence, that original sin, if any such be, is a punishment, not a fault; and hence is it, that the naturall man hath free-will to good and evill; otherwise, wrongfully is faith demanded of him, who hath not the faculty of beleiving: hence are predestination and election of fore-seene faith: hence an universall impetration of reconciliation by Christs death: hence is resistible grace or indifferent: hence is the apostacy of the Saints, uncertain perseverance, doubtful faith, & other hid matters which time will reveale.

Out of all this, two things we have to observe: One is, that by this cunning shift, of the order of faith to Christs death, the contradiction is not unfolded or avoided, by which they are forced to entangle themselves in this Article: That Christ died absolutely

absolutely for all and singular, and obtained reconciliation for all; and yet that he died not for Infidels, whereof there be many; nor obtained reconciliation for them, which is an evident argument of an evill cause: For, when the Adversary is driven to admit of contradictions, he is gone. The other, because this Article troubles the Church with contradictions and equivocations, and overthrowes it selfe, that it is not to be suffered in the Church.

ARTICLE III.

Man hath not saving faith from himselfe, nor by force of his free-will; seeing that in the state of defection and sin, he cannot of himself either thinke or do any good, which is good indeed, such as saving faith is; but, it is necessary that he be borne over againe by God in Christ through his holy Spirit, and that he be renewed in his minde, will, affections, and all his faculties; that he might think, understand, will, and performe that which is good, according to that of Christ, *John 15. 5. Without mee ye can do nothing.*

ARTICLE IV.

This grace of God is the beginning, progresse, and perfection of all goodnesse, and that so far, that the regenerate man himselfe, without this first, or adventitious exciting, consequent, and co-operating grace, can neither will, thinke, or do any good, nor resist any evill tentation; so that all the good workes which we can imagine, are to be ascribed to the grace of God in Christ. As for the true manner how that grace worketh, that is not irresistible; for, it is said of many, *They resisted the holy Ghost, Act. 7.* and else-where in many other places.

The Examination.

Although these two Articles in some sort differ; for the third is, concerning the operating cause of faith and conversion in an unregenerate man: the fourth in the former part is, concerning the operating cause of the progresse, increment, and perfection of all good in the regenerate man; the other part is, concerning the manner by which that cause produceth both faith and conversion in the unregenerate, and the progresse, increment, and perfection in the regenerate; notwithstanding, they do altogether cohere; and therefore, in the Conference, were conjoyned by the parties that conferred; yea, and the fifth, which is concerning the perseverance of the Saints, is knit to the fourth, because the way of operating grace hath relation as well to that perfection which is obtained by perseverance, as to its beginning and progresse.

The third needs not much examination: if we follow the naturall sense of the words, in both parts it is consentaneous to holy Writ. 1. That the procreating cause of saving faith in man, is not man himselfe, or his free-will; because, in the state of sin, man is not fit to think or doe any good thing of himselfe, according to Scripture, *Ephes. 2. 9. 2 Cor. 3. 5. &c.* 2. That man necessarily must be by God in Christ, through the grace of the holy Ghost, regenerated or illuminated in his minde, renewed in his will, affections, &c. to understand, think, will, and perfect that which is good, according to the place alledged, *John 15. 6.*

The fourth also in the former part, if you looke upon the words, is true, and gives glory to God, because it ascribes the beginning, progresse, and perfection of all goodnesse in the regenerate man, to God, or to grace, according to these sayings, *1. Jam. 1. 7. Ephes. 2. 9. Phil. 1. 6. &c.* Neither would the orthodox men in the Conference, reprehend any of these, if they be understood according to the meaning of holy Scripture. But there is poyson in the taile. The closure, concerning the way of the operation of that grace, takes away what before was granted. They deny this way of operation to be irresistible; in the Conference they call it resistible: These words, in their very sound are horrid and barbarous, and not without a Solecisme: they

they are barbarous, because not knowne to Latine Writers, for ought I know, nor to the holy Scriptures; unheard also in the Schooles of orthodox Protestants, and perhaps of the Jesuites too. I have not read all the Jesuites, but *Bellarminus*, the chiefest of them, an exact Disputer of generall and speciall assistance, of indifferent, and not indifferent motion and grace, in his Books of Grace & Free-will, hath it no where, as I remember. It seems, that *Arminius* his party hath devised this high buik in of irresistible grace, to the great benefit of their cause, to make the truth the more envied: As if, forsooth, the orthodoxall party did teach, that grace were irresistible; that is, coactive, or coercion.

Even in sense and signification the termes are barbarous: for, that is *irresistible*, which cannot be resisted; *resistible*, which may be resisted. By what Authour will they prove this to be spoken passively? Why may not rather actively *irresistible* signifie that which cannot resist; *resistible*, which can resist? Many verbals, indeed, in *bilis*, drawn from actives, signifie passively: as, *amabilis*, *placabilis*, &c. but not a few also descending from neutralls, are not of the passive, but of the neuter signification: as, *rationabilis*, *risibilis*, &c. for him who can reason and laugh, &c. So the word *Stabilis*, which (doubleesse) the word *Resistibilis* doth follow, from *resisto*; that is, *gradum sisto*, to stand, or else, to resist. As then *stabilis*, so *instabilis*, *repugnabilis*, are not passives, as if they signified to be stood, to be unstood, to be resisted; but neutralls, which signifie to stand long, not to stand, and able to resist. So hee is called *resistible*, not who can be resisted, but who can resist: So contrarily, *resistible* will be very resisting: as, *Echo resonabilis* in *Sabinus*, is an Echo much resounding; w^{ch} meaning, when the clause wanted in both Articles, this was not according to the Remonstrants mind: therefore they should have first consulted with Grammarians about the use of such a barbarous word, before they had troubled the Church with it.

But let this barbarous word be Latine, and of the passive signification; let, I say, the operation of *resistible* and *irresistible* grace be that which may be resisted by mans will, or may not, or which may be hindered or not hindered by free-will: the question is, what must be determined of this? *Whether this grace, which produceth all these things, ascribed to it in both Articles, be resistible, or irresistible?*

The Remonstrants affirme the former, but deny the later. Our orthodox men, in the Conference, acknowledge not this barbarous and ambiguous terme; but as for the matter it selfe, the former they denie, the later they affirme: If, (say they) by this word Resist, be understood to hinder altogether, and so master Gods working, we confesse, that in mans conversion, such a working of grace is placed by us, which in this sense is irresistible; that is, which cannot be hindered nor mastered by mans resisting will: the reason is, because the grace of God in Christ doth overcome, hinder, and take away this opposition. And this their opinion they prove strongly by ten Arguments out of Scripture. On the contrary, the Remonstrants endeavour to shew by nine Reasons, that their grace is resistible, the most of them being equivocall, because of the ambiguity of the word *Grace*, upon which chiefly depends the whole companie of their sayings and arguments. To unfold therefore this ambiguity, and the better to perceive the state of the question, we must use the distinction of a three-fold state of mans will.

For we must consider what mans will can doe, or doth, before its conversion; what in conversion it selfe, and what after it. So there is a three-fold grace: the first is, *calling grace*, or, that of vocation externall, answering the first state of the will: the other is *operating grace*, or, that of inward motion, answering the second state: the third is *co-operating*, or, of internal motion too, fit for the third state.

Calling grace, or, of external vocation, is that, by which God is pleased outwardly to call, or invite to faith, obedience, and salvation, by the voice of the Law, mer not yet regenerate. *Hear, O Israel, &c. Walk in my precepts, &c. Doe this, &c.* And by Evangelicall Sermons, *Come to mee all, &c. Repent, and beleve the Gospel.* This grace (which is usually called preventing, precedaneous, exciting, inviting, perswading) God did not bestow, in the Old Testament upon every nation, but on Israel only, according to that, *He hath declared his Statutes to Israel, he hath not done so to any*

Col. p. 217.
Rom. 8.6.

Jer. 7.13.
Psal. 80.14.
Mat. 23.37.
Act. 7.51.

other nation. So in the New Testament, God confers not this grace on all people, but on Christians alone. Now, concerning this grace, we answer to the Question, that it is not irresistible, but too much resistible: yea, that the will before conversion can doe nothing, but resist this calling grace; seeing the wisdom of the flesh is enmity against God, and is not subject to the Law of God, neither, indeed, can be. Hence are those complaints of God, of Christ, of the Prophets and Apostles in both Testaments, concerning the resistance and contumacie of those who are called: *I spake to you, rising early in the morning, and calling, and you heard not; I called you, and you did not answer. O, if my people had hearkened to mee! If Israel had walked in my ways. How often would I have gathered thee, and thou wouldst not? You always resist the holy Ghost, &c.* The Remonstrants in their second, third, fourth, fifth, sixth, seventh & eighth Arguments, prove onely this, and no other resistibilitie of grace. What doe they then with all these paines, but thresh huskes, as they say? For, of the resistibilitie of this grace, there is no doubt, or question.

Psal. 23.6.
Jer. 32.40.
Psal. 143.10.
1 Cor. 1.8.
2 Thes. 3.18.

Co-operating grace (for, of this we will speak first) or subsequent, by them called consequent, is that, by which God inwardly co-operates with the good will of the regenerate man; and, by which, the regenerate man is corroborated in the state of grace. Of this it is said, *The mercy of the Lord shall follow me all the daies of my life. I will put my fear in their hearts, that they shall not depart from me. Thy right Spirit shall lead me in the way of righteousness. God will strengthen you unblameable, even to the end.* This is it wch Paul willeth to all Churches in the end of all his Epistles. And of this also there is no question: For, though God doth never totally nor finally withdraw this from the regenerate (according to his own promises, and their prayers;) yet in his wisdom he so moderates it, that now & then he leaves a wrestling of the spirit & flesh in them; either to free, or humble, or exalte, or chastise them. In which sometimes the spirit is mastered by the flesh, sometimes the flesh, by the spirit: as the fallings, and groanings, and complaints of the Saints witness; and the Apostle confirms; *The flesh covets against the spirit, and the spirit against the flesh.* This also we are content should be called resistible; yet not simply, but in some respect: For this resistibilitie or resistance is not (as the former) between grace & the will; but between sensuality, or that remainder of the flesh in the Saints; & between grace, as the Apostle witnesseth, *That which I would, I doe not; but what I would not, that I doe: For, I do not the good, which I would; but the evil, which I would not, that do I.* And so, that the flesh at last is overcome by the spirit, sensuality by the regenerate will, & concupiscence by grace.

Gal. 5.17.

Rom. 7.15, 19.

Lastly, *Operating grace* (which by them is confounded with the two former) is the motion of Gods mercie (as Austin calls it) by which hee worketh inwardly in the minds, wills, and hearts of the unregenerate these things which belong to mans conversion. This grace or motion is Gods peculiar work, and this is questioned; but not all: for, Scripture and experience witness, that there are three distinct degrees of this grace: For, some God pities so much, that he bestowes the gift of illumination and historicall faith on them; on others, the gift of temporarie faith; and some measure of joy: Lastly, on some, the gift of saving faith and regeneration. This first degree the Remonstrants themselves denie not to be irresistible: For, when (say they) God reveales his will, we acknowledge the irresistible vertue of the holy Spirit in our mind; because our mind cannot avoid ipsum scire, or the knowledge it selfe, and in our soule, when he knocketh: because, will we, will we, we are forced to feel it. Concerning the resistibilitie of the second degree, we will not trouble our selves: for, they denie not the illumination of them to be irresistible also. But for the motion to assent, and some measure of joy, they may, for us, think what they please. If they say it is resistible, because the motion doth not so effectually work upon the will, this is nothing to the question. But, for a finall resistance, both Scripture and example prove, *They receive the word with joy; but have no root, who believe for a while, and in time of temptation faile. After that, many of his disciples departed from him: Some have made shipwack of their faith. Some depart from the faith, denying the Lord that bought them; they forsake the holy doctrine delivered to them.*

Luk. 8.17.
John 6.66.
1 Tim. 1.19.
and 4.1.
2 Pet. 2.1, 21.

The whole question is, concerning the operation of the third degree (which is called

called inward vocation;) that this is the irresistible motion of God, the orthodox Doctors have firmly proved.

1. Because, as God doth irresistibly illuminate those, whom he doth effectually intend to convert; so likewise he doth irresistibly bestow on them, not onely the power, but the act also of beleeving, *Phil. 1. 29.* and *2. 13.* therefore, by his effectually moving, he doth not onely take away resistance, but resistibilitie also from them. Whereas they object, *To you it is given to suffer for Christ:* this belongs not to the operating, but to the co-operating grace. Of which wrestling we said already: therefore 'tis nothing to the purpose. 2. Because God, by converting us, gives us a new heart, and a new spirit: he removes the heart of stone, and gives flesh, and makes us walk in his waies. But it is absurd, to imagine a new heart, a new spirit, and the act of walking in Gods lawes, with resistance or resistibilitie, *Jer. 31. 18. Deut. 29. 4. Ezek. 36. 26.* against which no solid thing is alledged, though much is said. 3. Because the quickning, regeneration, conversion, new creation of the naturall man, dead in sin, with resistibilitie, is no lesse an absurditie, then to feign or imagine such a resistance in mans first creation, or daily generation, or last resurrection, *John 3. 3.* and *5. 25. Ephes. 2. 5. &c.* which reason will never be refuted with verbotie. 4. Because grace, working conversion with resistibilitie, differs not from Rhetoricall perswasion, or a morall enticing to faith; such an one as is impossible for man to be quickned, who is dead in sin. What are alledged to the contrarie, are nothing to the purpose. 5. Because grace, working faith and conversion, by its efficacie, overcomes all the strength of men, or other creatures: and therefore cannot be mastered by mans corrupted will, *Ephes. 1. 18, 19. Col. 2. 12, 13. 2 Thes. 1. 11. 2 Pet. 1. 3.* The Major of which reason is not weak, as they say: for that power, which is insuperable by mans depraved will, is also irresistible to the same. 6. Because, if the grace of regeneration were resistible, it were common to many unregenerate men; but the Scripture makes it peculiar to Gods sons only, *Rom. 8. 14, 30. 1 Cor. 1. 23, 24. Job. 14. 17. and 6. 36, 45. 1 Job. 4. 17.* which reason doth not conclude only for irresistence, as is pretended, but also for resistibilitie. 7. Because the Fathers drawing, without which none can come to Christ, *Job. 6. 44.* supposeth an irresistibilitie of grace; otherwise, no man would come, being drawn: and yet for all this, we are not drawn against our will by the Father (which is objected) no more then against our will we are illuminated. 8. Because the gift of faith and repentance is said to be given by Gods Spirit, not onely, because it is offered to the will irresistibly, but because it is put into the heart, or infused irresistibly, *Job. 6. 63. Eph. 2. 8. Phil. 1. 19. 2 Tim. 2. 25. Rom. 5. 5.* The contrarie cavills are altogether Artheologicall, or inconsistent with Divinitie. 9. Because the resistibilitie of grace, if there ought to be a conversion, supposeth in the unregenerate will, a power of not resisting; but this the Scripture generally denieth. The Remonstrants will at length consider, whether this reason concludeth not against them. 10. Because, if we yeeld a resistibilitie of grace, the work chiefly necessary for our salvation; to wit, faith and repentance, should be placed in mans arbitrement, as in the proximate cause. And the reason of this difference, why of two unregenerate, the one in hearing the Gospel beleeve, the other beleeve not, should proceed from man: because one would resist grace, the other would not; against that place, *Who separated thee? What hast thou that thou hast not received?* Which is spoken, not only in respect of Infidels (as they think) but likewise in respect of grace: For, if in two Infidels we put grace equally resistible, surely, he that resisteth not grace, but receives it, and beleeves, he may answer not only to him that resisteth and beleeve not, but even to grace, and God himself, *I separated my self;* which lye is approved by the Remonstrants blasphemously. 11. To these adde another reason out of *Job. 15. 5. Without me you can do nothing.* For, if converting grace be resistible, he that doth not resist grace, may refuse Christ, and say, *Behold, without thee I have not resisted grace.* Neither can he say, *It is by thee that I have not resisted:* But whereas, by supposition, the same grace is placed in the resistent, he ought also to say, *It is by thee that he hath resisted;* which is blasphemous. 12. Let Austins reason be added, *He that hath a most omnipotent power over mens hearts,*

De grat. Christ.
cap. 24.

hearts, to encline them which way he will, and he doth with the very wills of men what he pleaseth; and he hath a greater power over mens wills, then they have over their owne: and when by an internall and occult, miraculous and ineffable power, worketh in mens hearts, not onely new revelations, but also good wills; and this he doth not, but by the wills of men themselves. He, by his grace, worketh faith and conversion in mens hearts, not by a resistible operation, but altogether irresistibile, and yet not by coercion. But God hath a most omnipotent power over mens wills, &c. and he worketh upon the same, as he said: *Ergo, &c.* The Major hath a most evident truth, out of the knitting of the proper cause with its effect, that it cannot be any wise denied. The Assumption *Austin* teacheth by two examples: the first is out of 1 Sam. 10. 26. concerning *Saul*, to whom, when God would give the kingdome, and the Israelites had power either to resist him, or to submit themselves to him, God touched their hearts, that they neither could, nor would resist: and this he did, by working on their wills. The other is out of 1 Chro. 11. and 12. of *David*, whom, when God decreed to settle him in the kingdome with better successe, the Spirit of the Lord came upon *Abisai*, a prince among thirty, that he said, *We are thine, O David, and will be with thee, thou son of Jesse.* Can he (saith *Austin*) resist the will of God, and not rather doe his will, who in his heart did worke by his Spirit, which came upon him, that he should will, say, and do this? And by them Almighty God, who was with him brought them to make him king. What? did he bind him with any corporeall bands? He wrought within, he held the heart, he moved the heart, and drew them by their wills, which wills he wrought in them.

At length he premises the Conclusion, in these words, *No mans free-will resisteth God, when he is willing to save a man: for, to will and nill is so in the power of the willer and niller, that, as it cannot hinder the divine will, so it cannot hinder the divine power.* But, lest any should except, that God takes away resistance, but not resistibility, he adds further, *It is therefore out of doubt, that mens wills cannot resist the will of God, who hath done in heaven and earth whatsoever he pleased, and who hath also done these things that are to come; he cannot, I say, resist or hinder him from doing that which he pleaseth, seeing that even upon mens wills he worketh what he pleaseth.* It is therefore most cleere, that this holy Father doth strongly assever the irresistibile operation of divine grace, not only in mans conversion and salvation, but also in directing of other difficult actions: such as is the election of Kings, and this for the glory of God. And that he also refutes the vain pretexts of resistibility and coercion. 13. If the grace, that worketh faith and conversion, is not irresistibile, after the maner we speak of, but resistible, that it may, or may not be hindred by mens wills; it followes, that all is vaine verball smoak, what they ascribe so magnifically to Gods grace in the third and fourth Article: and, that these effects, which they speak of, are not to be attributed to Gods grace only indifferently and remotely, but to mens unresisting wills specifically and proximately, which appears thus:

The effect of that cause, which works resistibly; that is, so that its production or inhibition, may depend from another resisting, or not resisting cause: if it be produced, the production thereof is to be ascribed indifferently and remotely to the worker, specifically and proximately to him who resisteth not, but admits it: On the contrary, if it be hindred, the inhibition thereof is to be attributed specifically and proximately to the resister, or him that will not admit it: For example, A Prince proposeth a reward to many of his subjects resistibly, that he who will fight may have it, he that will not, may not have it: The Princes action is indifferent to these many: he that will fight, doth well specificate the Princes action, because he is to receive the reward; but he that will not fight, doth not specificate it well; because he is to want the reward. Who seeth not, that as well the one as the other action is specifically and proximately to be ascribed to him that will fight, or not fight; but to the Prince indifferently, and remotely? I will adde another, by which, in my hearing once resistible grace was declared: A father sets down on the table a dish of meat equally to his children, but resistibly, that he who will may have meat; who will not, may not have it. Here the fathers operation is indifferent to all: they that will take the meat, doe specificate it well; but they that will not, specificate it ill.

Who

Who now againe doth not see, that the meat is to be ascribed specifically and proximately to the takers, but to the father indifferently and remotely? Such is the resistibility of grace, which these men teach.

But if this be so, all the effects of grace must needs be deluding and false, which they rehearse: deluding or false, because man hath not faith from himself, or by force of his free-will: but he that have from himself the specification of the working of grace, because, by being unwilling to resist grace, he hath severed himself from others; because of himself he cannot think, will, or do good: for, of ones self to specificate well, a resistible, indifferent operation is a good thing; because God, by his holy Spirit, doth regenerate and renew us, &c. For, God doth not by his Spirit renew and regenerate us, but indifferently, remotely, resistibly, and therefore improperly; but we regenerate and renew our selves specifically, proximately, and properly; because this grace is the beginning (for of the progresse and perfection of this grace, the question is not) of all good: for, the beginning of a good specification of a resistible and indifferent operation of grace, is good, from our not resisting, &c.

What besides? We must aske of God only such an operation of grace as is resistible and indifferent: and onely for this grace must we thank God; the not resistance and good specification of grace, shall be in our will and power. Is not God here robbed of his glory? Hath not man reason to sacrifice to his owne net, that he may be puffed up with pride against God, and that he may say, *I have separated my self*? This is to be cast headlong with Satan into hell fire: but, if of our selves we do not resist resistible grace, if we receive that grace which is offered, & specificate that which is indifferent (which, with the closure of the fourth Article, doe necessarily cohere) is not this to establish the idoll of free-will? Originall sin is by this denied, and the naturall mans native impotencie, corruption, and pravitie, of which God so often complains in Scripture; and so do the Prophets, and Apostles, and the Saints themselves. What will become of our Catechisme, which saith, *That by nature we are propense to hate God and our neighbour, that we are so corrupt, that to doe well we are altogether unapt*. This sure is it which resistible grace goeth about to abolish.

Out of all this it is manifest, that the Remonstrants in both Articles, especially in the closure of the fourth, either abuse the equivocation of the word *grace* explained above, affirming, that the operation of calling, perswading, exciting grace (which they call adventitious and preecedaneous) is resistible, which orthodoxall men deny not; and so, with vain debates, they trouble the Church and State: or, by understanding the operation of grace, producing faith and conversion, they dangerously corrupt the doctrine of grace with *Pelagius*: or lastly, they do entangle themselves again with the knot of contradiction, in ascribing to operating grace alone faith and conversion, and making the same resistible; that is, indifferently depending from the will of man. Again, while they professe, that faith is the meer gift of God, and yet make the same to depend resistibly from the assent of mans will, they fall into such contradictions, that no Sophistry can reconcile. But, when the Adversary (as we said before) is forced to contradict himselfe, it is knowne, that he is subdued. Art. 1. cath. 7.

They deny, that grace (whether resistible, or not) proceeds from Gods absolute decree; for this they hate worse then dog or snake. But it is sufficient, that the Apostle witnesseth this, where he conjoyne vocation, not externall onely, but most properly internall justification, the producer of faith, immediately with predestination, as the effect with the first cause. But what-ever this is, it will no wise help their turn. Suppose there were no predestination in heaven, no election; yet this most firm principle of Scripture remains asserted by *Austin* in the fore-alleged places, *That Almighty God hath a most omnipotent power over the wills of men; and, that he can, according to his pleasure, either leave the wills themselves in their sins, or encline them to good: i.e. make them irresistibly to his grace*. With which principle, if resistibility of grace could stand, which they feign; i.e. the imbecillitie and indifferencie for effecting of faith, and that power of mens wills in rebelling against grace, and God himself, working in man; I say, if these could stand, God could not be Almighty, nor would there ever be any conversion of man to God, nor regeneration; which is so evident, that no Sophistry can elude it. And this is sufficient concerning the 3^d. & 4th. Article. And how tolerable these are, every man may see. Col. p. 226. Rom. 8. 30.

ARTICLE V.

Hebr. 3. 6.
14.
2 Pet. 1. 10.
Jude 3.
1 Tim. 1.
14.
Heb. 11. 15.

Who are by true faith ingrafted into Jesus Christ, and therefore partakers of his quickning Spirit; they have power sufficient to fight against Satan, sin, the world, and their owne flesh, and to obtain the victory: but, by the help of the grace of the holy Spirit. So Jesus Christ is present by his spirit to them in all tentations, stretching out his hand, and confirming them, if they be ready for the combate, if they require his help, nor be wanting to themselves; and this so much, that by no cunning of Satan, or strength, can they be seduced, or taken out of Christs hands, according to that of *John 10. No man can take them out of mine hand.* But whether these same may not, by their negligence, desert their beginning in Christ, and embrace again this present world; and, whether they may not fall off from the holy doctrine, once delivered to them, make shipwrack of their consciences, and fall away from grace, ought to be weighed fully out of holy Scriptures, before they can be taught with full tranquillitie of mind, and plenitude of confidence.

The Examination.

Col. p. 407.

Col. p. 502.

Whereas the Remonstrants in this Article professe, that they deliver in their Conference the doctrine of the Saints perseverance in faith, wee may justly wonder why they are so wary, in expressing the word *perseverance*, or *persevering*: and much more, why they are afraid once to name God; except it be, because they betray in the adverbative clause, that they would have both the name and the thing quite exterminated out of the Church. But their consciences did so dictate to them, that God would never blesse so wicked a designe, that they cannot endure perseverance should be called the gift of God: and are not ashamed to write, that it is ill done to call it so. But, if we must speak the truth, by this means they do too much bewray their perversnesse and ignorance: For, is it not perversnesse to say, that is not rightly called the gift of God, which God hath so often in Scripture promised to bestow upon the faithful; and which the Saints so earnestly desire God to bestow on them? Is it not ignorance to deny perseverance to be a gift, and that infused; and not to think, that perseverance is nothing else, but faith it selfe persevering to the end? But, is not faith the gift of God infused? Do not they themselves confesse, that it is the meer gift of God?

But they cannot be ignorant, that *Austin*. in a book by it selfe, asserted the gift of perseverance against the remainders of the Pelagians, to which book he gave the title, *Of the good of perseverance*: the argument thereof is nothing else but the same; to wit, *That perseverance in faith to the end, is the gift of God, is to be sought of God, and is given truly to all that are called and predestinate, according to the purpose of God.* This is *Austins* opinion. These men, throughout all their Conference, as appears, can well enough endure the perseverance of the Saints: but no waies that it should proceed from predestination, as the effect from the cause; or, that it should be held certaine, seeing all the engines of these five Articles are devised and directed, to overthrow the counsell of Gods discretive predestination: And, on the contrary, to erect the idoll of self-power in us. But let us weigh the words of this fifth Article.

The fifth answereth the fourth: For, whereas the fourth, with the third, is very bountifull, in extolling of grace; but what it gave, in the last clause it took away: so this very carefully provides for the means and security of salvation in the faithful, in the three former parts; for, it is quadripartite, as it seems: 1. *That they have meanes sufficient to resist Satan and sin, by the help of grace.* 2. *That Jesus Christ in all tentations is present with them, and reacheth out his hands to them.* 3. *That he so confirms them, that they cannot be seduced, or taken out of Christs hands by any deceit or violence of Satan.* With such large privileges they have sufficiently provided for perseverance.

But, as before, so here, there is poyson in the taile: for, what they granted in the adverbative appendix, they call it in question: in their Conference they plainly take it away; yet, not without buskin-phrases, but such as bring in the same inconveniencies, which before they did: so that either they betray themselves to be equivocating disturbers,

surbers, or entangle themselves with contradictions; which thus appeare.

In the appendix or addition they say, *But whether they, who by true faith are inserted into Jesus Christ, and therefore partakers of his quickning Spirit, may not forsake the beginning of their being in Christ, fall away from faith, lose grace, is to be more exactly considered out of Scripture, before they can teach it with confidence; that is, they doubt whether it be true.* But, if before they speak the truth, they cannot doubt of this: For, if they, who by true faith are inserted into Christ, have sufficient strength to obtaine the victory over sin, Satan, &c. and Christ in all tentations is present with them, and reacheth out his hand, that they cannot be seduced or taken out of Christs hand, by any cunning or strength of Satan; how, I pray, can it be doubted, but that such, by reason of the helps given to them by Christ, and by reason of his assistance, and of his confirming and aiding of them in all tentations; but chiefly of defection, can never forsake the beginning of their being in Christ, can never fall away from faith, and can never be robbed of their grace? In questioning then that which before they asserted, and that, indeed, most truly, doe not they fight against themselves?

They except, that their assertion is not categoricall, but conditionall, that Christ, by his Spirit, is present with them, that hee stretcheth out his hand to them, and confirms them that are inserted into him by true faith, if so be they are ready for the fight, and beg his help, nor be wanting in performance of their duty, &c. But that this condition is not placed or performed by many, and that therefore no conflict followes. But, I pray, what kind of God doe they feigne here, (whom secretly they exclude?) What kind of Christ? What kind of Spirit? To wit, such an one, who, indeed, furnisheth those who by true faith are engrafted into Christ, with the means of resistible grace; but doth not fit them for the combate in their tentations, suffers them so to sport, that they seek not for his help, that they are wanting in the performance of their dutie; but Gods promises and asseverations doe reach far otherwise: for, albeit the condition of the combate, of prayers and vigilancie, which they require, be altogether necessary for perseverance; yet, that this is not so much proposed by the faithfull (which is all these men would have) as effected by the Spirit of God in the faithfull, is cleere by these and such like testimonies: *The Lord thy God shall circumcise thine heart, and the heart of thy seed, that thou maist love the Lord thy God with all thine heart, I will put my feare in their hearts, that they shall not depart from mee.* Deut. 10. 6. Jer. 31. 33. De bono per. serv. 2. Which words Austin citing, for the good of perseverance, thus explaines. *So great shall my feare be, which I will put in their hearts, that they shall adhere to me continually. I will put my Spirit in the midst of you, and I will make, that you shall walke in my precepts, and keep my judgements, and doe them. This shall be my covenant with them, saith the Lord: My Spirit, which is in thee, and my words, which I have put in thee, shall not depart from thy mouth. I will poure upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look on mee whom they have pierced, &c. God will strengthen you even to the end. He that hath begun in you a good worke, will perfect it, untill the day of the Lord Jesus, who, by the power of God, are kept by faith to salvation, &c.* Ezech. 36. 27. Isa. 59. 21. Zach. 13. 10. 1 Cor. 1. 8. Phil. 1. 6. 1 Pet. 1. 5. Either these are vaine promises, which God forbid, or the assumption is false, that the condition is not proposed or performed by many, who are not engrafted into Christ by true faith.

Cavilling to the contrary will not availe. That these promises are not absolute, but to be understood with a condition, to be performed by the faithfull: that being strictly understood, they exclude the least offences of the Saints: that a condition is commanded, not promised, &c. which are vaine shifts: For, the promises speak plainly concerning the very condition of faith, prayers, perseverance in the faithfull to be wrought by the holy Ghost. Nor will it follow, that the working of perseverance is not promised, because it is commanded, and required of the faithfull: For, it is commanded also, that they feare God, that they walke in the commandements of God, &c. and yet God promiseth, *I will put my feare, &c. I will make them to walk in my precepts.* Now, this is commanded, not because they can, but because they should do what is required; and, by acknowledging their owne weaknesse, may know what they should beg of God. For this cause (saith Austin) God commands some things, which we cannot doe, that we may know what to beg of him. Hearing then the command, they aske for that which is commanded, saying with Austin, *Give me what thou commandest, and command what thou wilt.* De grat. lib. 2. c. 16. De bono per. serv. 2. 10.

words

words of mine (saith he) Pelagius at Rome could not endure, when they were rebearfed by a certaine brother, a fellow-Bishop of mine, in his presence, and in an angry way contradicting him, he had almost fallen foule with him; that did repeat them: The orthodox men at this day are in the like condition with them; and yet these promises do not exlude the failings of the Saints, whether their finnes be great or small, but they lift up those that are fallen from their fall: for these promises are sometimes also directed to iust men that fall; *If the righteous fall, he shall not be bruised, because the Lord supporteth him. If his sons shall forsake my Law, &c. I will visit with the rod their transgressions, but my mercy I will not take from him.*

If then this Article in the three former members is true and certaine, as it is most true and certaine, it cannot by the condition inserted be excused from this manifest conflict, and contradiction of the aduersative addition, thus: All ingrafted into Christ by true faith, and therefore partakers of his quickning Spirit, are so confirmed by Christ, that by no deceit of Satan, or by any force can they be seduced, or taken out of Christs hand: this is true and certaine: and, All ingrafted into Christ by true faith are so confirmed, that they cannot be seduced nor taken from Christ: this is not true and certaine, but doubtfull and uncertaine, and more exactly to be weighed according to Scripture. This conflict againe is a manifest argument of an evil cause, and a bad conscience; neither doe they elude the conflict, but tie the knot, while they say, *Coll. p. 401. That they question not the doctrinall point of perseverance, but desire one to be further instructed: But they dispute so through all their Conference of the perseverance of the Saints, and they desire to be instructed, that among their diuers tergiversations, they may prove the very same to be plainly false and impious, which in the former members of the Article they did assever to be true and certaine.*

Furthermore, in the same Conference every-where, whether it be to avoid this conflict, or to draw envy upon orthodox men, sophistically changing the subject of the Article, they write, that our orthodox Divines teach, *Coll. p. 403. That they who once beleaved, can never againe fall, nor shall fall; but are perswaded, that let them sin as often as they will, they can never lose their faith, nor fall from grace, but inevitably shall persevere, and shall be saved: And it is but only this opinion of perseverance (as they say,) or manner of it, which they call in question, or dislike: For the refusing then, and overthrowing of which, the engines of seven Arguments are properly directed to overthrow the orthodox doctrine: 1. Because of it self it is repugnant to true piety and good works; or, because the preaching of it is scandalous, and the beliefe of it licentious. 2. Because it takes away the meanes of exhortations, promises, and threatnings, &c. 3. Because it makes the warnings and caveats which the holy Ghost gives us against Satans trecheries ineffectuall. 4. Because examples testifie, that many who have beleaved, have totally and finally fallen from the faith. 5. Because many faithfull men are recorded to have fallen grievously, and that they have committed the workes of the flesh, and hainous wickednesse, with which filthy deeds faith could not consist. 6. Because, this being granted, all baptised Infants, that are borne of faithfull Parents, should be saved. 7. Because many faithfull men do so defile themselves with wickednesse, that they are to be excommunicated, and are excommunicated by the Ministers of the Church.*

But truly, if this be all, and onely this, which they question and oppose, they shew themselves to be vaine wranglers; I will not say, rash disturbers of the Church and State, who make such stirre about an opinion, which the orthodox, no lesse then themselves, would have, not onely to be examined according to Scripture; but also, as a scandalous doctrine, and manifestly false, they oppose it, reprove it, and judge it fitting to be thrust out of the Church: or surely, they fasten a notable calumny upon orthodox men, fattering an opinion upon them, which they do no wayes acknowledge to be theirs. And therefore these seven engines of Arguments beate upon that false opinion onely, and no wayes hurt the orthodoxall Tenet, as is shewed in the Conference. *Coll. p. 368. Now the Calumnies appeare thus:*

The first is in the Subject, *who once beleave:* For the Orthodox do not affirme, that all such persevere, whereas, hypocrites also, and temporary beleivers, not perseverers are said equivocally to beleave: but of these onely they speake, who by true faith are ingrafted into Christ, and are partakers of his quickning spirit.

The

The other Calumny is in the first Attribute, *That they can never, nor ever shall fall*; for, both Scripture and experience testifie, and the Orthodox think and teach, that the Saints, or such as are ingrafted into Christ, being they are men, and subject to humane infirmities, may not onely fall, but have oftentimes fallen through the infirmities of their flesh, into small and great sins. The third is in the other Attribute, *Let faithfull men sin never so much, yet they may and ought to be perswaded of their perseverance*; and this is that absurd doctrine of the Saints perseverance. But this is as foolish and plaine a piece of Sophistry or fallacy of the accident, as if they had said, Because sound men may and ought to run and labour; so sick men, who are in a Fever, or in a fit of the Gout, may and should run and labour: but as sickly dispositions accidentally hinder the vitall actions of the body, so the infirmities of the flesh accidentally hinder the spirituall operations of faith and of the Spirit.

The fourth Calumnie is in the third Attribute, *The faithfull can never lose their faith, nor fall from grace*. This sounds to them as an absolute impossibility; but the Orthodox use a limitation thus; *The faithfull cannot fall, if you looke upon Gods gracious promises: for, the holy Ghost is a faithfull keeper, and the counsell of God, concerning the salvation of such as are predestinated is unchangeable; and that out of the mouth of our Saviour, Mat. 24. 24. John 10. 28.* But if we looke upon the treacheries and strength of Satan, and the infirmities of the faithfull, when they are left to themselves, then they are too apt, and that every moment to be supplanted by Satan and their owne flesh: and they openly, *Coll. p. 365*, professe, that in that respect they may fall away and perish.

The fifth is in the same Attribute; *To lose faith, to fall from grace*: which these men understand absolutely; but the Orthodox understand a limitation; That they cannot lose faith, nor fall from grace altogether or totally; to wit so, as to become of faithfull men Infidels, and enemies to God, as they that sin before regeneration: which is false, both by testimonie of Scripture and experience.

The sixth is in the fourth Attribute, *But shall persevere inevitably*. They think that we meane any sort of men, even such as are carnally secure, as if they should persevere, till they will they: which is farre from the minde and candor of orthodox Divines. And so, having unfolded their buskins, and removed the calumnies, that the orthodoxall doctrine, concerning the perseverance of the Saints in faith, is true and sound, is shewed by ten Arguments, taken out of the Scripture in the Conference.

1. Because God in his word hath promised to the faithfull in Christ, a totall and fir- *Coll. p. 147.*
mall perseverance, *Jer. 32. 40. Psal. 125. 1. John 10. 28. &c.* Therefore he performes it, because he cannot lye. This is *Austines* first Argument for the good of perseverance.
2. Because the Apostles witnesseth, that God doth, and will faithfullly performe his pro- *De bono per-*
mises, concerning their preservation in the faith. *1 Cor. 1. 8. & 10. 13. Phil. 1. 6. 1 Thes. sev. c. 2.*
5. 23. &c. 3. Because, out of the Apostles doctrine, *Rom. 8. 30.* the perseverance of *Coll. p. 343.*
those that are called according to Gods Decree, is the proper effect of predestination; *Coll. p. 344.*
so that *Bellarmino* himself, a great Patron of indifferent or resistible grace, doth plainly *Lib. 3. De*
confesse, That perseverance is the most proper effect of predestination, so that with- *justif. c. 12.*
out perseverance, predestination cannot be fulfilled. 4. Because Christ prayed, and *Coll. p. 344.*
doth pray for the perseverance not of *Peter* alone, but of all who were to beleve by
the Apostles preaching; but the Father alwayes heares the Son, *Luke 22. 32. Job. 17. 20.*
John 11. 42. &c. 5. Because they that are ingrafted into Christ by true faith, pray in- *Coll. p. 344.*
cessantly for their owne perseverance; but whatsoever they aske of God by faith, they
obtaine it. And this was *Austines* second Argument, for the good of perseverance.
6. Because they that are ingrafted by faith into Christ truly, are by the power of God *Coll. p. 345.*
faithfullly preserved in faith persevering to the end, *1 Pet. 1. 5.* 7. Because they that *Coll. p. 345.*
are by true faith ingrafted into Christ, have their salvation sealed in their hearts by the
earnest of the holy Ghost, and consequently, their faith and perseverance are sealed
too, *2 Cor. 1. 21. Ephes. 1. 13. &c.* 8. Because true beleivers are like a tree that doth *Coll. p. 346.*
not wither, the wise man that built upon the rock, the seed cast into the good ground,
&c. according to Scripture. 9. Because true beleivers are distinguished from tempo- *Coll. p. 346.*
rary back-sliders by reason the faith of those is rooted in their hearts, but the faith of
these hath no roote. 10. Because the Scripture expressly confirmes, that the true be- *Coll. p. 347.*
leivers can or shall never utterly fall away. *Rom. 6. 2, 8, 9, 10, 11. 1 John 3. 9. 1 John 5. 4.*

Against

Against these points, all that with much verbosity are handled by the Novelists in the Conference, from page 414. to page 459. come to this one point of the condition required in the faithfull, which exception wee have already shewed both to be weak, and also to be overthrowne by the promises themselves; now all are reduced to this one solid and unanswerable demonstration, from the position of sufficient causes, to the position of the effect, thus:

To whom God hath promised to give certainly perseverance in faith, and who are kept by the power of God in faith to the end, and for whose perseverance Christ hath prayed, and doth pray; and who pray themselves incessantly for the same; and whose perseverance is grounded in Gods eternall predestination: their perseverance in true faith unto the end is not doubtfull, but sure, according to the Scripture: All ingrafted into Christ by true faith are such, to whom God hath promised to give perseverance, *Jer. 32. 40. Psal. 25. 1. &c.* and who by the power of God are preserved by faith unto salvation, *1 Pet. 1. 5.* and for whose perseverance Christ did and doth pray, *John 17. 20. Rom. 8. 34.* and who daylie in the Lords Prayer call upon God for the same: whose perseverance at length is founded in Gods eternall predestination, *Mat. 24. 24. Rom. 8. 30. Ephes. 1. 11, 14. 1 Thes. 2. 13, 14. &c.* Therefore the perseverance of all those who are ingrafted by true faith into Christ, is not doubtfull, but certaine, according to Scripture.

No lesse firme a demonstration doth the proximate cause yeeld which begets true faith, alwayes remaining in the Ele&t, out of two sayings in Scripture joyned together, *1 Pet. 1. 23. You are renewed not of mortall seed, but of immortall, by the word of God which abideth for ever:* And, *1 John 3. 9. He that is borne of God sinneth not, because the seed of God remaineth in him: nor can he sin, because he is borne of God.* Hence we reason thus:

They who are borne of the immortall seed of Gods word, and in whom this immortall seed (notwithstanding their infirmities) doth remaine, in them also faith abides; nor doth it finally faile, and consequently perseverance, which is faith it selfe not failing, but remaining and persevering: the reason of this, is the individuall knitting of the cause and the effect, because the immortall seed of Gods word remaineth not (in whom it doth remaine) but by faith: All that are ingrafted into Christ by true faith, are borne againe of the immortall seed of Gods word, as *Peter* the Apostle witnesseth; and in them abideth this immortall seed (notwithstanding their infirmities) witnesseth *John* the Apostle: In all then that are by true faith ingrafted into Christ, faith remaines, neither doth it ever utterly faile, and consequently perseverance, &c.

What need many words; If the perseverance of the Saints be doubtfull, then is it not given certainly by God to all them that aske it daylie, praying with all their heart, *Hallowed be thy Name, thy Kingdome come, thy will be done on earth, as it is in heaven: Leade us not into temptation, but deliver us from evil, &c.* In which Petitions, *Cyprian* and *Aufine* learnedly and religiously teach, that perseverance is begged of God: then 2. this promise of God, besides others, will be vaine, *Hears, O house of Jacob, who have bene carried by me from the wombe, even to your old age I am with you, and till you be hairy I will carry you: I have made, I will beare, I will also carry, and will deliver.* 3. In vaine will the Apostles most hearty perswasion, confidence and promise be, *I am perswaded that he who hath begun a good worke in you will perfect it, untill the day of Jesus Christ. For I am perswaded, that neither life nor death, &c. can separate us from the love of God in Christ Jesus. God will confirme you to the end unblamable, untill the day of our Lord Jesus Christ.* 4. In vaine will be the prayer and confidence of the Saints, praying with *David*, *O God, forsake me not in mine old age, and when my head groweth gray. Thou hast shewed me many and great afflictions, but thou hast returned and quickned me.* 5. Justifying faith will be in vaine, or the assurance of the remission of sins for the time present: for, he that doubteth of Gods promise for the time to come, feignes that he beleeves the promise of the time present; for, these are conjoynded, *I did beare you, I will beare you till your old age. I, I am he who blot out thine iniquities, &c. and will not remember thy sins any more.* 6. In vaine, finally, is the faith of eternall life and salvation: because, he that doubts of his perseverance in faith, without which life eternall is not obtained, how can he be confident of life eternall? for, he that doubts if he shall live till the morrow, how can he be assured he shall live eternally? so, instead of faith, a fallacious opinion shall take place; in mens consciences,

Cyp. de Orat. Aug. de bono persever.

Isai. 46. 3.

Phil. 1. 6.

Rom. 8. 33.

1 Cor. 1. 8.

Isai. 46. 3.

Isai. 43. 25.

conferences, hesitation, doubting, feare, anxiety, undermining and overthrowing all Christian comfort and confidence, will domineere. These are the fruits, which the deniall of perseverance will bring forth; all which are false, impious, blasphemous; against which the perseverance of the Saints stands as a strong bulwark.

Now, the cavill about the condition annexed to the promises, doth nothing hinder our Arguments, as was shewed. Neither is the perseverance of the Saints prejudiced by that calumny of scandalous preaching, and licentious beliefs of perseverance. For, otherwise the Apostles preaching of this doctrine had beene scandalous, and the Churches believing thereof at that time had beene licentious. I (saith *Austine*) will not exaggerate this matter with my words; but will rather leave it to them to consider, that they may see what this is which they have persuaded themselves, to wit, that the preaching of perseverance doth rather wrong the hearers by desperation, than help them by exhortation: for this were as much as if you would say, that then man despaire of his own salvation, when he hath learned to put his trust, not in himselfe, but in God. Neither doth the *Paralogisme* now a use, concerning the neglect or nullifying of the means, and fore-warnings, see hinder us; for, by these same means the holy Ghost doth worke and support the certainty of perseverance in the hearts of the Saints, nor are we moved with the examples of hypocrites and Apostates in their fourth Engine, of whom also the five marginals of the Article speake. For, these men had nothing common with the true faithfull, but the bare name onely of faith, of all which it is there said, *They were cut from us; because they were not of us; for, if they had bene of us, they had remained with us, but that it might be knowne they were not of us, therefore they were cut.* See *Austine*, *De dono perseverantie*, c. 8. The great and grievous falls of *Moses*, *Aaron*, *Dauid*, *Salomon*, *Peter*, *Judas*, and of others, trouble not us; for, if they did any thing prejudiciall to perseverance, it was in the totality, not in the finality thereof: for, it may be easily proved, that all those, whom the enemies of perseverance do object, either were not true believers, but hypocrites; or repented in the end. But neither can their totall perseverance be overthrowne from hence, except withall Gods promise be overthrowne too, which is impossible should be overthrowne by the exception of a pretended condition.

But the failings of the Saints (that I may speake this by the way) must not too peevishly be canvassed by those who will be accounted among the number of Saints: but prudently, according to the rule of Charity, are to be deplored, rather than censured; considering, God is a Father, who is to judge his owne sons when they offend; and the Saints are his children, who are to give an account of their actions to their Father.

Oftentimes, in a family, the son and the servant commit the same offence, and the son offends more hainously then the servant; yet an earthly father thrusts the servant out of doores, whereas, he will not dis-inherit the son, but chastise him onely for his good: therefore, the offence of a Son, committed in the folly of his youth, as it doth not induce him to hate his father, so it doth not extinguish the fathers affection to his son. *David* treacherously killed *Uriah*, *Joab*, *Amasa*: *Peter* three times perfidiously denied his Master, *Judas* once betrayed him; put aside the event, and *Peters* sin will seeme greater then that of *Judas*; yet Christ looked with pity upon him, not upon this. Now let our Censors come and prove, that *Peter* utterly lost that faith for which Christ prayed that it might not faile.

Now for their faults: As in sharpe diseases mans life is endangered, till the Physicians helpe come, yet it is not presently extinguished; even so, in great finnes the Saints faith is shaken and weakened, but it is not therefore presently lost or dead, because the heavenly Physician, by his unspeakeable grace, sustaines in their hearts that immortal seed of God from which their faith proceeds, and supports them with his hand, that, when they fall, they may not be bruised, 1 *John* 3.9. *Psalm* 37. 24. This doctrine humane equity, not to speake of Christian charity, cannot upon any pretence subvert.

Lastly, the two last foolish *Paralogismes* do not hurt the Saints perseverance, if they be even scholastically examined; for, though both of them should directly conclude, (as they ought to do) the contradictory to perseverance, to wit, *That some truly and actually believing and regenerate, do lose their faith and spirit of regeneration; they must necessarily*

cessarily conclude (lest either of the Premises be false) one of pure particulars; and the first of them thus: *Some baptised children of faithfull parents, do utterly lose faith; and the Spirit of regeneration; the reason is, because otherwise all without exception should be saved: which to them seems an absurdity; but by us is to be wished in charity. But some baptised children of faithfull parents do truly and actually believe and are regenerate; Therefore some truly and actually believing and regenerate, do utterly lose faith and the Spirit of regeneration; but the latter concludes thus, Some excommunicate for their wickedness, do utterly lose their faith: Some excommunicate for their wickedness, are truly faithfull and regenerate; Ergo, Some truly faithfull and regenerate do utterly lose their faith, or else of necessity, (seeing these are childish & foolish) that the consequences may be mended, the former Paralogisme must assume the Minor universally false, and the latter must suppose the Major universally false also: so that the former must be thus made in Disamis (otherwise they cannot conclude, except they had rather have a Major universally false.) Some baptised children of faithfull parents, utterly lose their faith and regeneration. All the baptised children of faithfull parents, truly and actually believe and are regenerate; Therefore, some truly and actually believing and regenerate, utterly lose their faith and regeneration. Here the Demonstrants themselves cannot deny, but that the universall Assumption is false, except they understand it sacramentally; and so againe, the consequence should be faulty. For, *Augustine's doctrine* (which the orthodox Churches follow) is this, *As in Isaac, who was circumcised the eighth day, the signe of the righteousness of faith went before; and because he imitated his fathers faith, there followed in him, as he grew in years, the righteousness itself; the faith whereof went before in the Infant: even so, in baptised Infants, the Sacrament of regeneration goes before, and if they have Christian piety, conversion follows after; the mystery whereof goes before in the body.* Neither doe the words of the Catechisme, page 74, any thing waile to the proove of the Assumption universally false.*

The latter from an universall Major in *Darii*, or a Minor converted in *Darii*, (otherwise they cannot conclude) will be thus, *All excommunicated for wickedness, do utterly lose faith, and the holy Ghost: Some excommunicate for their wickedness are truly faithfull and regenerate. Ergo, Some truly faithfull and regenerate, do utterly lose faith and the holy Ghost.* That here the Major is universally false, was rightly answered by the Orthodox in the Confession, and not refused by the others: For, they may be excluded out of the Church and communion of Christ, who never were truly in the state of grace, but were always hypocrites, being destitute of true faith and Gods Spirit. And so we have demonstrated, that the orthodox truth, concerning the perseverance of the Saints in faith, doth subsist altogether clear and by their Engines; and so these suffice concerning the fifth Article.

FINIS.

